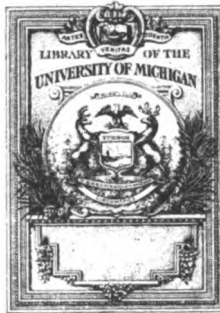


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# CATHOLIC MISSIONS

A Magazine Devoted To  
Home & Foreign Missions.

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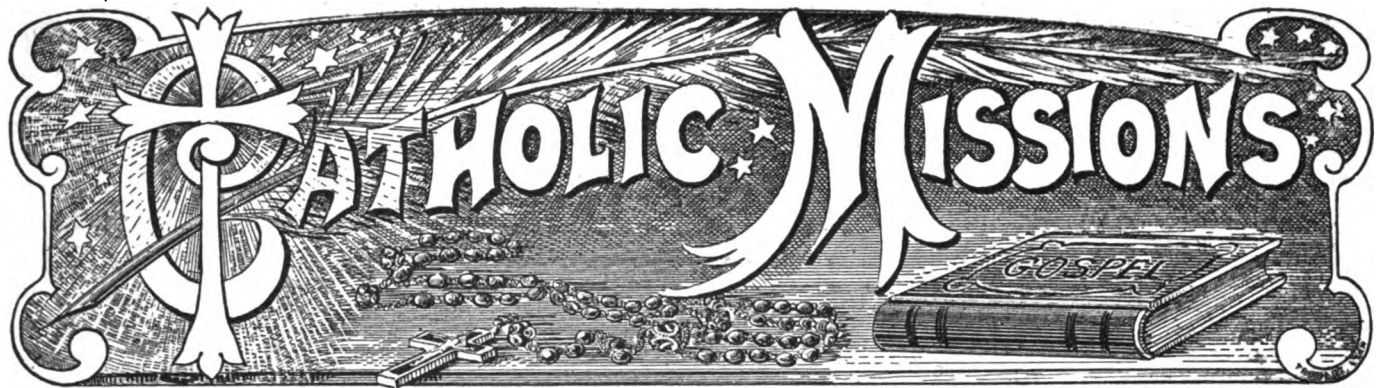
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VOL. XV

JANUARY, 1921

No. 1

## HOW THE SAVIOR COMES TO EAST AFRICA

Rev. Leon Classe, W. F.

*The donor of this bursse for the cause of the apostolate in Africa will be glad to learn how his offering was disposed of, and the conditions under which young aspirants to the priesthood pursue their studies in the primitive Black Continent. In spite of countless impediments vocations are developing there, and it will not be long before (with help) Africa can point to a numerous native clergy.*

I AM writing in the name of Bishop Hirth to offer sincere thanks for the gift of a bursse for the education of a native priest in the seminary of Kivu.

Monsignor has chosen as the recipient of this valuable alms a seminarian

**From the Mission of Nyundo**  
named Aster Semivumbi. This young man has begun his course in theology, and will, we hope, be ordained for the priesthood in four years. He received Minor Orders on the feast of the Holy Apostles.

It is usual for students in the Grand Seminary to give two years to philosophy and four to theology, the latter being prefaced by two years of probation. For the recipients of burses sent from America

we will choose only those who have passed their period of probation.



*Bethlehem's Poverty is the Solace of the Apostle.*

On the feast of St. Peter and St. Paul, our Bishop also had the supreme joy of ordaining two new

priests, Fr. Jovite Matabaro and Fr. Isidore Semigabo, which brings the number of the native helpers in Kivu to five. At the same time six clerks received Minor Orders.

There must now come a pause in this consoling progress, because during the war the seminary was practically closed, and studies therefore interrupted; in three or four years, however, other candidates will be ready to mount the altar, and the more distant future is extremely bright, as we have not less than eighty boys in the college, among whom will surely be many vocations.

As for the various enterprises belonging to the mission of Kivu, they have taken on a new impetus, in spite of the fact that our missionaries are

### All Too Few in Number

In one of our towns—Kabgarji—one hundred and nineteen adults and thirty-six infants are shortly to receive baptism, and we expect to repeat this happy program every three months.

Our Vicar Apostolic resides at Kivu, and the number of catechumens it has produced in the last two years is encourag-

ing to say the least. Needless to remark that the little chapel constructed in 1908, at the beginning of our propa-

ganda, has long since become too small for the swelling congregations, and offices and instructions have to be repeated many times in order that all the faithful may have the benefit of them.

We are therefore beginning the construction of a new church, indeed the brick foundations are already laid. But as Kivu is far from the outer world, and as we have no means of transportation except native porters, the building will have to be of very simple architecture, and will have little to recommend it besides its size. On this account we hesitate to designate it as our own "Cathedral."

In several of our mission centres the Christians number from one thousand eight hundred to four thousand souls, and for these, too,

#### **We Should Provide Churches**

that will hold the congregations without the present unpleasant crowding. Indeed there is much to be done in Kivu as soon as money matters improve.

Here is a touching story that shows how strongly attracted to our holy religion are many of the natives of this part of Africa:

A professional sorcerer living near the mission of Issari, in going about the country practising his "art," had often heard the missionaries' maxims on religion, baptism, eternity and kindred subjects discussed by the natives.

At heart a really estimable man, the sorcerer began to ponder on what he had heard and finally decided to instruct himself secretly in religion, his profession as sorcerer causing him to be somewhat shy about acknowledging his change of views.

This he did, and arrived at a full belief in Catholicity. Not long after this conclusion he fell ill and in a few days perceived that he was not going to recover.

#### **A Great Desire to Be Baptized**

seized him, and turning to a friend who was visiting him, also a sorcerer,

he asked if the latter understood anything about the Christian religion.

"Not much," laughed the sorcerer, "it is hardly in my line; but the Christians praise it highly, and declare it makes them very happy."

"That is true," replied the sick man; I myself believe in the doctrine of the

dwelt the priests was too far away to admit of sending for a missionary; there were no Christians at hand; what was the unhappy convert to do?

After pondering the matter he saw but one escape from the certainty of dying without regeneration. The sorcerer friend must baptize him. So the sick man

#### **Explained the Method of Baptizing**

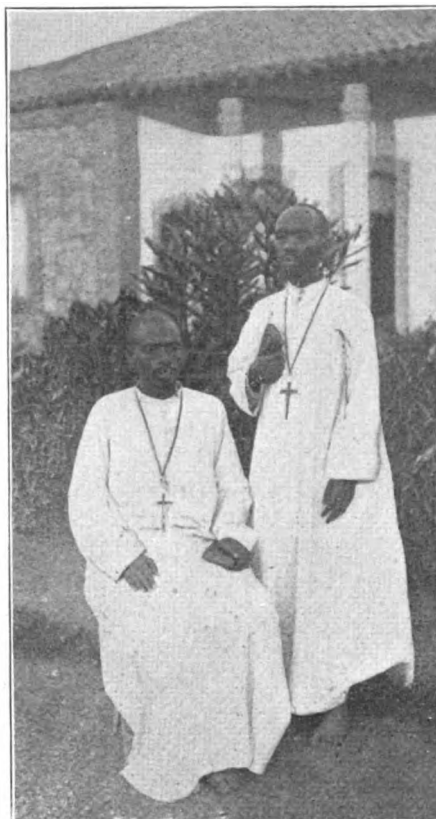
made his friend repeat the formula and finally bade him fill a cup with water.

Gravely the visitor did as he was commanded and dropping some water on the brow of the self-made Catholic repeated after him each phrase as it was given: "I baptize thee . . . in the name of the Father . . . the Son . . . and the Holy Ghost."

And the poor dying man was made a Christian surely in the most extraordinary manner in the history of our mission—a sorcerer acting as a Christian to give eternal life to one known in the world as still a sorcerer.

But thus the good deed was accomplished, and after the death and burial of the newly-made Catholic the friend journeyed to our presbytery to tell us what had happened. This also was in accordance with the request of the dead man and was intended to give us consolation and joy, and indeed the information did greatly edify us.

Such events show that the seed we are sowing frequently falls on good ground. In further confirmation of this fact we point proudly to the vocations now blossoming in the Kivu mission. Those persons who have bestowed their burses in Africa must be close to the Heart of the Babe of Bethlehem, and they will not fail to derive many blessings from their share in the conversion of Africa. This share is a very personal one, for they will come to know the young apostle through his letters and his photographs, and will keep in close touch with all his good works.



*Two native priests ordained by Mgr. Hirth last June. They still remain unhampered by the foot gear of the European.*

Catholics. Do you know, perchance, anything about baptism?"

"Only that it is a fine medicine when sick, and leads a person straight to heaven."

"Well I wish to be baptized now, for my end is near. Do you think you could give me baptism?"

But the friend, skilled only in the machinations of sorcery, knew nothing about the rites of the sacrament of baptism. The mission centre where

*There are in the world nine hundred millions of men and women who have never heard that a Saviour was born to them! Will you help to send the good tidings?*

## SIAM, THE LAND OF THE YELLOW ROBE

Dom Maternus Spitz, O. S. B.

*Siam, like Corea, has many beautiful sub-titles, which bespeak the languorous charm of its almost miraculously fertile territory. And Siam is the desired of many nations who crowd near, one jealously watching the other. But there is safety in numbers, and the little kingdom manages to preserve its independence in spite of numerous schemes and dangers. Religiously, the Siamese are hard to turn from the easy tenets of Buddhism.*

LESS than four days' journey from Singapore there lies a little known land which is both interesting for the antiquarian and the artist, the student of history and religion, the lover of travel and adventure, the practical politician and diplomat, the speculator and the merchant.

Eighty years ago this "Middle Kingdom" of Further India was almost an unknown land, owing to the impenetrable barrier, not of a Chinese wall, but of

### A Virgin Forest

It is the kingdom of Siam, or to call it by the name of the natives, "*Muang Theu*," "*the Land of the Free*," the well-known buffer state between the French and British dominions in Further India.

It is the only country there which so far has been able to preserve its independence owing to the jealousy and

rivalry of two mighty western nations, France and England, both of which control its destinies and vie with each other for supreme dominion there, to which in recent times a third and an eastern competitor has been added—Japan—which has marked out this paradise for her own and carefully watches her western rivals.

Siam indeed wears the poetical names of the "*Kingdom of the Yellow Robe*," the "*Lotus Land*," the "*Land of the White Elephant*," etc.; it claims to be a paradise of beauty, fertility and scenery covered with virgin forests on hills and mountains, with rivers and lakes, temples and pagodas, monasteries and palaces; it boasts of a religion, civilization and political structure which for centuries has stood the test of time, whilst its rulers up to fifty years ago called themselves the "*Son of Heaven*," the "*Power of God*," the "*Image of the Sun*," and could be approached by their subjects on their knees only or by prostration, because the king proclaimed himself to be the *Incarnation of Buddha*.

Alas! Siam is also a land of contrasts and riddles, of mysterious legends and ceremonies, a land whose picturesque and ancient civilization is rapidly going to disappear before western and eastern influences, where two streams of European and Asiatic culture flow together to wash away old landmarks.

Bounded by the British Shan States and Laos, by Cambodia and the Gulf of Siam, by Tenassarim and Burma, Siam covers an area of

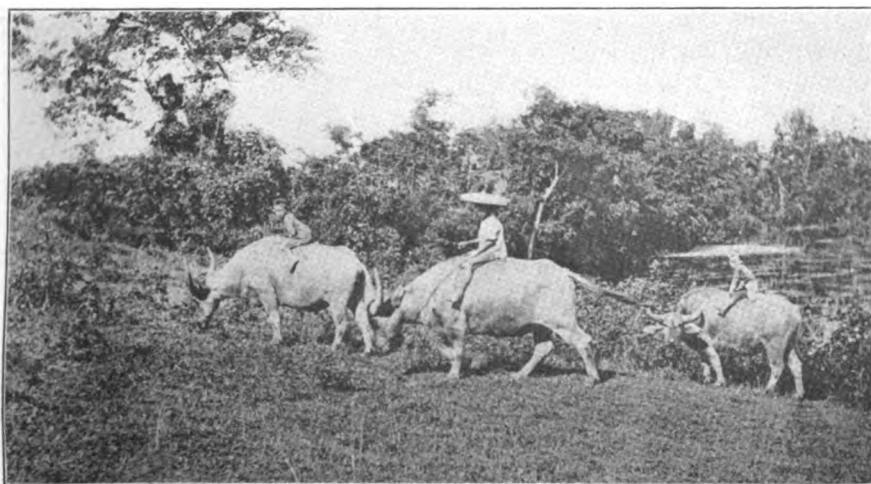
### Over 200,000 Square Miles

or the size of Spain and Portugal combined. Its northern part consists of precipitous mountain masses and lofty ranges with an altitude of from one thousand to six thousand feet, covered with dense forests and jungles, where the leopard and the tiger and numerous herds of deer abound, where wildcats and pigs, various kinds of snakes and crocodiles are numerous, but where hardly any human habitation is to be found, as this region is very sparsely peopled by nomads.

Its eastern portion is covered with a sandy and almost barren plain, which is visited by heavy floods and severe droughts. Central Siam, the heart of the kingdom, together with its southern portion, is the home of the greater part of its population and the source of nine-tenths of its wealth, for there we find the great fertile plain covered with extensive ricefields, palm groves and orchards, dense forests containing valuable timber of teak and ebony, of eagle, iron and rosewood, some sixty kinds of bamboo, and any amount of dainties, of banana and bread fruit, pineapple and sugar cane, etc.

Well watered by the Menam Ping and the Menam Po, the "*Nile of Siam*," and their numerous tributaries, canals and other waterways whose inundations and alluvial soil make Siam one of the most fertile countries in the world and one of the first rice-producing regions in Asia, have also made her a bone of contention between rival nations.

The inhabitants of Siam, between eight and nine million souls, are a very mixed people of over twenty distinct races, descendants from Lao and Khmer, Mongolian tribes, which at one time or another overrun the Indo-Chinese peninsula, and today they consist of Siamese and Burmese, Cambodians and Laotsians, Annamites and



*Buffalos are to Siam what the faithful horse is to western countries, and they are used in the water as well as on land.*



Chinese, Malays and Indians, Japanese and Europeans.

These Siamese, some three millions, are of medium height, well developed, with a yellowish brown color. They are a highly gifted race with many artistic leanings, generous, unselfish, well mannered, joyful, kind and hospitable, and possess

### A High Esteem for Old Age

a great reverence for authority, political or religious, king or bonze. Yet they are idle, weak-willed, pleasure-loving, light-hearted, apathetic, not a people of lofty ideals, of noble aspirations or enthusiasm for self-sacrifice.

The "dolce far niente," indulging in music, dancing, betel chewing, opium or tobacco smoking, seem to be the only occupations they like, leaving all the industries and trades of the land in the hands of the shrewd and enterprising Chinese and Japanese. Consequently also we need not be astonished when we hear the Siamese described as morally corrupt, leading a loose matrimonial life or of being addicted to polygamy.

The religion of the Siamese is a kind of Buddhism tinged with Animism or Spirit worship, which were introduced from Ceylon and Burma in the seventh and became a paramount power in the twelfth century. Buddhism has ever since been intimately connected with the private and public life of Siam, and religious and semi-religious ceremonies play an important part in the national life of the Siamese.

Few weeks pass without a great function or procession, be it the "*cutting off the top knot*," one of the most peculiar features in the life of the wealthy, or the installation of a Buddha, be it the feast of *Teu Nam*, "the holding of the water," or of *Tot Krathim*, "the presentation of the Yellow Cloth to the Talapoints or Monks," the "Swing Festival" or the procession of the White Elephant or a cremation ceremony; one and all are performed with the observance of elaborate ceremony, drum beating and music, tea drinking and merry making. Indeed, the Buddhist religion has so permeated the life of the nation that almost every young man of twenty—the sons of the king not excepted—dons the "yellow

robe" for a period from three months to several years, and becomes a Buddhist monk—"to go for refuge to the Buddha, to the Law and to the Order," in one of the five thousand monasteries or wats with their splendid pagodas, which cover the whole of Siam from one end to the other, whilst from sixty thousand to one hundred thousand monks are constantly attached to them by life vows, towards whose maintenance the State allows a large subvention.

Up to a few years ago these Buddhist monasteries were the only elementary and high schools in Siam where the rising generation from eight to thirteen years old received a scanty education in reading and writing and a religious training in Buddhistic mysteries. Though almost every boy has been a monk for a shorter or longer period, though every man, rich or poor, has the greatest reverence for the "Aalapoints," though every woman presents her daily ration of cooked rice to the begging bonzes on her knees, yet

### The Siamese Cannot Be Called Religious

and the temples are hardly ever filled with worshippers. For Buddhism is for this pleasure-loving people only another form of entertainment and distraction, a religion which demands very little personal sacrifice and still less the strict observance of the moral code, "as a man may contract concubinal relations with as many women as he can afford to keep," whilst it promises everything in this life as well as in the next, and robs death of its horrors by the comforts of a next birth or re-incarnation. It is for this reason that a Siamese has been and still is very seldom ready to exchange his Buddhist religion for another.

The history of Siam from an unknown date to the year 1350, when Thaya Uthong founded the city of Ayuthia and made it its capital, is made up of traditional legends and myths, of successions of dynasties intermingled with marriages and wars, of Buddhist stories and miracles. Later on Siam was invaded by Cambodians, Burmese and Peguans, who were attracted by the great wealth of Ayuthia, till finally with the help of Portuguese

mercenaries Siam was beaten and made a dependence in 1555.

But this subjection was of short duration. Phra Naret becomes the national hero, conqueror and liberator, who threw off the yoke of the oppressors—and now the Portuguese and the Dutch, the French and the English, vie with one another to conclude an alliance and commercial treaties with Siam.

King Phra Naraim (1655-88) on the advice of his minister, Constantine Phaulcon, a Greek or Kephalonian adventurer, dispatched an embassy to the court of Louis XIV. of France, to check by means of French influence both the Portuguese and the Dutch, and concluded at Louvo the treaty with France in 1685. In consequence of this a revolution broke out during which the Burmese invaded Siam repeatedly and destroyed Ayuthia. But the invaders were defeated and Siam was saved by General Phaya Takh Sin, who collected the remains of the army, restored the fortunes of the country, and established the capital at Bangkok, in 1767.

His successor, Phaya Chakkri, founded the present dynasty, which has given to Siam in recent times three of the most enlightened rulers with modern European education and political training, *i. e.*, Mongkut (1851-1868), Chulalongkorn (1868-1910), and Maha Vajiravudh Mongkut (since 1910), who have concluded treaties with almost every civilized country in the world. By the Anglo-French conventions (1895-1907), Siam has been declared an independent kingdom, and this independence it has so far been able to keep and to maintain.

The first known attempt to introduce Christianity into Siam was made by a French Franciscan, Bonfer, about 1550. Hearing of the great kingdoms of the Peguans and the Siamese in the East, he went on board a Portuguese ship from Goa to Cosme (Pegu), where he remained for three years without, however, obtaining any remarkable results. In a letter written to his friend, Diego Pereira,

### St. Francis Expressed His Desire to Go to Siam

but was prevented from doing so owing to his premature death in 1552.

In the following year three hundred Portuguese entered the services of the king of Siam, and two Dominicans, Jerome of the Cross and Sebastian de Cantù, acted as their chaplains and also worked among the natives, converted 1,500 Siamese, and built three churches at Ayuthia.

These missionaries having been put to death in 1569 were replaced by five others, *i. e.*, Lopez Cardoso, John Madeira, Alphonsus Ximenes, Louis Fonseca and John Maldonatus. Later on two Jesuits followed, Balthasar de Sequira (1606), and Julius Margico (1624). But in consequence of a persecution, missionary enterprise in Siam

#### Came to a Temporary Standstill

till Pope Alexander VII. made it a Vicariate Apostolic on August 22, 1662, and intrusted it to the newly-founded Missionary Society of Paris. Soon afterwards Mgr. Pierre de la Mothe Lambert, Vicar Apostolic of Cochinchina, settled with his two companions, Frs. de Bourges and Deydier, in Siam, and was (in 1664) joined by Mgr. Pallu, Vicar Apostolic of Tonkin, and his companions.

Siam at that time being a place of rendezvous of commercial enterprise in the East gave shelter to many Annamite and Japanese Christians who had either been expelled or lived there as voluntary exiles for their faith. Whilst some Spanish and Portuguese

Augustinians, Franciscans and Jesuits looked after the spiritual welfare of their countrymen in Siam, the missionaries of Paris who were considered as intruders took charge of the Christian refugees. Mgr. Pallu on his return to Rome obtained a Brief from Pope Clement IX., July 4, 1665, by which the missions in Siam were intrusted exclusively to the Society of Paris, and received its first Vicar Apostolic, Mgr. Laneau, in 1673.

King Phra Naraim (1655-88), guided by political rather than by religious motives, gave the Catholic missionaries a hearty welcome and granted them a plot of land for a station, church and a seminary. Through the influence of his minister, Phaulcon, he sent a diplomatic embassy to Louis XIV. of France, which was accompanied by Fr. Vachet as interpreter (1684), and this compliment was returned by the king of France by sending M. de Chaumont. By the help of French influence the king of Siam thought to keep the Dutch in check who from Java and their Malayan possessions constantly encroached upon his dominions. To cement this friendship and alliance King Phra Naraim signed on December 10, 1685, a treaty with France at Louvo in the presence of Bishop Laneau, Frs. Tachard and Vachet, wherein permission was given to the Catholic missionaries to preach the Gospel throughout Siam.

But soon after the departure of the

French envoy, a Siamese mandarin, Phra-phret-racha, raised a sedition, deposed the king, murdered the minister, imprisoned and ill-treated Mgr. Laneau with some of his priests, and persecuted the Siamese Christians. In 1690 peace was indeed restored, the Bishop resumed his Apostolate (1690-96), and his successor, Louis de Cice, 1700-1727, continued it in peace.

After the death of the latter, however, one persecution followed after the other (1729, 1755, 1764), either by local mandarins or Burmese invaders.

#### Missionaries Were Imprisoned

forbidden to preach or exiled, though the Siamese kings remained more or less favorable to the Bishops Texier de Kerlay, Lolière Puycontant and Brigot. In 1769 Fr. Corré resumed the Apostolate in Siam, and thus paved the way for Bishop Lébon (1772-80). In consequence of a new persecution (1775) he had to leave the country, and his successors, Bishops Condé and Garnault, were unable to do much.

By this time the number of Christians in Siam had dwindled down from 12,000 to 1,000, with Bishop Florens and seven native priests in charge. During the French Revolution no supply of European missionaries could be sent, and it was only between 1826-1830 that help arrived, among them, Frs. Bouchot, Barbe, Bruguière, Pallegoix, Couvez, etc. In 1834 the latter was appointed Vicar Apostolic, and under his administration the Siamese missions began to revive, and numbered 6,590 neophytes with eleven European and seven native priests.

His successor, Mgr. Pallegoix (1840-62), one of the most distinguished Bishops of Siam and the best Siamese scholar, induced Napoleon III. to renew the French alliance which was concluded in 1685, and the Emperor sent a special deputation to Siam under M. de Montigny in 1856. King Mongkut, a personal friend of the Bishop, signed a politico-commercial treaty with France (July 8, 1856), in which the privileges granted to Catholic missionaries by Phra Naraim in 1685 were also renewed.

Thanks to the broadmindedness of the recent kings of Siam, the Catholic Church has enjoyed peace and made



*Annamites form a large part of Siam's mixed population. Some members of this family have become Catholics.*

favorable progress under Pallegoix's successors, Bishops Dupont (1864-72), Vey (1875-1909), and Perros since 1909.

Owing to political complications between France and Siam in 1894 the missionaries and their flocks had to endure the ill-will of some local mandarins, though no harm was done to them in spite of the French invasion. In 1875 the Church in Siam numbered 11,000 Catholics, seventeen European and seven native priests, with thirty churches, while previous to the war we find there 24,000 neophytes, forty-two

European and twenty-one native priests with fifty central stations, fifty-seven churches and one hundred and three Sisters (Holy Infant, St. Paul of Chartres, Lovers of the Cross), fifty elementary schools with 3,000 pupils, one seminary with sixty-two students, etc., though the mission in Laos with 9,000 Catholics was separated from Siam in 1898 and was made a Vicariate in the following year.

Yet what are 24,000 Catholics in a country the size of Spain and Portugal with about nine million souls. From the weak-willed character of the

Siamese, from the close connection of the State religion of Buddhism with the national life, from the religious character of its services, which are only another kind of sensual entertainment, it is clear that the Catholic Church with her moral code and her divine ideal and standard of life has a difficult task. To become a Christian in Siam is considered a very unpatriotic act and an apostasy from the time-honored traditions of the nation. The attitude of a Siamese towards Christianity is that of "*respectful indifference*."

### Near East Relief Orphan Asylums Barred to Priests.

Reference is made in the Editorials to the conditions prevailing in Syria regarding the disposal of relief funds and the attitude maintained toward Catholics. The following letter is a translation of an article which appeared in "Al Bechir" (*The Messenger*), published by the Jesuit Fathers of the University of Beyruth, October 26, 1920:

"We have received the following communication from Zahlé:

"Mgr. Béchara Chemali, Archbishop of Damascus (Maronite rite), having come to Zahlé for his pastoral visit, gave order to Frs. Mobarak Sakre and Joseph Aramouni to prepare the children for Confirmation.

"Having learned that some Maronite children had been received at the American orphan asylum of the town, the Reverend Fathers called there on October 14th and asked to be introduced to the Director. He was absent, and they were received by one of the professors, who, upon their request, called before them the Maronite orphans. The Fathers proceeded to examine them as to their religious education and found that they knew little or nothing. The professor then said that he thought they would be allowed to teach them what they deemed necessary for them to know about their religion. The Fathers went away, and having purchased twenty-one copies of the catechism, Fr. Aramouni returned to the asylum and asked that they be distributed to the children so they could learn their prayers during their free moments. But the professor positively refused, saying that the Director had forbidden the introduction of such books.

"Fr. Mobarak Sakre called again, ac-

companied by Fr. Mobarak Mourad, but the professor stopped them at the door and declared that Mr. Chehadé, Director of the asylum, had forbidden that they be admitted. They asked to be introduced to the Director, but were answered that he was absent, and their request to send a boy to notify him of their presence was declined with some ungentlemanly remarks.

"The Reverend Fathers referred the matter to Archbishop Béchara Chemali, who became extremely pained at the way his priests had been treated. Unable to understand the reason he sent to the Director his secretary, Fr. Peter Farage Sfeir, who was accompanied by Father Mobarak Mourad and Mr. Assad Abou-Rachède, syndic of the Maronites at Zahlé. They found Director Chehadé at the home of Dr. Joseph Geraisati, and without hesitation he answered that it was he who had given to the professor in question the order to refuse permission to the Maronite priests to teach catechism to the children. Director Chehadé added:

"I allow no priest, regardless of the denomination to which he belongs, to enter the orphan asylum and gather the children of his rite to teach them the doctrines of religion."

"Fr. Peter tried to argue with him showing the necessity of those children knowing their religious duties before they receive the Sacrament of Confirmation for which they ought to be prepared, and prayed the Director to send the Maronite children to his church.

"Director Chehadé replied rather brutally:

"I will not allow those children to go to church neither on the day of their Confirmation nor on any other day. I permit any religious minister, Christian or infidel, to come to visit the asylum every Sunday and to give some moral teaching to all the children gathered together regardless of the religion to which they belong."

"Fr. Peter, surprised at this language, said:

"But how can a Catholic priest teach his religion to children who are not Christians, and how can it be possible for an infidel to teach Christian children?"

"Dr. Chehadé answered that this was none of his business; that a minister of religion was supposed to give to the children some talks on moral subjects, on the duty of kindness, on the need of avoiding evil, etc., without mentioning any dogmatic doctrine.

"Fr. Peter replied that such a line of conduct could not be adopted by Catholic Maronites, and the Director answered:

"This is our line of conduct; it has been traced by my superiors, and I will follow it to the end."

### Another Opportunity to Help Out.

Fr. Barboza, S.J., of Chally, a little Indian village near Tellicherry, on the Malabar Coast, is another priest who pleads the cause of education. The case is, briefly, that Chally with its one hundred and seventy-five children, belonging to the Catholic fisherfolk who earn a precarious living fishing—this even suspended during "the monsoons"—have no school in which to receive the Jesuit Fathers' lessons, and till now, only the foundations and basement are laid of the building that money has never sufficed to finish. The Government, aware of the educational value of Catholic schools, offered to defray half the cost of erection if the management supplied the rest—a problem that still awaits solution. Who will help to give Chally the chance it so urgently needs?



## FROM NEW YORK TO CAPE TOWN

Rev. J. J. Isenring, O. S. F. S.

*Fr. Isenring is a missionary belonging to Order of St. Francis de Sales. He is now in Heirachabis, Ukamas, Southern Africa, of which Prefecture Mgr. Kholikowski is Prefect Apostolic. There is a tolerably large white population in that section owing to the mines and other opportunities for the swift making of fortunes.*

IT was late last autumn that I left New York bound on an ocean voyage to the very southernmost part of Africa. The trip was to be a long one, and I greatly appreciated a complete mass outfit presented by The Chaplains' Aid Society of New York. The captain of the ship, *The City of Benares*, was "only too pleased to put the music room at my disposal" for the daily celebration of the mass. The set was never so stormy as to make the celebration unsafe or unbecoming. How grateful St. Paul would have been had he always had the same good fortune on his apostolic voyages.

I had many reasons for seeking the opportunity of "breaking the bread" daily! The missions sorely need missionaries, *live ones*, of course, and I was sent not to die on the way,

**But to Save Souls**

For this also did many pious souls in the States daily pray to the Star of the Sea that through her intercession I should have a safe voyage.

Besides, a number of friends gave me, to help the missions, stipends for masses which I might offer either on the ocean or after reaching my destination. Should the divine worship of the Eucharistic Lamb on behalf of these friends or others, according to the donors' intention, be put off for weeks and weeks?

"The City Line," so-called because all its steamers plying between America and India are named after cities, carries no steerage, but only people of "the better class." May the "Father of the poor" pardon me for the apparent slight. "Better" is the comparative of "good." Indeed I saw nothing that was positively disedifying

or very sinful, but I remembered Job's practice. His children were feasting in turns, and undoubtedly they were all very religiously brought up by the holy man. Yet he let none of their feasts pass without offering sacrifice to God.

Moreover, we were in all about 225 persons on board, the crew included, and only a very small number professed the true religion. I was the only priest, but there were five Protestant missionaries, not counting their wives and other ladies engaged in missionary work. They gave some very interesting philanthropic lectures, generally meddling in no wise with Christian religion, and certainly not assailing the Church. They lectured on pioneering in South and Central Africa; on the animalism which holds the place of religion among colored heathen natives there; on their miseries consequent on their belief in witchcraft; and kindred topics.

All I could do was to listen, admire the lecturers, and console myself with the word of St. Paul (1. Cor. i.), that God has chosen the weak to confound the strong; and the foolish, to confound the wise.

At the same time the lectures evoked in me these reflections: If such vague and inconsistent "systems" of

Christianity can enlist so much help in personnel, money, and activity, how should not we Catholics

**Be All on Fire**

to bring to the heathen the *whole* deposit of faith once for all times committed to the Church; to teach them *all* that Christ has commanded; to baptize them truly in water and the Holy Ghost; to send them not only the bread which perishes, but the true Bread which came down from heaven; in short, to make them seafarers to heaven on a wearisome ocean it is true, but yet not tossed by every wind of doctrine; to make them not only men worthy of this world, but Christians of whom the world is not worthy.

A thing which particularly struck me in the accounts of Protestant missionaries is the deep impression which the Sermon on the Mount universally makes on the heathen of any race whatever. No wonder St. Francis de Sales recommended so earnestly the frequent reading of it.

To come to another point, the passengers devised all sorts of pastimes to make the month's trip on the ocean with not a square foot of land in sight less tedious. They resorted to the shuffle board, playing at cards, check-



*Treking across South Africa—the land of the treasure seeker.*

ers, chess, dancing, concerts, etc. For nearly a week all of the second-class passengers were sick, some of them quite critically. In the first-class there were few seized by the sickness for any length of time. Especially while crossing the gulf stream, the ship was rocking a great deal. At other times the sea was very calm, even inviting to a swim. But how unsafe it would be to take a swim on the high sea was shown when on Sunday, August 8th, a whale of about seventy feet long brushed the steamer, and a short distance further vented its wrath by a powerful jet of water.

We had launched out from New York on July 24th, and after having lost sight of New Jersey we saw no land, great or small, nor any sailing craft, except two schooners and two steamers, until on Wednesday, August 18th, when we sighted a whaler and two steamers, and the captain pointed out to us a faint, thin, cloudlike streak on the south-southeast horizon. "Those are the Table Mountains of Cape Town."

They were as yet sixty miles away, but gradually the view grew clearer, and snow-capped mountains on the east coast also appeared. For it was winter in the southern hemisphere. On arriving off Cape Town we had to stay at anchor, waiting for three steamers to leave the comparatively small harbor. The panorama was enchanting, but I refrain from describing it.

The Salesian Fathers of Dom Bosco would have offered me hospitality had they not been embarrassed for room in consequence of a recent fire. They do in Cape Town, as in all their other in-

stitutes, invaluable work for the Church. His Lordship, Bishop Rooney, arranged for me to stay with the Marist Brothers until I could proceed to Heirachabis, which was on the following Monday at 8:15 P. M. For passenger trains to my station run only on Mondays and Thursdays.

Meanwhile Fr. Lercher had charge of me, and how generously he acquitted himself of it. He took me round the "Lion's Head," so-called from the fancied resemblance to a lion in wait of a prey. It is about 3,300 feet high and resembles, from certain points,

### The Matterhorn in Switzerland

We visited also the inspiring chapel and orphans' and old people's home of the Sisters of Nazareth from Hammersmith, London, England; further the priests at Wynberg. From the heights above that town we saw at the same time False Bay and Cape Bay. It being just the latter part of winter, the palm and other tropic trees and the fields and meadows were in exuberant freshness and vigor.

In three months all will be burnt and dried by the sun and the terrible southeast wind. In the coldest winter the temperature never falls to the freezing point; there is never any frost in Cape Town, nor even an ephemeral snow on its Table Mountains, all over 3,000 feet high, oftener than once within a dozen years. This explains why all the year round the boys go about barefooted and barelegged.

The epidemic of high cost of living is fully as threatening in South Africa as in the U. S. A. Nevertheless the Sis-

ters of the Good Shepherd are able to maintain a large and up-to-date sanatorium, and the Sisters of the Holy Cross, a teaching Congregation whose motherhouse is in Menzingen, Switzerland, have opened a promising academy at Sea Point, a suburb of Cape Town.

Besides taking my ticket and having my luggage checked, I had to "book," *i. e.*, give my name for the list of passengers that will take such and such a train. If your name does not appear on the list of the guard, *i. e.*, conductor, you can not board that particular train, notwithstanding your ticket.

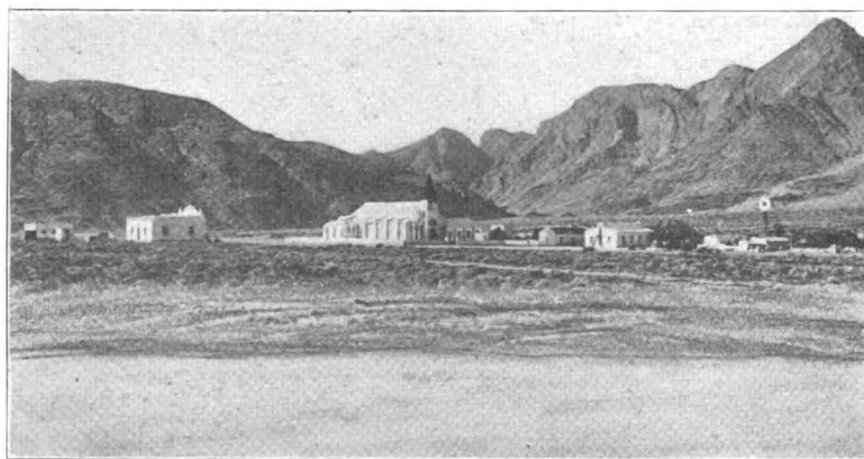
The government has the ownership of nearly all railroads in the Union of South Africa, which comprises the former Cape Colony, now commonly called the Western Province, Natal, Transvaal and Orange Free State. The secret of the marked success of such ownership lies in keeping the administration securely out of the hands of politicians. The passenger cars are divided into first, second and third class. The two former are commodiously turned into "sleepers" for the night. The trains are generally very punctual. On Monday evening at 8:15 I left Cape Town. On the following morning we entered

### The Desolate Desert of the Karoo

It extends over many thousands of square miles. I had to change trains only at De Aar.

It was about 8 P. M., Wednesday, August 25th, when I arrived at Kums Siding, where the Apostolic Prefect with his two interpreters awaited me. A buggy, pulled by three pairs of donkeys, and a cart, pulled by another four pairs, took us and the luggage over the sandy plane, which in the rather cold winter night in the clear moonshine I thought for a moment to be covered with snow. But snow is never seen here.

In the morning I saw the village before me, consisting of the most primitive hovels for its three hundred natives. They are with scarcely an exception Bondelswartz and speak Nama, that strange language with its four kinds of clicks. The two young natives who act as interpreters speak Nama, Dutch and German, and either of the



*Bird's-eye view of Pella mission post—Cape Namaqualan.*

latter they translate into Nama with great rapidity, having had many years' practice with the Prefect, Mgr. von Krolikowski.

But of the natives and their standing, customs, character and language I will, with permission, write some other time. For the present I only wish to state that their daily attendance at holy mass would do honor to a good sized American parish. There are daily many communicants. Very nearly every day the Prefect gives a

careful catechism instruction in preparation for first Holy Communion to children, and another in preparation for baptism and Holy Communion to adult catechumens.

The first Sunday morning I gave Holy Communion to fifty-one persons, including three Oblate Sisters and one Oblate Brother. After my mass, Mgr. von Krolikowski, O.S.F.S., gave baptism to six adults, and during his mass, Holy Communion. I wondered how the natives

could sing so correctly and devotionally polyphone hymns, although with harmonium accompaniment. The sermon lasted fairly long; nevertheless the crowded audience listened with rapt attention to the end.

In conclusion I express the Apostolic Prefect's gratitude for the interest taken in his poor mission by the Right Rev. Director of the Propagation of the Faith in New York, by the Visitation nuns and other zealous souls in the United States.

*There are two and one-half million converts in India, and the little band of two thousand five hundred priests, and twice this number of nuns, are doing all in their power to hasten the day when the three hundred and twenty million heathens and infidels shall have received the blessed light of the children of God.*

### We Starve

"We starve! There is no corn in the hills, no maize, no potatoes. How are we to live?"

Such is the cry coming from the wretched people of East Honan who have had to look helplessly on while the harvest withered away for want of rain. Now winter is near—the severe winter of northern China.

Fr. Lewis Nogara, M.F.M., asks for immediate help. He was in the same mission in 1910 and witnessed the horrors of that year's famine; he can scarcely endure the thought of a similar reign of terror. The poor parents unable to feed their little ones will cast them away or bring them to the mission, and in famine times the missionary has hard work to support the charges he has without adding to his family. Then, too, many Christians new to the Faith will be led away for the sake of food. Only the charity of the rich and generous can avert these misfortunes.

### The High Cost of Printing a Newspaper

Bishop De Clerc of Upper Kassai, West Africa, has achieved a printing press and for a time he launched a little paper called *Nkuruse*—the Cross.

This was gotten out in the native language of his Christians and put before them various religious topics in a manner that held the interest of its readers. In fact, they awaited each issue eagerly, for a newspaper all their own was a novelty.

Not long ago the cost of paper began to soar in Africa as elsewhere, and the poor *Nkuruse* suspended publication. The grief of the Christians and also of Mgr. De Clerc is profound. Those of us in the U. S. who have had some experience in the high cost of printing will sympathize and perhaps practice self-denial and send an offering to the Bishop. Life without reading matter is a blank even in Africa, and a few dollars will suffice to set the little printing machine in Upper Kassai humming again.

### Figures That Do Not Lie

One must know something of the living conditions of a country in order to comprehend what constitutes there poverty or affluence.

Right Rev. Louis de Cooman, P.F.M., Bishop of Phat Diem, Tonkin, gives a few figures quoted from a Government official showing what the "living wage" for a European is in Tonkin.

The official states that \$1,200 a year is the very smallest income on which any but a native can exist in the country with the present high prices. That being so, how about the missionaries?

Here again we have figures. The average amount received from all sources is about \$300. How, then, do European priests exist in Tonkin on a fourth of what is needful for their

countrymen? The answer is: by denying themselves to the last extremity; by leading lives that would be found utterly impossible to all but missionaries; by never complaining. Speaks the true spirit of the apostle in Mgr. de Cooman's words:

"But poverty is one of the factors of success in the apostolic life. It is true that a bishop grieves to see his priests living under conditions that injure the health, and he would like to do all in his power to mitigate their suffering; nevertheless neither he nor his priests dwell overmuch on their physical discomforts which they fully expected when choosing the life of the missionary.

"What they do regret, what causes them deep pain is to be unable to sustain works which they know to be indispensable. Our Vicariate, less than twenty years old, has not sufficient revenue to support its seminary, a vital need of every mission centre.

"However, we have no words worthy to express our gratitude to the Catholics of the United States who have sustained us so nobly during this dark period. We still rely on them and feel sure they will not fail us."

### Africa's Insidious Slave

Though officially abolished, slavery still exists in almost every part of Africa. It is an insidious slavery, practiced among the tribes in the remote seclusion of the jungle and often masquerading under the guise of religious observances or business transactions. The stronger tribes exact human tribute of the weaker, and when the sorcerer needs a victim one of these poor slaves is offered as sacrifice to the fetish.

The missionaries save many by means of ransom, and they are always glad to receive offerings for this especial purpose.

## DIFFICULT HONG-KONG

Rev. H. Valtorta, M. F. M.

*Here is a description of Hong Kong, that fascinating cosmopolitan city of Southern China, that holds the attention from beginning to end.*

**T**HE Vicariate Apostolic of Hong-Kong is in charge of the Foreign Missions of Milan (Italy) and is, undoubtedly, a very difficult field on account of the great diversities of peoples, races and languages that are to be found in it.

The residence of the Vicar Apostolic, Mgr. D. Pozzoni, is at Victoria, on the island of Hong-Kong. A narrow channel between the island and the neighboring mainland forms a very big and busy seaport, the second in the world for movement of steamers.

Here, together with perhaps 10,000 Europeans, English, Portuguese, Americans, Eurasians, French, etc., live a Chinese population nearing perhaps one million, chiefly drawn from the three great races of the Kwangtung Province (Ponti', Hakka' and Hoklau) and, in a small portion, from the Northern Chinese Provinces.

To these you must add a good number of Japanese, Filipinos, Indians, Malesians, Annamites, etc., and conclude that Hong-Kong is

### A Cosmopolitan Place

It has even seen, in the main street, American Red Indians walking proudly in their national costume and tribal feathers.

The whole Vicariate comprises from three to four million people, with 21,000 Catholics, of whom more than 15,000 are Chinese, and more than 4,000 are Eurasians, and includes the whole English Colony of Hong-Kong, together with three Chinese districts in the province of Kwangtung.

Hong-Kong and the so-called New Territory on the mainland are splendidly cared for and well developed by the English with a net of magnificent motor roads, a railway to Canton, a large number of schools, villas and an ever-increasing trade and industries. But if you cross the frontier into the

three Chinese districts of the Vicariate (Weiyeung, Po-On and Hoi-Fung) you will see at once the medal reversed.

Here is "unknown" China with its primitive farmers, a very little bit of trade and a very good deal of ignorance,

### Superstitions of Every Kind

prejudices, bandits and robberies, and choking and tortures, and clan or vil-



*Rev. Philip Lu, native priest of Hong Kong. This Vicariate possesses a numerous native clergy, but yet not sufficient for its needs.*

lage quarrels and wars, which, on some occasions of particular hatred, result in cannibalism.

Just fancy the difficulties in such a mixed-up mission! First is the language difficulty. Don't think for a moment that English and "the" Chinese language might be sufficient for a missionary in these parts. It is quite certain that every Hong-Kong resident priest addicted to pastoral work, even

if he is able to understand seven or eight languages, will eventually find himself in a very awkward position as to hearing confessions on some occasions.

From the Church's point of view, the most important of the European group of languages are English, Portuguese, French, Italian and Spanish, but it would be very useful to know also something of German and of some Slavic languages, to say nothing of the dialects of, at least, the Philippine Islands. Far more important, however, than every European language is the Chinese as spoken by the great bulk of the population.

But here a disappointment awaits the young missionary who wants to start learning Chinese, for, while he hopes to learn "the" Chinese language, he becomes aware that he must begin to learn only "one" of the three Chinese languages that are predominant here. He will have to begin with Ponti' or with Hakka' or with Hoklau, which three languages are all very much in use in Hong-Kong and, moreover, each of them is the distinctive language of a mission district.

These three languages are still subdivided into minor dialects a good deal

### Different One From Another

according to different places, so much so that, for instance, the Hong-Kong Ponti' native is almost wholly unable to understand the native Ponti' or Weichow. And then, after all, the priest is sometimes wanted by people who know none of all these languages, but talk only Japanese or some dialect from the North of China or the Philippines.

The necessity of languages' knowledge is such that many business concerns keep special linguist experts, and police officials are given premiums and extra pay for every dialect they can pick up. Missionaries, of course, don't want to be left behind, and just try to do their best for the love of God; but what a nightmare for the young missionary fresh from Europe!



The mission of Hong-Kong requires also a great variety of missionary works and enterprises as well as a variety of missionary methods according to great differences of its cosmopolitan population.

As to the European non-Catholic community, it is generally bent on business and money-making and does not indulge in attacks on religion, at least openly, although it spreads indifference and the bad example of very low morality. However, there are more than thirty Masonic lodges, besides a very great number of Protestant sects, which are very active in proselytizing. The mission has therefore to give every attention to schools, colleges, hospitals, clubs, Catholic associations and religious guilds. The crying need is for schools and schools and schools, both English and Chinese.

Not that Catholics are very badly off in point of schools: in fact, they have got St. Joseph's College, kept by the Brothers of Christian schools, with more than seven hundred pupils, and the colleges and schools of the Italian and French convents, that are the best, the largest, the most attended of all the schools of the Colony; still, they are beaten, in number at least, by the Protestants, who have schools and colleges scattered very lavishly all over the Colony and always go on building more.

A keen antagonist is also the Confucian Society, a powerful organization, which has come in existence after the establishment of the Chinese Republic with the express purpose of checking the spreading of Christianity: it goes on continuously opening a great number of free schools. Needless to say that Mgr. Pozzoni is

### Straining Every Nerve

in order to have more schools, too, and especially a Catholic Hostel attached to the Government University. We must pray him every success and hope that Divine Providence will send him some generous help.

Other things which Hong-Kong needs are religious schools for catechumens, hospitals and houses for the aged and invalids, some assistance to the coolie classes and a special mission to the floating population of the harbor

and around the islands, which number about 40,000 people. At present something is done, especially through the charitable assistance of the Italian and French convents with their homes and hospitals for the poor and their well-developed work for the Holy Infancy, but much more, especially for propaganda purpose, that ought to be quickly done, is rendered impossible by lack of means and lack of personnel.

The missionaries resident at present in Hong-Kong already have their hands too full to think of new enter-



*An efficient catechist of Hong Kong. Fr. Valtorta says that catechists can do much without the priests, but that priests can do little without the catechists.*

prises. Their activities are more than absorbed by the spiritual care of the present Catholic population, which is, no doubt, well attended to. The sacraments are much frequented, the churches are never empty, confessions are heard in many languages everywhere, and preaching is done every Sunday at least, in three languages at the Cathedral and in two languages in other churches, the most used being English, Portuguese and Pontic or Cantonese.

To this regular pastoral work are to be added special devotions and numer-

ous festivities, of which Hong-Kong Catholics are very fond, and also the Spiritual Retreats that are to be given in the convents, colleges and churches in four or five languages, and these Retreats are about twenty in number every year, of five or eight days each. To put the Hong-Kong mission in war trim for keen, active propaganda, it will be necessary to reinforce its staff by a dozen more members at once.

Outside the Hong-Kong centre, the needs are quite different, and the method must change in accordance. We are then in the proper Chinese mission field as it exists all over China, and the missionary must think of, and adapt himself to, the hundred and one things that are common to the

### Primitive Mission Field

from the regular pastoral work to the missionary tours amongst savage mountaineers who have never or very seldom seen a European face, and come to look in surprise at the "foreign devil."

Here the most necessary and useful means are the native catechists; the priest can do but little without them, while they can do much even without the priest amongst the native and the new converts. So the more well trained catechists you have, the better for your mission; unfortunately, the missionary is always in poor financial conditions and can never have the number of catechists he needs, so that he has to carry on in great difficulties sighing in vain for the harvest he cannot gather.

In spite of all, new conversions are not few in number; in fact, there are about one thousand baptisms of adults every year, and sometimes a new village is converted at one stroke.

It is curious to note how, after so many years of religious liberty, new conversions are still looked upon very unfavorably not only by the masses, but also by the officials in the interior of the country; new converts, and sometimes the catechist or the missionary with them, are generally molested and get entangled in thorny questions with the elders, the literatis, the chiefs of villages, who indulge in real and long persecutions.

In course of time these molestations may be happily ended by the good of-

fices of the missionary or of some common friends, but often they are so relentless that the new converts have no other alternative than leave their own village and find a more hospitable country elsewhere; many new Christian villages have been formed by these refugees.

It is true that a way of redress is always open by having recourse to the officials, but it is so difficult to find a good or even a reasonable official! they seem almost all to be addicted only to the noble art of

### Squeezing Their Own Subjects

Besides they, too, are generally Confucianists who are far from being favorable to Christianity and look at it suspiciously as to a "foreign" intru-

sion, and therefore they are only happy when they can manage to put some wrong on the Christians. Of course, they will deny that they are against the Christians as such, and here in China, where every official is a little despot, it is quite easy to find readily made-up pretexts in order to white-wash their hatred of Christianity, but the fact remains that many and many have to pass through these private or official molestations only on the occasion of their conversion, and that they can put things right again in a moment by renouncing to their faith; but, let it be said to their glory, they very seldom do it.

Speaking of difficulties in the mission fields of the interior, a mention must be made of the active Protestant

propaganda of four or five sects, especially Lutherans from Germany and Baptists from America, who at times seem rather more eager to look for quarrels with the Catholics than for conversions amongst the heathens. Catholics, however, outnumber them all by a very large margin, and they increase still at such a rate that in some places they outnumber the pagans, too.

This is the consolation of the Catholic missionary who spends his life in the mission field: whatever happens, the Catholic Church is destined to extend her tents till the utmost ends of the earth and till the consummation of the world, without any fear that the gates of hell shall ever prevail against her.

### We Can Make Our Faith Triumphant

Mgr. M. Boch, S.M., recently appointed Prefect Apostolic of the North Solomon Islands, finds a few clouds on the horizon, though they have the same appearance as those hovering over many another mission. First he must combat certain of the sects who seem bent on making his domain their own. Then there is the high cost of living, bringing food up to twice its former cost. One passage in his letter is, however, of especial interest and must be quoted:

"We hope to see in Oceanica this year, several of our young American Marists, but newly ordained. If they come here they will surely find a tragic difference between the manner in which they have been accustomed to live in the United States and that forced upon them in the Solomon Islands; but they must rely upon their Divine Master Who will proportion His graces according to the sacrifices made for Him.

"If the United States has really at heart the salvation of the missions, and will co-operate in sending men and means, the Church will in the end be triumphant."

### Where the Missionary Lives on Twelve Cents a Day

Fr. Simon, O.M.Cap., of the Ajmere Mission, Radjputana, India, is living on twelve cents a day in order that his work for souls may prosper. His Christians are Pariahs, and they look to their European priest for practically

everything. In Ajmere there are little orphans needing a home; there are sick people needing medicine; there are ignorant minds waiting to receive the light. Even by cutting down expenses as closely as Fr. Simon has, it is not possible to make the mission's precarious income reach very far, so put Ajmere on your list of places that need to be helped.

### Sustain Native Priests After They Are Ordained

After the glorious work of bringing a priest to the altar has been accomplished there remains yet something to do in order that he may "carry on," or in other words, make his newly acquired powers useful.

The young apostle, no matter how efficient and how earnest he may be, cannot support himself—he must be sustained, he must have the necessities of life supplied in order to give his time and services exclusively to the salvation of souls.

Less expensive, then, than educating a priest and not less useful to the apostolate is the task of maintaining him. Bishop Demange, of Korea, has two Fathers just ordained who need to be adopted in this manner. About one hundred and fifty dollars a year each is all that is required, and this modest sum will result in an immense amount of good to the missions.

### Funerals a Means of Grace

Under the title "The High Cost of Dying," Mr. Stephen H. Horgan, in *America*, recently voiced some truths that have long needed a champion. Funerals have now reached an alarming cost, most of which is entirely unnecessary, and the writer calls on our various societies to help stem the extravagance. After showing in detail that many items, notably flowers, can well be omitted from burials of the dead, he advises a standard price of one hundred dollars for each funeral, and recommends that the money saved be donated to a worthy cause, notably that of the missions, which have not yet become anyone's "extravagance."

Mr. Horgan says:

"Just see what this would mean to the Church if the Holy Name Society of New Jersey alone inaugurated the reform: 80,000 men paraded in that State on October 10th. At least \$100 could be cut from the present cost of each funeral which would mean that \$8,000,000 could be saved for the Propagation of the Faith, or some purpose that would be a real benefit to the souls of the departed."

*Jesus, by Thy love we plead,  
Help Thy children in their need;  
Help them who have never heard  
Lessons from Thy blessed Word;  
Never known Our Lady's care,  
Never clasped their hands in prayer;  
Touch their eyes and make them see,  
Suffer them to come to Thee.*

## DEATH-BED SCENES IN SIERRA LEONE

Rev. P. M. Raymond, C. S. Sp.

*Numerous ceremonies surround death and burial in pagan countries. It is usually considered that the spirit is going on a long journey and will need sustenance on the way. Food, therefore, is left on the grave. When the missionary can administer the rites of the Church he sees with his own eyes how happily the soul fares forth.*

WHEN the brave pagans of Kongowo came to tell me that Maria was dead, they asked permission to



*Some of the heroic white women who have consecrated themselves to the poor Blacks of Africa's west coast.*

bury her in holy ground in the shadow of the Catholic mission.

Naturally I made no demur at granting this request.

"Dig the grave," I said, "and bring the body to the church when you are ready. We will perform the religious ceremony and give her Christian burial."

At five o'clock in the evening of the same day the bearers arrived at the door of the chapel with the inert body of

ered the bier, which was made of green wood.

After the usual ceremony, we went to the cemetery, only a short distance from the sanctuary. A last benediction was given and the body of Maria was laid upon the ground near the grave.

Then the pall and the mat of palm-fibre were so arranged that the dead woman was exposed to view. The mother of Maria laid a handkerchief upon the head of her daughter, and another across her folded arms. Tearing a piece of new white cloth

### Into Two Strips

she bound one-half about the body, and gave the other to Maria's child, a girl of seven years.

Encircling her waist with the white band—an emblem of purity in the eyes of the natives—the little one ran to the river and plunged into the deep, cold water. This rite had a deep significance not wholly inappropriate. It meant: "Now, poor child, you have lost your mother; you have no one to care for you. Never again in life will you enjoy her sweet maternal affection. You will be alone; you will be cold indeed, and full of fear."

A piece of white satin was next laid over the corpse, and the father, tying two leaves of tobacco in the corner of his handkerchief, laid the package upon the body.

"Salute those you are going to meet for us; for you mother, for me, and for all the family."

This was the father's last farewell.

During these ceremonials absolute silence reigned amongst the crowd of pagans gathered about the grave.

Finally the pall and two other bamboo mats were laid upon the remains, and carefully adjusted. With the aid of

### Strong Fibrous Cords

taken from the forest, the body was lowered into the grave.

The mother cast the first handful of earth upon her daughter's remains, and in imperious and solemn tones pronounced the following terrible malediction:

"May those who caused thy death follow thee to the tomb!"

This was addressed to the spirits which were supposed to have deprived the girl of life.

Then following the example of the



*"Bunda Devils," their female attendants and musicians playing the segluba, a crude native instrument.*

### The Good Maria

enclosed in a mat. A large pall cov-

old mother, all present threw some earth into the grave.

The mother, during this ceremony, spoke to her daughter as if she were alive; chided her for leaving her so soon, and sent messages to relatives and friends gone before into the other world. She told her also not to be angry if she could not return to this world to torment the living.

When the maternal monologue was finished, a child handed the woman a bowl of rice and palm-oil, which the latter deposited at the foot of the grave, saying: "My child, come and eat this rice. Eat all of it, and be happy."

This was the end of the pagan ceremony. Father, mother, husband, relatives and friends in turn bade farewell to Maria, wishing her joy; then they turned their faces homeward.

Three days later they reunited for a final ceremony, a sort of banquet spread upon the grave.

This was a copious repast of meat, fish and palm-oil, with the usual rice in an immense dish as a centre-piece.

The dead girl had been invited to come and bring such of her old friends as she might have met

### Since She Left This Earth

And lest she might not have shared the feast, a portion of rice was left upon the grave after the guests dispersed.

I must tell you about a very happy death-bed scene at which I assisted not long ago—happy because the evil spirits that had held sway in the suffering soul were dispelled by baptism.

The case was that of a woman about twenty-five years of age. She had been married for about nine years to an old man who had a dozen other slaves in his harem. The poor creature, Binti by name, had a little son, a pretty boy about seven years old.

Of a delicate constitution, she died either from rheumatism or of poison traitorously administered.

While visiting at Rongowo, I visited the hut wherein she lay ill. I found her prostrate upon a mat in a damp corner. A few rays of light barely illumined the sinister interior, wherein an aged negress sadly brooded over the dying woman. Heartlessly indifferent,

the husband swung in a hammock outside.

With haggard gaze and glaring eyes the sick woman writhed in pain. Horrible spasms convulsed her, which she attributed to the torments of evil spirits.

I knelt beside her, took her hand and called her by name. She regarded me attentively and then responded to my salutation with visible timidity.

"Fear nothing, my child," I said, "it is I, the Father, who has come to see you, and in your hour of need, give you the medicine of God."

Binti's face brightened, and she was calm during my visit. The

### Gloom Cast By the Evil Spirits

was replaced by the interior peace of a soul suffering by the will of God.

"You are in much pain, are you not, Binti?"

"Oh, yes, Father."

"How long have you been ill?"

"Since the last rainy season."

"Binti, do you wish me to give you the medicine prescribed by our religion?"

A long silence ensued. She regarded me searchingly.

"You have heard me speak of baptism, the water of salvation," I resumed. "Very well. Do you wish me

to sprinkle this holy water upon your forehead?"

Trembling a little, her eyes wandered about the walls vaguely, only to return to rest upon my face with the piercing scrutiny of one who would read my very soul, half fearing, half defying. Then in weak and trembling tones she stammered:

"But this baptism, this medicine of which you speak, will it not cause my death?"

The fact that, among adults, we can usually baptize only when they are in danger because of the widespread corruption and almost universal polygamy, has caused a pernicious idea to spread amongst the ignorant

### That Baptism Results in Death

This was not the first time that poor savages had manifested a similar fear in my presence.

I looked into Binti's eyes, crystal clear, agonizing.

"Would I cause your death, poor child," I answered. "Who told you such an infamous lie? The evil one himself put this idea into your head, so that you would not become the daughter of the Church. You are very ill, Binti; this medicine which I bring you surpasses in efficacy all the remedies of man. It may not cure your weak body, but it will surely cure your



*African Warrior wearing headdress of ostrich plumes.*



soul, now tormented by a demon that dwells therein. Your soul will be purified. It will be white and beautiful as satin. The Father in heaven will be your friend and your all-powerful guardian. Do you now consent to receive this medicine, Binti?"

"Yes, Father."

"Do you sincerely wish to be baptized?"

"Yes, Father, I ask you to baptize me."

There was that in the regard and the voice of the young black woman

which betokened a firm resolve to find this peace of heaven.

I instructed her in the principal truths of religion, and she soon repeated fervently the Acts of Faith, Hope, Charity and Contrition.

#### I Gave Her the Name of Mary

and poured upon her forehead the clarifying waters of holy baptism. I told her to fear nothing. She was happy and pressed my hand with effusive gratitude as I hung about her neck the medal of my august patroness.

I recommended her to those in charge, and took my leave.

When I left Mary she was calm; the spasms no longer tormented her; one could realize the fundamental change in her by her face, now radiating a sort of supernatural exaltation.

The next morning Mary rendered her soul to God; the men of the village hastened to tell me that she had passed a tranquil night, that the evil spirits had abandoned her, and that very sweetly, without a struggle, she had gone to heaven.

### Emergency Call

A cablegram received from Bishop Fabregues, C.M., of Central Cheli, China, pleads for immediate help for more than seventy thousand Catholics now in dire distress and at the verge of starvation. Famine menaces the entire district and the charity of the United States is supplicated to prevent the death of a countless number of faithful Catholics. Send an offering no matter how small—and send it *at once*.

### Our Best New Year's Gift

The offering for a perpetual membership is forty dollars. It entitles the individual enrolled to all the spiritual privileges of the Society. The plenary and partial indulgences granted to the benefactors are many. More than fifteen thousand masses are annually celebrated for the living and deceased members of the Society.

The offering for a perpetual membership may be made at one time or should, otherwise, be made within one year, at the convenience of the donor. This is the best investment that can be made because it insures for life and eternity.

### A Sister of Charity in China

Sister Gertrude Hanley of St. Vincent's Hospital, Kinkiang, sends this letter showing the needs of her mission for better and more numerous schools:

"I am full of confidence that the Sacred Heart will urge good American Catholics to come to the aid of a poor Sister of Charity, who tries her best to propagate our holy

faith in this pagan land. The education of young girls is the best means to this end.

"Several of the better class pagans have asked the good missionary in charge why the Catholics have not schools like the Protestants? The question is easily answered: We have not got the money; but the Chinese find it hard to understand this situation.

"There is not in this Vicariate a suitable school for girls, that is, one where we can keep them as boarders, and on account of the bad home influence, boarding schools are most necessary. Therefore I have ventured to beg in America for means to start a school where the children of artisans can be taught and instructed in our holy religion. Later on in life they will have much influence and repay all our efforts and the generosity of their benefactors."

### Early History of Liberia on the West Coast of Africa

The Catholic Church has always had a hard struggle in the Negro Free State of Liberia, but the hope of the missionaries there is not extinguished. Attention is drawn to them by the fact that the one hundredth anniversary of the sending of the first colony to Africa in connection with the settlements of Liberia is to be celebrated in 1921.

Some of the first American colonists were Catholic negroes from Maryland and adjoining States. The attention of the propaganda was directed to their spiritual needs. The second Provincial Council of Baltimore, in 1833, planned to meet the difficulties of the situation. Very Rev. Edward Barron, who was Vicar-General of Philadelphia, Rev. John Kelly of New York and Denis Pindar, a lay catechist from Baltimore, volunteered their services for this mission.

They sailed for Africa from Balti-

more in 1841. Fr. Barron celebrated the first mass at Cape Palmas on February 10, 1842. Not enough missionaries were available to achieve practical results at that time, so Fr. Barron returned to the United States. He went to Rome, and was made Vicar Apostolic of the Guineas.

He returned to Liberia with seven priests of the Congregation of the Holy Ghost. Sickness soon made its inroads into the work of the brave missionaries, however, and five of the priests died on the mission of fever. The climate forced the Fathers of the Holy Ghost to give up the work. The permanent mission lapsed in this region until 1884.

The present laborers in Liberia are members of the Lyons Society of African Missions, the Prefect Apostolic being Mgr. Ogé.

### Poor China

The cry from China is urgent. Five provinces are starving. Fr. Willem, O.F.M., writes: "The poor people are giving up to despair. They come with extended hands to the missionaries asking help, but the missionaries have no means to relieve them. And then dreadful howlings and yellings, frightful shrieks and groans, lamentable cries fill the air. To add to his misery murder, suicide and robbery are going on everywhere throughout the country. The missionaries ask themselves: How or where shall we get food for these millions of Chinese? No solution offers itself. Only America can save us."

## AN AMERICAN WHITE SISTER IN KABYLIA

Sister Mary Edith

*Sister Mary Edith was formerly Miss Agnes Broedel of New Jersey. One of the few daughters of this country to give her life to the African missions, she finds her work full of interest, and exclaims: "I thank God for having bestowed upon me this grace." Her mission is at Ouad Ilias, Kabylia, North Africa. The natives are mostly Mohammedans.*

**T**HREE months have speedily flown since I started on my first mission. Owing to my arrival at Ouad Ilias on a Saturday night, I had the pleasure of forming my first impressions at High Mass on the following morning. How glad I was to see the natives enter the small mission church barefooted and

### Clad in Their National Costumes

of so many pretty, bright colors that added to the glow of their happy features. It rather amused me to watch the women bearing their babies on their backs.

Morning prayers were recited in common and mass followed. I could not understand a word, but I felt our Christians were praying with fervor and recollection. They were indeed very edifying from the beginning to the end of the ceremony. I was also much pleased to hear young and old voices mingling together at the *Gloria* and *Credo*.

Until Communion, the tiny ones were allowed to toddle along the aisle; but at the first signal for the adults to approach the rails, every little urchin scrambled up to its mother's back and quietly waited to be girdled and borne to the altar. When the priest passed, distributing the Sacred Host to the parents, the babies opened their little arms and mouths as though desirous to partake of the Heavenly Food. No wonder the saintly missionary, Rev. Fr. Vidal, who has labored for over twenty years amongst this tribe of Kabyles tells us he always feels tempted to give Our Lord to these little cherubs.

The afternoon service was pretty long—a religious instruction followed Vespers, the Rosary and Benediction. Just fancy, fifty years ago these poor people had

### No Idea of the True Faith

It is really astounding how baptism visibly transforms our neophytes. When I meet a Kabyle, I need never inquire as to his religion, for I can



*Little Henrietta and baby Eugene, both pets of the White Sisters of the mission.*

easily guess by his appearance. Those who are not regenerated have a haughty, ignorant look, whereas the Christian neophytes have a modest, pleasant appearance, polite and sympathetic manners, accompanied with child-like trust towards the Fathers and Sisters.

Their homes are also quite different from those of the Mohammedan Kabyles. In a Christian home, cleanliness and tidyness at once strike the visitor. A Kabyle home generally

consists of one apartment where *takofits* are ranged in order on a brick-laid shelf that runs round the room. (A *takofit* is a very huge sort of jar cemented on the stone shelf and having an opening on one side, or rather it is provided with three holes which are only superficially covered so as to break open when necessary with ease to let out the contents, such as figs, barley, wheat, etc. Clothes are even stored up sometimes in the *takofits*, so they may be considered as the granaries and cupboards of the Kabyle family.) Chairs and tables are missing, but the floor is polished and earthen-ware vessels are hung on the walls.

Smaller jars containing oil may be seen also in almost every house, and all these ceramics are of indigenous fabrication. The Kabyle children begin making pottery as soon as they can toddle about alone—when it rains they hasten to make all sorts of tiny vessels with mud, and they then try to make tiny fires to bake them. Thus they practice their industry from childhood and therefore become very clever.

To polish the floor they use cowdung and mud, which when quite dry is vigorously rubbed on with a flat stone. To keep it bright it is necessary to renew this sort of cement every year. The natives sit and sleep on mats.

In the non-Catholic homes, grown people, old and young, children, goats, pigeons, dogs, all squeeze into the same apartment, which no more resembles a room than a poultry yard, for all enter through the same doorway, and the family is only separated from the animals by a very low sort of wainscot.

In Christian homes, one is always sure to find a Crucifix and some holy pictures; and since the enthronement of the Sacred Heart, a picture of our Blessed Lord has its own corner adorned with flowers and candles.

Another striking feature amongst our Catholic neophytes is the respect and affection bestowed upon the wife.

The Catholic woman is loved by her husband and children; she is also cared for

### And Nursed When Ill

We have a very consoling example of a woman who has been ailing for many months. She finds her own sufferings light to bear when compared to those of other invalids who have been confined to bed for several years. This good Christian is willing to suffer much more and much longer if such be the Holy Will of God.

Her husband is not less resigned; and he endeavors to help his dear wife not only by hearing mass and receiv-

ing Holy Communion several times a week, but also by procuring whatever he can to soothe her sufferings, and he stays by her bedside as long as he can when back from work. The Kabyle women say: "How lucky she is to have a Catholic husband! but for that she would have been turned out of doors as so many others are!"

Something more denotes the progress accomplished by our holy religion. Instead of leaving all the hard labor to the poor wife or mother, the Catholic Kabyle husband does his share and teaches his sons to help him, whilst the daughters learn to help their mother indoors. It is also a pleasure to see our Christian children coming

to school or to the Sisters' workrooms, clean, tidy, and having polite manners.

Such are the first happy impressions I have experienced since my arrival in the mountainous district of the Ouad Ilias. I have also had the consolation of conferring baptism on some dying infants, and they have now joined the angelic choirs in heaven.

How I thank God each day for having bestowed upon me such great grace, and how I wish to correspond with utmost fidelity to my precious and very noble vocation of a missionary Sister of Our Lady of Africa.

Pray for our missions, please, and try to help us by getting friends in America for our Kabyles.

### Send Him Some Catholic Papers or Magazines

Rev. Isaias Edralin is one of the hard-pressed apostles of North Ilocos, in the Philippines, but it will be an easy matter to help him out with a few publications that usually go into the discard.

"Divine Providence has assigned me to the capital of the Province where I work among the students not only of this, but also of other Provinces. And indeed, if I can form good Catholic students, they will plant the seed of good example in their respective towns. But how hard is it to gain them! From their childhood they have never heard one word about religion, so I have to begin at the very beginning. Often a young man of more than twenty years does not know even the sign of the cross. Now that they are old, they feel ashamed to begin, so we need something to entice them. The Protestants have every kind of help, but I have not even one leaflet or a Catholic newspaper for them to read."

The Rev. Isaias Edralin's address is: Laoag, Ilocos N., P. I.

### The Lady Poverty in India

From the Diocese of Simla, India, have come some snapshots which are an eloquent sermon on the poverty of that mission and its great need for even the smallest alms. The pictures show the structures that pass for dwellings in Simla, and which are used alike by animals and people. Upon four rough posts is laid a straw roof, and that is the home, in summer and winter. Beneath the thatch the poor

Christians, men, women, children, and such live stock as the family may possess, huddle together, and here the missionary sits when he pays his apostolic visits.

And the priest's house? A small mud hut used as chapel, living-room, sleeping-room and all other apartments as they are needed.

The snapshots were sent to the National Office of the S. P. F., by Rev. Pius Lyons, O.M.Cap., who finds the most absolute Franciscan poverty in the field of Simla. But such poverty restrains the growth of religion and the Father would like some offerings without any restrictions—free gifts to be used at his discretion among his needy flock.

### New Words on an Old Subject

This letter was written by Rev. Morand Gaeng, O.F.M., of Tsingchowfu, East Shantung, and shows once more the lack of catechists in our missions:

"I am quite alive to the truth that the chief factor of converting souls is God's grace. But it is not the sole factor: in addition to the missionary's work catechists are equally necessary, and such cost money.

"My first visit of investigation in this section made me really heart-sick and almost downcast. But I have even against hope that good friends will help me in my arduous task.

"At present I have only *one* catechist at my disposal, while the Protestants in the same area have more than thirty catechists,

two normal and thirty-two elementary schools. What can I do to compete with such odds?"

### Details of the Dreadful Condition Existing in Cheli

An urgent appeal, in response to a cable sent by Bishop Fabregues, has just been made for the starving people of North China. For two years the harvests were destroyed by floods, but the population managed to keep alive. This year the first crop was eaten by locusts and the second is shrivelling in the earth for want of rain. Nature seems determined to do her worst to Cheli, and the most terrible famine now prevails.

We know from previous sad communications how frequently the Chinese suffer from afflictions of this kind. They are utterly dependent on the rice crops as they are gathered from season to season—there are two crops each year—and have practically nothing stored ahead for emergencies. When famine comes they devour the leaves from the trees, the grass in the fields; the babies are thrown by the wayside; those who are able try to drag themselves out of the devastated district, many of them perishing by the road.

Such is the misery to which the natives of Bishop Fabregues' missions are now reduced. It behooves everyone who can spare an alms to send it to this perishing people.

## TWO LETTERS FROM THE TONGA ISLANDS

*Another American-born mission worker to send some valuable notes to this number of CATHOLIC MISSIONS is Fr. George E. Bergeron, hailed as the pioneer representative of this country in the Oceanica Islands. The first letter is from him. The second was written by Sister Mary Xavier of the same mission and known to her little black charges as "Mammy." The P. O. address of both is Maofaga, Tonga Tapu.*

**A**FTER nearly nine months in this distant and diminutive corner of the Lord's vineyard, I have become so used to everything in it—people, country and customs—all, indeed, except the language—that I have to look around and take notice of something which may interest folks "back home." And two points occur to me that may perhaps arouse some interest in a few of your readers.

First, I know from past experience that one question people in Christian lands like to hear answered is whether the natives of a given mission field are still, or ever were, idolaters. We can find in Tonga

### No Trace of Idolatry

A French anthropologist spent some time here a few years ago trying to unearth some symbol, some trace of idol worship, but found none.

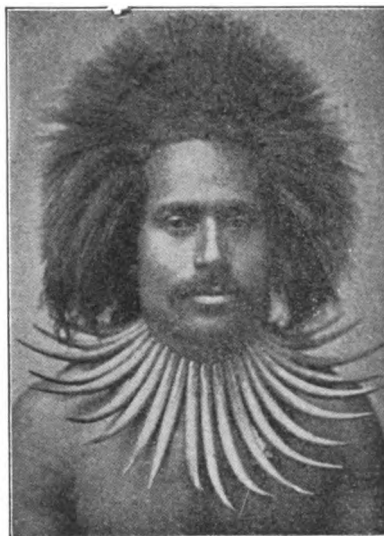
The nearest approach to idolatry lay in the profound reverence the natives harbored for their great chief, the Tui-Tonga, who, they used to say, descended directly from heaven into a small insignificant island about a mile and a half from this college.

True it is, still, that a chief of some importance, for there is no longer a great chief, as formerly, but a king or queen, can obtain anything from the people. At his death the great chief was said to return to heaven, though his body was laid in a monumental structure of earth and enormous blocks of stone, sometimes brought from very distant islands.

Of such mausoleums, called "Lagi" (heaven), there are more than thirty ranged in some order outside the town of Mua, six miles from here. They

consist of three superposed squares. The stones in the lowest square measure twenty-one feet in length and six feet square at the ends. All that is known of these tombs is that they were constructed with materials hewn with stone axes, at the cost of many a flogging and many a life, that each succeeding chief might outshine in his sepulchre the glory of his predecessors. All their names are now buried with them; trees and shrub, creepers and moss thicken the shade.

The second question people like to ask is this: "Are they cannibals?" They are not; they are now anything but savage. "But were they at any



*Fijian Chief wearing collar of whale's teeth. The Fiji Islands are near the Tonga Islands, and also evangelized by the Marist missionaries.*

time past man-eaters?" They were, though we are in the dark as to what extent. A fact is still narrated of a cannibal feast

### Held After a Battle

The name of the spot perpetuates the awful deed. There is also another fact which would seem to indicate that cannibalism even of a very low type existed here in former times. The greatest insult one angry Tongan can hurl at his opponent is: "Go eat your father!"

It means immediate fight, because

it means that the individual to whom it is flung is so low, vile and debased that he would not recoil from eating the flesh of his own parent, just as some depraved character must at some time have done.

Now the Tongan is generally mild and smiling. At times, however, anger gets the better of him, and then he is a devil; he would strike with anything, and kill if he could. Even children have terrible fits of rage and must be held until quieted. Happily such events are of rare occurrence, else I could not run my college. Happily, too, some boys have sense enough to foresee a dangerous rage, and know how to subdue it before it grows uncontrollable.

Like all their emotions, their anger is of short duration. This fickleness, if good in regard to evil passions, is in regard to good impressions a source of anxiety to the missionary; for he is never sure of the lasting effect of his efforts in any one soul. The most promising young man or woman may turn out the most distressing.

If the missionary looked for success, as success is generally understood by the world, and not for something better which the Master has in His power to bestow, he would soon give up in deep disgust and disappointment, in spite of many consolations that help to make his burden lighter. Yet the words of St. Paul (1 Cor. iii. 6): "I have planted, Apollo watered, but God gave the increase," are ever true—one works, and still another after him, but God gives the grace of conversion and perseverance in His own good time. To Him therefore we must pray, for Him we must work to prepare the ways before Him.

\* \* \* \* \*

It is proper that in addressing American friends for the first time I should make myself known. I am a Sister of the Third Order Regular of Mary, now more than forty years—I forgot just how many—in this mission of Maofaga, in the Tongan Group. "Mammy" is the name I go by among the natives, who when I arrived could



not very well say "Ma Mère," as the Fathers called me.

Of course, the great end of our coming to Oceanica is the Christian education of native girls—to teach them not only to read, write and sew, but also and mainly to form them to the virtues of all

### Good Christian Mothers

In this part of Polynesia the task is attended by rather difficult circumstances. The Tongan is intelligent enough, but extremely proud and fickle-minded; he is very easily impressed for good or for evil, will undertake almost any task with lively enthusiasm, but will invariably give it up for utter lack of perseverance. Our work, therefore, though it has borne much happy fruit and given great consolation, has all along been accompanied with many a sad deception and heart-breaking disappointment.

Children in Tonga are generally adored by their foolish parents, who are too weak and indulgent to resist

their many whims. In time, however, fathers and mothers have learnt the advantage of intrusting their daughters to us. Yet most of our girls—a yearly average of forty—are orphans. These we must feed and clothe with whatever we can scrape on all sides: not an easy task at times. Here is how I have been able to do it, with the assistance of two generations of devoted nuns.

Before joining the Third Order Regular of Mary I was a trained nurse in France. I therefore began to practice medicine among the natives and accepted in return food—yams and kumalas, taros and bananas—they gave me for my girls. "It's an ill wind that blows no one good."

### I Depended on Sickness

and if at times consultations grew few, we had to do with little.

At that early period there was no doctor in Tonga; now there is one. Medicine, too, was cheap enough; but now it has gone up so that we must

spend a small fortune for a slight return in drugs.

But the good work must go on, though methods may change. We will not turn out our dear orphans and I do not feel inclined to close our doors in the face of others, Catholic or Protestant, who demand admittance. In this resolve we feel that we have the strong backing of all truly Christian hearts, the loud pleading of those cheered and healed during forty odd years, and the intercession of the hundreds of babes baptized as they gasped their last breath in my arms.

I do not know how to beg, and I am too old to learn; if, however, there should be in America some good souls afflicted with a superabundance of worldly goods and in search of a work worthy of their generosity, here is a bit of disinterested advice to them: let them turn to "Mammy's" convent school at Maofaga, Tonga Tapu. God and His Blessed Mother will stand guarantee for both capital and interest on the Great Day.

### Time Is Money

There is an orphanage in Leao-Yang, South Manchuria, in which a number of the larger girls do knitting and crocheting that compares favorably with similar work found in the best stores in the town.

The young artisans have to labor under conditions that would never meet with the approval of our various health and building inspectors. In fact their work-room is also their bedroom and school-room. In Northern China a long platform, a couple of feet from the floor, under which is heating apparatus, serves as a bed. A pillow and a mat at night are all that are expected for sleeping purposes. By day the pillows are removed, and here in this dormitory the girls sit cross-legged upon the platform and ply their needles. Here also they do their studying, so that the single room furnished only with its bed-platform must serve every purpose of the industrious community.

Such surroundings are not ideal, perhaps, but the nun in charge, Sister Marie Lavergne, does not complain of them. What she specially needs is

material for the girls. They are expert stocking makers, but yarn is not to be had without the outlay of some capital.

Manchuria is too far away for us to think of sending the good little orphans worsteds or yarns, but a money order will accomplish the same thing. The Sister says that time is money, and the longer the girls are idle, the less income will the orphanage have. So now that winter is upon the world the needles should be busy fashioning the thick, warm stockings that everybody needs.

### An Appreciation

Valuable contributions to mission literature of an encyclopedic nature come from the pen of Dom Maternus Spitz, O.S.B., of Erdington Abbey, Birmingham, England. That his research work is appreciated by workers in the field is shown by the tribute from Bishop Thomas Broderick, Vicar Apostolic of West Nigeria, Africa.

"I read in CATHOLIC MISSIONS the article called 'Nigeria, the Unknown,' with very special pleasure. Catholic missionary con-

gregations, as well as the Catholic missions properly so-called, owe a deep debt of gratitude to the learned Benedictine who has taken such pains to supply his readers with very informative statistics. In fact we have come to look upon Dom Maternus Spitz as the statistician of the missions.

"I regret, however, to state that the figures quoted for this vicariate of Western Nigeria are not the latest. I have before me a copy of the 1919 statistics furnished to the Sacred Congregation of the Propaganda.

"We count 7,694 Catholics, 73 out-stations, 37 schools, 2,418 pupils and 63 catechists.

"In this connection I may be permitted to add that mission statistics as such are far from giving an adequate idea of the true worth of the Christian populations or of the results obtained by the messengers of the Gospel. Quality in matters of this kind is a far more important consideration than quantity."

*The spirit of Christmas is one of Divine charity. As Christ gave Himself on the first Christmas, so we on every succeeding Christmas in commemoration of His great gift, give of ourselves and of our means to help to make others happy. God does not forget such gifts given in His Name. Inasmuch as we do it for the least of His brethren, we do it for Him.*



# Catholic Missions

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RIGHT REV. JOSEPH FRERI, Editor  
J. G. MENARD, Assistant Editor

CATHOLIC MISSIONS welcomes this occasion to wish its readers and friends a happy New Year. May the coming twelvemonth Greetings for 1921 bring them abundantly the blessings promised those who help to extend the kingdom of Christ on earth.

\* \* \* \*

CATHOLIC MISSIONS offers its most sincere congratulations to the Very Rev. William Gier, recently nominated Superior General of the great missionary Society of the Divine Word. *Ad Multos Annos!*

\* \* \* \*

CATHOLIC MISSIONS offers its best wishes to the band of American Jesuits sailing for India. They could not embark at a more opportune time, when the Church is celebrating the feast of their brother, St. Francis Xavier, who work they are going to continue in the land where he baptized more than a million of people. May their labors be as fruitful as those of the glorious patron of the Indies.

\* \* \* \*

THE African Mission Society of Lyons has completed twenty-five years of apostolic endeavor in the Vicariate Apostolic of the Ivory Coast on the dread West Coast of Africa. Taking up their work among an absolutely barbarous people, the missionaries have already succeeded in placing a native priest on the altar, which is a proof that the Church has obtained a strong foothold on this uninviting ground. What was the price paid, step by step, for this great conquest over idolatry, ignorance and unbridled savagery? What was the sacrifice of human life given in combating the deadly climate? Only the apostles themselves can answer. But the good fight has been practically won, and henceforth, with sufficient means, the way will be considerably easier.

Figures mean little in a history of this kind, but in their booklet, just issued, the Fathers state that they have sixty-three churches and chapels in fifty stations, and count about fifteen thousand converts. During the war the entire mission had but six missionaries and the

Bishop. Yet it not only survived, but has taken on new growth.

Africa is a fertile field for the apostle and deserves more sympathy than it is receiving from American Catholics.

\* \* \* \*

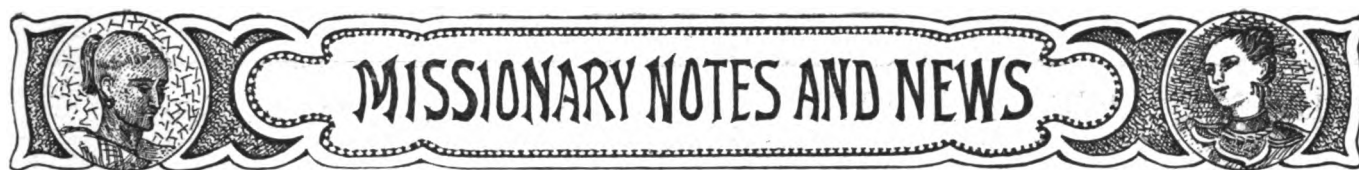
WE continue to receive inquiries from priests and others as to the advisability of placing their offerings for sufferers in the Near East at the disposal of the Near East Relief Committee. We invite them to read the letter published on page eight of the magazine. They will see how Catholic priests, anxious to instruct Catholic orphans in their faith, are being refused admittance into orphan asylums conducted under the supervision of the Committee for Near East in Syria, consequently partly supported by contributions of American Catholics. It may be noticed that this is not a case of personal bigotry, as the Director of the asylum openly declared: "This is our line of conduct; it has been traced by my superiors."

\* \* \* \*

WHAT will you do this year to associate yourself with Christ's apostles in carrying on their great enterprise? We suggest that you adopt somebody in the far-off mission lands. The deed will repay you in human interest as well as spiritually: **Adopt Somebody** You will learn something intimate about places that have hitherto been just vague spots on the map, and you will also get in touch with personalities that have all the charm of novelty.

There are all sorts of persons available for adoption. First come the little cast-away Chinese babies, whose history is familiar to readers of mission periodicals. Then there are young black girls in Africa needing to be saved from sorcerers, slave dealers and polygamous marriages; also maidens in India desiring to become nuns, but unable to because they have no dowry. Boys in all the missions may be adopted and sent to school and college. Catechists would like to be adopted so that they may be permitted to go forth among their countrymen and preach the Gospel. Then there is the great work of adopting a seminarian and making him a priest upon the altar. And lastly comes the meritorious act of supporting a priest in the mission field. Our Holy Father strongly recommends this charity, and has given the example himself by adopting two native priests in China.

The cost of these various adoptions may be met by foundations in perpetuity or annual payments, and they range from five to a thousand dollars and over. Personal letters, photographs and various bits of news will be sent you and you will find your charge a constant delight and the source of much consolation.



## AMERICA

**NEW YORK** The feast of St. Francis Xavier, patron of The Propagation of the Faith Society, was fittingly celebrated in St. Patrick's Cathedral, Sunday afternoon, December 5th. The sermon was preached by Rev. John J. Thompkins, S.J., for many years a missionary in the Philippine Islands.

**CANADA** "The autumn fishing in the Mackenzie River mission district has been satisfactory. There will also be plenty of bread for the next seven months."

This information did not come by way of the news bureau; it was sent in a letter written by the blind Oblate missionary, Fr. Lecorre. Let no one think that it is not of vital importance, in fact the news was so good the Father could not resist sharing it with us of the southlands. Many and many times during his twenty years in the frozen North has this devoted apostle seen the nets empty after the October fishing and the grain bins at low ebb. Then came long months of stark winter famine, and a spring that showed numerous graves near the mission enclosures.

But this year all will be snug and safe for the Indians and Eskimos in their skin tents or ice igloos, and let Old Boreas do his very worst, he cannot make them shiver with fear, for there is "plenty of bread for the next seven months," not to mention the fish.

**CURAÇAO** Curaçao is an island off the northern coast of South America, and the mission work is directed by Bishop Vuylstcke, O.P., and a few Dutch Dominican priests. The people are poor and of the Black race.

Hitherto no one dreamed of seeing any of the natives aspire to the priesthood, but as elsewhere in the apostolic world, vocations are beginning to appear in Curaçao. A young colored boy has decided to become a priest, and so hopeful is the Bishop that this first candidate will persevere in his ambition that he has decided to send him to the Dominican College in Holland, there to begin the regular course of studies.

## EUROPE

**GERMANY** Very Rev. William Gier, S.V.D., has been nominated Superior General of the Society of the Divine Word. Born December 25, 1867, at Cronenburg, Rhineland, Germany, Fr. Gier was ordained to the priesthood in 1891. After studying in Rome he was made professor and novice master in the seminary at Steyl, Holland. Later he was elected provincial of the East Europe Province. Always closely in touch with the missions, it is believed that the new Superior

will be of invaluable service to the members of the S.V.D.

**AUSTRIA** At the General Chapter of the Cistercians (Trappists), Rt. Rev. Abbot Cassien Heid of Wettiningen-Mehrerau, Austria, was elected Abbot General of the Order. The new General was born in the Tyrol in 1879 and was made a priest in 1903. He has been Abbot of the house of his Order at Wettiningen since 1917.

## ASIA

**CHINA** Secular papers are describing vividly the dreadful condition now prevailing in the five northern provinces. Our bishops and priests have written begging aid in what is probably the worst famine in the history of China. The starving number millions, and only immediate help will save most of these from perishing.

The Vicar Apostolic of East Setchouan, Mgr. Chouvellon, P.F.M., says:

"Notwithstanding the many trials and difficulties of the past few years, the reign of the True Faith makes perceptible progress in this mission. One mark of this progress is the foundation of a Carmel here—the second in all China. The first Convent of Carmelites is at Shanghai, and from there eight subjects came to us to form our first house. We hope soon to have a numerous community.

It is a novel idea to bring a Chinese nun to this continent to receive her final vows, but an excellent one, as it will give the future mission worker an idea of western ways and means. The Sisters of the Immaculate Conception inaugurated this plan and recently Akiou Tehan, a Chinese girl from the city of Canton, China, received the white veil as a novice of the Order in the Montreal Mother House. Added interest in the event was awakened by the presence of Mgr. de Guébriant, Bishop of Canton, China, who officiated at the ceremony, on his way back to China from his visit to Rome.

**TONKIN** Bishop Munagorri, O.P., of Tonkin, is one of the fortunate prelates. He writes to say that last spring he consecrated eleven new priests, which brings the total number of his native clergy to one hundred and thirty-eight. Tonkin, the land of martyrs, is rich now in Christians, but it has none the less a teeming population still waiting regeneration. In Mgr. Munagorri's Vicariate alone there are 2,000,000 souls. To give instruction to the grown persons seeking the missions, to baptize dying infants properly, demands the services of hundreds of priests, so that the one hundred and thirty-eight native

missionaries are not enough, considering the lack of European apostles.

## OCEANICA

**NEW ZEALAND** There is an up-to-date missionary in New Zealand, and he has solved the problem of getting over the ground allotted him by becoming a "flier." The priest, or rather the Bishop in question, is Mgr. Cleary. His diocese of Auckland is made up of numerous islands of difficult access by means of boats. Having had war experience Mgr. Cleary procured an airplane and uses it constantly though not without risk, as the tropical storms and fogs often render his situation above the deep waters very dangerous. But as by this means of locomotion he can make rapid trips to his numerous isolated mission centres, the Bishop puts aside the thought of possible disaster. Who will be the second missionary "ace?"

## BOOKS RECEIVED.

*The Young Seminarian's Manual.* Rev. B. F. Marcetteau, S.S. Bound in linen. Price, \$1.50. Published by St. Charles College Press, Catonsville, Md.

*Truth Shall Make You Free.* Booklet published by The Catholic Truth Society of Canada, 67 Bond Street, Toronto.

*A Short History of the Vicariate of the Upper Nile, Uganda.* Rt. Rev. J. Biermans, D.D. Published at Nsambya, Kampala, Uganda.

*Rejoice in the Lord.* Rev. Francis X. Lasance. Published by Benziger Bros., 36 Barclay Street, New York. Price—imitation leather—\$2.00.

*L'ingt-Cinq Années d'Apostolat.* Published by the Lyons African Missionary Society, 150 Cours Gambetta, Lyons, France.

*Life of the Rev. Mother Amadeus of the Heart of Jesus, Foundress of the Ursuline Missions of Montana and Alaska.*

*A Noble Ursuline, Mother Mary Amadeus.* Dudley G. Wooton. Published by The Paulist Press, New York City.

*The Spread Book.* Official organ of the Catholic Students' Mission Crusade.

*Directoire pratique pour le Clerge d'après le nouveau Droit Canonique.* Chanoine Laurent. Paper; 5 francs.

*Les Causeries de Lucien Roland.* Jules Riché. Paper; 5 francs.

*Rene Beriot, O.M.Cap.* Rev. P. Paulin, O.M.Cap. Paper; 3.50 francs.

*Le Chrétien en Retraite.* Rev. Alexis de Barbezieux, O.M.Cap. Price: 5 francs.

*Retraite sur des Grands Moyens de Salut.* Rev. J. Millot. Price: 5 francs.

*Une Ame d'Epouse et de Mère.* Introduction et des Notes par le Chanoine Jean Vaudon. Price: 3.50 francs. These books are published by Pierre Téqui, 82 Rue Bonaparte, Paris, France.

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By the Very Rev. M. J. LAGRANGE, O.P.,  
Editor of the "Revue Biblique;" Director of the  
"École Pratique d'Études Bibliques," Jerusalem.  
Translated from the French by the Rev. W. S. Reilly, S.S. Crown 8vo. Pages, 381. For sale by Longmans, Green & Co., New York. \$2.25 net.

These lectures review the successive attempts made by German Protestant exegetes to replace the Catholic explanation of the Origin and nature of Christianity. They were delivered in the Catholic Institute of Paris, at the end of 1917 and the beginning of 1918.

## **NOTICE**

**To Readers of CATHOLIC MISSIONS**

Owing to the greatly increased cost of printing our magazine, the subscription price is now \$2.00 a year, for both home and foreign subscribers.

It is hoped that those who have been on our lists in the past will understand the conditions causing this change, and will continue their patronage.





# CATHOLIC MISSIONS

A Magazine Devoted To  
Home & Foreign Missions.

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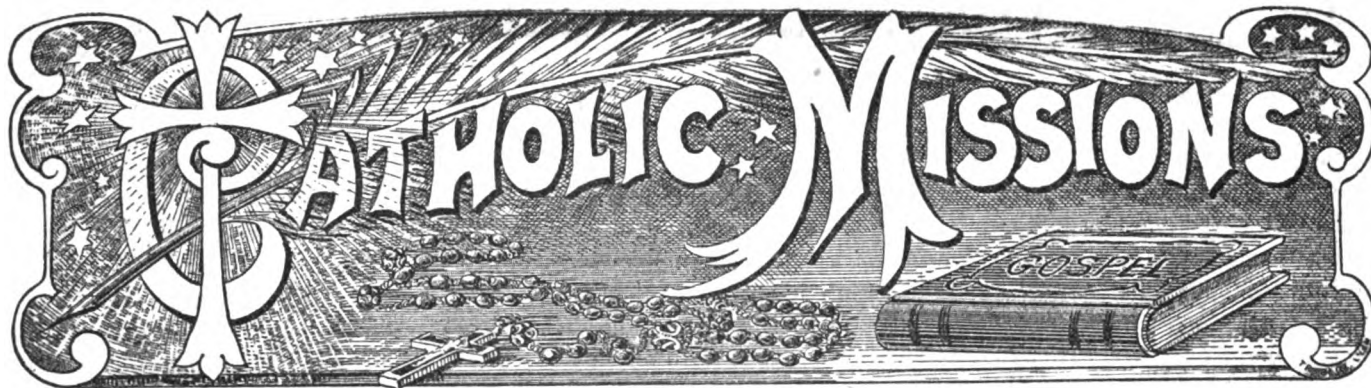
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FEBRUARY, 1921

No. 2

## OUR MISSIONS IN MONGOLIA

Dom Maternus Spitz, O. S. B.

*The Mongolians were once the scourge of Asia and Eastern Europe. Their country, six times the size of France, is a combination of desolate mountain and barren desert, with a nearly Siberian climate. The sandal of a Franciscan Friar was first to tread this iron land in the name of Christianity; after various changes the missions of Mongolia have been definitely entrusted to the Belgian Foreign Missionaries. The story of the Faith in Mongolia is one of unsurpassed patience, courage and self-sacrifice on the part of the apostles.*

**W**HEN Frederick II. (1215-50), the Emperor of the Holy Roman Empire, swayed his tyrannical sceptre over Western Europe and tried to subjugate Pope Gregory IX. (1227-41), the spiritual ruler of the Church of God under his imperial rod, vowing to crush

### With the Utmost Cruelty

the papal authority, Christian Europe at that time hardly realized the danger which was threatening her at her eastern gates in consequence of great revolutions which had taken place in the very heart of Asia.

Here Yesugai, one among the number of obscure Mongol chiefs on the barren plains of Central Asia, had made out of the Mongol horse-bowmen and horse-swordsmen the most formidable troops then in existence, had become a powerful leader and united several tribes of his race into a mighty kingdom.

His son and successor, Temudshim,

banks of the Dnieper, and from the Yellow Sea to the Adriatic and Persian Gulfs,

### Left the Large Inheritance

to his son, Ogdai Khan (1229-41), and his successors, Batu, Kujuk, Mongku, Kubilai Khan, Timurleng, Bajazet, Amurat, etc., who once fairly on the throne vigorously followed up their conquests with amazing rapidity and irresistible force.

These squat, slit-eyed, brawny horse-men, with faces like the snouts of dogs, hideous and fearsome like demons, were divided into several tribes of Mongols and Kalmuks, Ilkhars and Chalkhars, Kerails and Torguts, Sunghars and Buriats. The name of Mongols or Tartars, which was then heard for the first time in Eastern Europe, caused the same panic as that of

the Huns in the fourth or of the Bolsheviks in the twentieth centuries.

They were inconceivably formidable in battle, tireless in campaign and on the march, utterly indifferent in fatigue and hardship, of extraordinary prowess with bow and sword. From the thirteenth century onwards these nation-shattering Mongol armies played an important rôle in the world history of



*Bishop Van Dyck, of Southwest Mongolia, with native priests. Standing is Fr. Peter Kang, educated by the parish of St. Eloi, Minnesota.*

who made Karakorum his headquarters and the capital of his dominions, and was in 1206 proclaimed Khakhan, or prince of princes, under the name of Genghis Khan, extended the conquests of his father. At his death in 1227 this great Mongol leader and founder of one of the greatest empires in the East the world has ever seen, reaching from the Chinese Sea to the

Asia and Eastern Europe, as the rise of their power was unheralded and unforeseen, and took the world as completely by surprise as the rise of the Arab power six centuries before.

They conquered China and set on the throne a Mongol dynasty. India, their descendants conquered and erected likewise a great Mongol empire. Persia fell into their hands; they struck the Russians at a blow and crushed the Magyars in a single battle; they drove the Hungarian king in panic flight from his realm, overran Poland and destroyed the knight-hood of Northern Germany and Silesia. Indeed their whole history is but one story of conquests by great Khans, of struggles with rival tribes, of pages crowded with incidents of butchery, a terrible story of ravage and destruction, a story of hardy, brawny races who reduced to ashes the arts and culture, and converted into a desert the paradise which men had painfully cultivated.

They were essentially an engine of destruction, and their ruthless cruelty was practised on a scale greater than ever before or since, and terrible beyond belief. "The Mongols slaughtered the conquered people with savage cruelty without regard of age or sex, position or rank; they impaled some, shot at others with arrows for sport or flayed them, roasted priests alive, and violated nuns and maidens in the churches before their relations; devastated, burnt or destroyed everything as they advanced, and left nothing behind but ruins." *"From the fury of the Mongols, good God deliver us,"* was the cry in many churches of Eastern Europe.

But gradually the Mongol attack had spent itself and it was broken by the efforts of Christian Europe and the Turkish Mameluks of Egypt in the West, and by the armies of Japan in the East. Finally their empire after splitting up passed away and left little of direct influence in any country.

A short time ago a writer lamented the downfall of Mongol rule and prestige. "It is a sad thought that the race which was seven or eight centuries ago so mighty as to conquer Asia and to overrun the eastern half of Europe is now so decadent as to be on the road of extinction. The Mon-

gols have deteriorated since the days of Genghis Khan, and today nothing remains to attest their former greatness save the reputation of their unsurpassable horsemanship. There is, however, just a faint spark of the old fire left in them, for they believe that there will be born another Khan like Genghis to lead them once more to victory. Centuries of inactivity and consequent retrogression have deprived the Mongols of much of their traditional virility as well as of the vastness of their kingdom."

True, Mongolia has lost much of her former prestige, and the once mighty empire has greatly been reduced in its vastness. Though from an obscure and uncertain beginning, the word Mongol has gone on increasing in significance

#### For Ten Centuries

until it had filled a large portion of the globe with its presence, and today embraces Chinese and Koreans, Japanese and Tartars, Turkish tribes and Tibetans, Bulgars and Magyars, the Mongol invaders of Russia, and the Mameluks of Africa, yet in the original sense, the word Mongolia only applies to those Mongols who during twelve centuries or longer have inhabited the country south of Lake Baikal and north of the great Gobi desert, embracing a territory which covers an area of 1,368,000 square miles—or over six times the size of France.

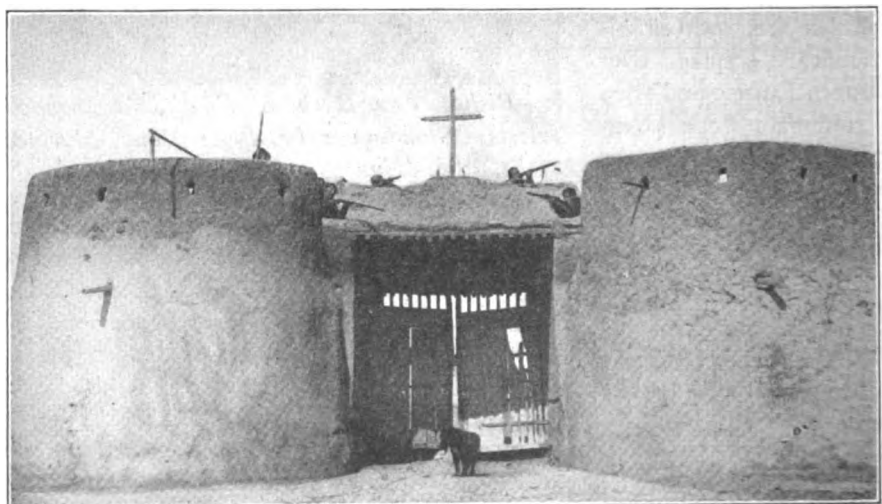
It is bounded by Siberia and Transbaikalia, Manchuria and China, Tur-

kestan and Dsungaria, and is inhabited by a population which is estimated to be between two and five million souls. It is a large region of forest and grass-land, of mountains and valleys, of great and small rivers, of wholesome piercing cold during winter and exceedingly hot in the summer months. The climate is extremely dry, and the temperature varies abruptly with the season of the year or even with the hour of the day. Mongolia is a land with subsistence enough for a primitive life, but a land where men have to fight for it.

Their principal occupation is cattle breeding, and transporting goods to Russia and China by millions of camels and hundred thousands of ox-carts; consequently the large flocks and herds stand in need of immense spaces of grass-covered mountains or valleys and forests. Agriculture is carried on sporadically, especially in the south. The majority of the people still cling to their nomadic life and live under tents, though in a few towns and in a handful of trading centres they have adopted a semi-urban existence.

Cleanliness is by no means one of their distinctive marks, and one can imagine what it must be to live in a room or under a tent which is bedroom and stable, reception room and kitchen, dressing and reception room and wash-house, all combined, and heated with dried dung as the only available fuel.

And yet the history of the Mongolians in the past was not wholly a story of bloodshed, savagery and devastation; for on their wanderings and



Fortified entrance to a Mongolian mission during an attack in 1913.

inroads they controlled to some extent the communications between the various centres of Eastern and Western nations which were thus brought together and reacted on one another. Like the ancient Romans who adopted the gods of the conquered nations and made them their own, in like manner the Mongols adopted the

#### Various Systems of Religious

of those whom they subdued. Consequently their religion became a mixture of Lamaism and Shamanism, of Buddhism and Confucianism, of Moslemism and of Christianity of both Nestorianism and Greek Orthodoxy, as well as of Catholicism, with which they came in contact in Tibet and China, India and Persia, Russia and Hungary, Poland and Egypt.

When after the death of Genghis Khan (1227) his successors continued their conquests, when Ogdaï Batu and Kujuk with their victorious troops invaded Hungary, Poland, and Silesia, and thus made their onslaughts upon Christian countries, Pope Gregory IX. (1227-41) appealed to the Christian nations of Europe to stem the invasion, and appointed Franciscans and Dominicans to preach a crusade against the Mongols.

Among these was especially the Franciscan, John Piano di Carpine (1182-1252), who was appointed to preach the crusade together with his brethren in Germany, Spain, Bohemia, Hungary, Poland, Norway, and Denmark. Henry II., Duke of Breslau, stopped the Mongolian advance by the battle of Liegnitz on April 9, 1241. Thereupon Pope Innocent IV. (1243-1254) and King Louis IX. of France sent friendly deputations, consisting of Dominicans and Franciscans, to the court of the Great Khans to win them over for a crusade against the Saracens, to induce them to become Christians, and to conclude commercial treaties with the Western powers.

Between 1245 and 1253, five such deputations were sent, three consisting of Franciscans and two of Dominicans, who went by way of Syria and Persia or Poland and Russia. The first deputation of friars, appearing in their religious garb, greatly astounded the Mongolians, and nearly proved dangerous to the Dominican, Nicholas

Ascelin, because he came without being announced and without bringing any presents, and because of the Pope's admonition to embrace the Christian faith.

In 1245 Pope Innocent IV. appointed John Piano di Carpine as his special envoy, and his mission became of the greatest importance, as he was the first European who gave some detailed account of the history, the customs and manners of the Mongols. Accompanied by Benedict of Poland and Stephen of Bohemia, he arrived



*When Mongolia smiles. The photo was taken by Rev. A. Hustin, B.F.M.*

at Karakorum, the headquarters of Batu and Kujuk, on November 11, 1246. In an audience Kujuk expressed his willingness to make peace with the Christians, if authorized persons were sent to his court to discuss matters. As to the exhortation to become a Christian, the Khan declared that he saw no reason for it. With letters for the Pope, John di Piano returned to Rome, and in recognition of his services was made Archbishop of Antivari (Dalmatia), where he died in 1252.

Another Franciscan, William Rubruk, was sent to the court of the Great

Khan, caused by a Mongolian deputation which arrived at Nicosia in 1248 to offer to King Louis the services of the Khan against the Saracens. Owing to the kindness which was shown to the Mongols, the Khan received William Rubruk and his companion, Bartholomew of Cremona

#### With Great Honor

Mangu Khan gave as reason why the Mongols were opposed to Christianity, the bad example of the Nestorian Christians in his dominions. He refused, however, permission to the two Franciscans permanently to settle in Mongolia and to preach the Gospel, and allowed them to stay only one year. The work commenced by Piano di Carpine and William Rubruk was continued by both Franciscans and Dominicans, and friendly relations were kept up between the Khans and the Popes, which eventually led to good results.

The Khan Abaga (1265-1282) wrote to Pope John XXI. to send missionaries for himself and his uncle, Kubilai Khan. Nicholas III. replied to the letter, and sent five Friars Minor, under the leadership of Gerard A. Prato; these were followed by others in 1285, among them the famous John de Monte Corrino, later on Archbishop of Peking.

From the end of the fourteenth century to the first half of the nineteenth very little is known of the Apostolate among the Mongols and their conversion to Christianity, except that Mongolia formed part and parcel of the Chinese mission field then as it does now, and that from 1690 to 1838 it was dependent from the diocese of Peking. When after the suppression of the Society of Jesus, the Apostolate was intrusted to the Lazarists, the latter were hardly able to supply workers for Mongolia, owing to the extensive field in China and the small number of missionaries there.

When in 1820 they were proscribed by the Chinese Government, the Lazarists withdrew to Siwantze, a Mongolian frontier town, where in secret they continued their work, and which in course of time became the nucleus of Catholic Christianity in modern Mongolia. After eighteen years their



Apostolic work had been visibly blessed, and in consequence Propaganda detached from the diocese of Peking the Vicariate of Liao-tung, which included Manchuria and Mongolia, and intrusted it to the Missionary Society of Paris, with Mgr. Verolles as its first Vicar Apostolic (1838).

But this district being too extensive, the Vicariate was again subdivided on August 28, 1840. Mongolia was made a separate Vicariate, and was intrusted to the Lazarists, who continued their work for another twenty-four years under Bishop Mouly (1840-57), and his successors, Mgr. Daguin, 1857-59, and Tagliabue as Pro-Vicar Apostolic from 1859-1864, till on September 7, 1864, Propaganda handed it over to the newly-founded *Missionary Society of the Immaculate Heart of Mary of Scheut-dez-Bruxelles*, as the first field for their Apostolic enterprise.

On September 19, 1865, Fr. Verbiest, its founder, set out with Frs. Van Segvelt, Vranckx and Hamer, and arrived at Siwantze on November 5th, where they were received with a hearty welcome by Fr. Bray, four newly-ordained native priests, twelve students of theology, and twelve hundred native Catholics. After having taken possession of the mission field of Mongolia, they divided it into four districts, each one the size of France.

In the following year the little band was strengthened by the arrival of four other European missionaries, and the beginning opened up a bright future. But news reached Scheut that

Fr. Van Segvelt died on April 15, 1867, and Fr. Verbiest followed him in death on February 23, 1868. Fr. Vranckx had to return to Belgium to take over the administration of the Missionary Society, whilst Fr. Smorenburg acted as Pro-Vicar, till Fr. Bax was appointed Vicar Apostolic of Mongolia on October 22, 1874.

#### The Charity Displayed By the Missionaries

during the famine in 1867 opened the hearts of the natives to the truth of the Catholic faith, and though the Tientsin massacres in 1870 made themselves felt even in Mongolia, the flow of converts continued during the course of years.

Frs. de Vos and Verlinden extended their work to the Ortos in Southwestern Mongolia, and as the field was too large for one Vicariate, Propaganda on December 21, 1883, erected three Vicariates in Mongolia, which at this time numbered 14,000 Catholics, *i. e.*, Central, East and Southwest Mongolia, and appointed Bishops Bax (1883-1895), Rutjes (1883-1896), and de Vos (1883-1888), for the respective Vicariates.

When during the Boxer riots Mongolia received its baptism of blood in the martyrdom of Bishop Hamer of Southwest Mongolia (1888-1900), the veteran pioneer who had worked in the Apostolate for thirty-five years, and eight priests, the "blood of the martyrs became the seed of the Christians." The progress of the Catholic Church has been marvelous ever since,

considering the conditions of the country and its inhabitants. The nucleus of 6,000 Catholics in 1867 had increased to the number of 28,904 by 1897.

According to the statistics published by the Scheut missionaries for the year 1918-19, the Catholic missions in the three Vicariates numbered: 4 Bishops, 116 European and 45 native priests, 105,140 native Catholics and over 29,000 catechumens, who are scattered over 115 principal and 2,675 outstations, with 325 schools for boys and 236 for girls, with 7,386 and 6,621 pupils respectively.

True, these dry figures say nothing of the heavy sacrifices and labors of the workers, of their tedious and wearisome journeys which last for months and months to visit the Christian villages, riding often for ten or twelve hours a day on the swift Mongolian ponies. They are equally silent of the.

#### One Hundred and Eight Graves

which contain the bones of the martyrs of charity and apostolic zeal who have laid down their lives in the service of their divine Master for the salvation of souls from 1867 to 1917.

That these Mongolian neophytes are not merely Christians with a baptismal certificate in their pockets and in name, is proved by the number of "*Communions of Devotion*" which, according to the same statistics, amounted to 1,796,666, or fifteen a year on the average. "The harvest is ripe, but the workers are too few."

#### A Letter from Fr. Walter of Japan

In his latest letter Fr. Walter of the Bright Star School, Osaka, tells much that is enlightening about present conditions in Japan. Here are some extracts that should be carefully read:

"The great progress of the Church in other parts of the world consoles us for the scanty progress we are making in Japan, although even here there are signs of better times ahead.

"The people at large are getting to understand that all is not perfect in their own moral system and standards; that materialistic morals are a failure; that corruption and vice are more ram-

pant than ever; and that something new must be done to stem the tide of immorality; great efforts have been made to bring about a religious revival.

"Among the Buddhists: They have collected funds; built Buddhistic schools; established Buddhistic young men's associations, Buddhistic Sunday Schools, held popular meetings, issued papers and magazines, etc.

"Shinto: The late Emperor Meyi has been deified and may now be revered as a god.

"The Protestants held the world's Sunday School convention here. About eight hundred influential Americans came to Tokyo for the convention; all the newspapers took the matter in hand

and labored in its favor while the Government greeted the guests publicly.

"Such events stir the entire nation and make religion the topic of the hour. The Catholic Church has profited by the movement. Baptisms have been on the increase somewhat everywhere; the people have taken interest in Catholic questions, especially the student body, and in Tokyo at present, very encouraging and consoling work is done. Conferences on religion and Catholic questions are attended by hundreds of students of the various universities; and a good number of baptisms has followed. May the movement ripen and bring the nation to the bosom of our holy Church."

## THE NATIVE SISTERHOOD OF NEW BRITAIN

Rev. G. P. Henschke, M. S. H.

*Thirty years ago the natives of New Britain (formerly New Pomerania) were cannibals and entirely under the dominion of Satan. Today the missionaries point with joy and pride to a native Sisterhood that shows every signs of becoming a great factor for good in this remote Oceanic Island.*

**T**HE test of every fervent Catholic community is the prevalence of vocations for the religious state. Religious vocation is the flower which buds forth from the stalk of Love Divine—the outcome of the growth of fervent Catholicity.

The ordinary Christian is satisfied with the observance of the Divine Law, but those seeking for greater perfection take into practical consideration the words of Our Divine Lord: "If thou wilt be perfect, go sell what thou hast, and give to the poor . . . and come, follow Me."

### To Follow the Divine Redeemer

without reserve, means in practice, the complete abandonment of the world—its riches by the observance of the vow of Poverty, its pleasures by the vow of Chastity, its independence by the vow of Obedience.

That the educational establishments for native girls in the Vicariate of New Pomerania, in charge of the Sisters of Our Lady of the Sacred Heart, are conducted on sound Christian principles is manifestly shown by the fact that a rich harvest of religious vocations has already resulted from amongst the native girls. The more fervent of these, edified by the lives of the Sisters and heedful of the inspirations of the Holy Ghost, show the desire of entering the religious state.

The advantages of a native sisterhood are plainly evident. In the first place, these religious are thoroughly conversant with the language, because it is their own. Secondly, they have a true knowledge of native customs and habits of thought, which a foreigner becomes fully acquainted with

only after many years of experience. Thirdly, because they are natives, they more readily win the confidence of those amongst whom they labor. Fourthly, they are in a position to perform many acceptable acts of charity, since the natives are more ready to make known to them their actual wants.

Fifthly, their social status amongst the natives themselves is at once assured, and permits them free communication with their own people, where a foreigner perhaps would be

### Looked Upon With Suspicion

because of a temperament not congenial to the native mind. Lastly, and of greatest importance, the example of their fervent Christian lives proves to the natives without any shadow of doubt, that the highest ideals of the Catholic Church are capable of being vindicated by their own people. Necessarily then, the native Sisterhood must be a powerful influence for the spreading of the work of evangelization amongst the pagan multitudes.

In accordance with the spirit of the Church which desires that in the foreign missions the natives themselves should be trained to become mission-

aries amongst their own peoples—both as priests and religious—this desire has been accomplished by Bishop Couppé, in so far as he has founded the nucleus of a Religious Congregation of Native Sisters well fitted to carry on missionary work.

In the year 1912, His Lordship assembled the first aspirants to this more perfect form of life from amongst the native girls who had been under the charge of the Sisters of Our Lady of the Sacred Heart from their infancy, and who

### Showed Signs of a Religious Vocation

and expressed the desire to embrace the way of perfection. In honor of, and in gratitude to, the Mother of God—Queen of Angels and of men—His Lordship named this Congregation for Native Sisters "Daughters of Mary Immaculate."

Under the care of the devoted Sisters of Our Lady of the Sacred Heart, to whom the training of these Sisters has been intrusted, they are formed according to the spirit and tradition of the religious life approved of by the Catholic Church, and now number twenty-five.



*Showing the six first Sisters to join the native community founded in New Britain.*

As the religious state, properly so called, consists in a life of stability, lived in common by those who bind themselves through vows to observe the evangelical precepts of poverty, chastity and obedience, according to approved rules and constitutions, it is not correct to say that this native sisterhood is a religious congregation in the Canonical sense.

Although these Sisters live in community according to a definite rule, and practise the observance of poverty, chastity and obedience, and to all outward appearance are religious, nevertheless they are not bound to their state of life by vows, but by promises only. They are really novices still being trained for the religious life, and please God the time will eventually arrive when, in the judgment of ecclesiastical authority, it will be deemed prudent to give them the vows of holy religion.

Accordingly, whenever reference is made to them as religious, it must be understood that in reality they are but

#### In the Experimental Stage

and, although many have passed through the form of training which constitutes their novitiate, and have made religious promises, they are still aspiring to the religious state.

The commencement of this noble work has not been without its difficulties. Although these young aspirants to the religious life had been received by the Sisters in their infancy, and had been carefully trained by them in piety and discipline according to the rules of the educational institutes, to prepare them for their future life as good fervent Catholics, nevertheless it proved a difficult task, and required great patience and no end of zeal and forbearance to form them in new ways.

Naturally so, for the new manner of life required these native postulants to renounce for all time that desire inherent in their nature to roam about at liberty, according to their native fashion, amongst the tropical forest groves of their ancestors, and to subject themselves to a life of strict submission and obedience according to the rules of religion. But the grace of God helped them to overcome the

wild instincts of their nature, and their natural longing for freedom.

Being the first to embrace the life, they had no tradition or example embodied in the lives of their own people to help them on: likewise, their instructors were obliged to gain by experience the knowledge of the difficulties which beset the new religious, and the method of advising and helping them according to their needs. For the inconstancy of the native character was an obstacle

#### Which Caused Great Concern

during these first years of formation. Yet in spite of these human failings and weaknesses, the past eight years' experience proves that the blessing of God has been with the work of the Foundation.

After six months of postulancy and two years of novitiate, the first four novices made their promises of poverty, chastity and obedience, and their formation as religious has proved to the present, solid and durable. Many others since then have followed as successfully in their footsteps, and there is very reason to hope for their perseverance unto the end—the joy and consolation of Bishop Couppé and the Sisters who worked so hard for them. The laborers planted and watered, but God has given the increase, and so His blessing on the work is manifested.

During the second year of their novitiate these religious are especially instructed in that external work which the rule requires they should carry out.

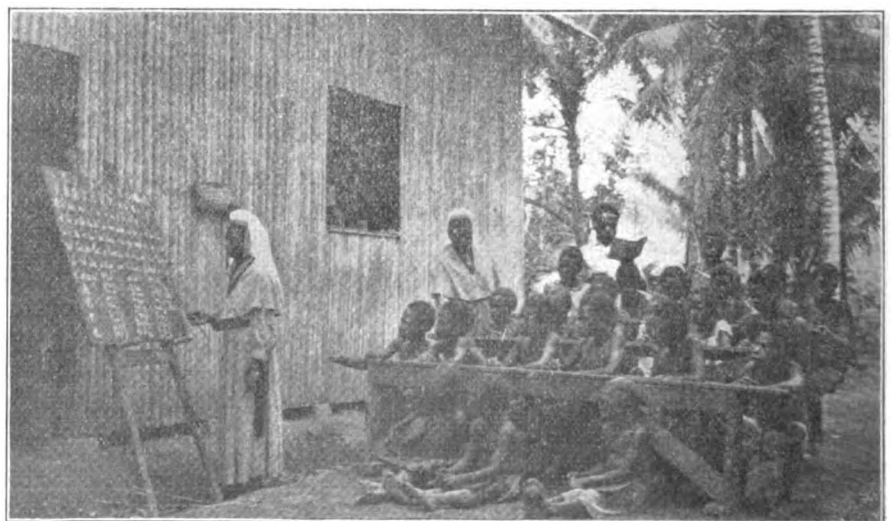
As the Sisters of Our Lady of the Sacred Heart have the care of many orphans, and are intrusted with the laundry work of the mission besides, as well as the task of making and mending garments for the missionaries, the Native Sisters of Mary Immaculate find many opportunities for becoming practically equipped for their future work on the mission stations.

They also learn the method of teaching class, are instructed in housekeeping, do all kinds of manual work in connection with cultivation, help in looking after the children, and supervise them in their work, assist in dressing the sores and wounds so prevalent amongst the natives, and nurse the sick and dying. They are therefore well qualified for all the practical work so necessary for Sisters in the missions.

During the war the exterior work of the native Sisters was seriously impeded on account of the lack of funds so necessary to install them on stations. All that period fifteen Sisters at Vunapope were impatiently waiting to set about their work. However, the time at last came when Bishop Couppé was able to see his way clear to build a convent for them on one of the mission stations about two and a half hours' distance from Vunapope. Here the first six Sisters who joined the institute were established on the octave of

#### The Patronage of St. Joseph

of this year (1920), amidst great festive rejoicing of the native parishion-



*Native Sisters teaching the wild children of the jungle.*

ers. The joy manifested by the natives at the installment of their own Sisters amongst them has greatly encouraged these in their missionary work, and they find themselves respected and loved by their own people.

Within three months of their independent establishment in their own convent, which is at the same time a training institution for girls and orphans, these Sisters were in charge of twenty-two infants, whom they will feed, educate and train as they themselves were before becoming religious. This fact speaks eloquently of the confidence which the natives place in them.

Since their rule prohibits these Sisters from nourishing themselves with the food adopted by Europeans, they live solely on the products of their native soil. To help them to live the natives round about, from time to time, bring them the products of their plantations. However, for the most part, the Sisters depend upon their own efforts at cultivation for their food and that of the children under their care.

Although the Sisters provide for their own support as regards food, nevertheless they depend upon the offerings of charity for their religious habits and the clothes wherewith to cover the nakedness of the children under their care. As religious, the Sisters cannot go about as other natives in the bush. Their rule requires that they always wear their full habit as is exacted by the Church

#### For European Communities

At the present time also, Bishop Couppé is anxious to establish the sisterhood on another station, but lacks the funds for the building of a combined convent, orphanage and school. Buildings of this nature are costly,

nevertheless they are necessary for the progress of the mission, and His Lordship especially desires that generous benefactors should assist him to build, in whole or in part, his projected new convent for the native Sisters.

Besides the duty of caring for orphans and other children confided to their care, the Sisters also go into the villages round about, to give the children lessons and teach them their catechism, and also tend and nurse the sick in their homes.

The Sisters already established in their own convent have begun their work in earnest, but nevertheless lack many of the necessary means to perform their work efficiently. They are in need of books, which comes to this that they have not the money to obtain these. Moreover, the natives are passionately fond of singing, and in order to teach them Catholic hymns and chants, the Sisters need an harmonium to assist in singing lessons, and to accompany the singing for mass and Benediction.

These material wants so felt by the Sisters to enable them to carry on their work will surely appeal to generous benefactors. Yet to pray for this sisterhood, that its members may eventually be established as true religious, that they may resist temptations against their holy vocation, that their work for the glory of God and the salvation of souls may triumph over the wickedness of men and the deceits of the devil, is more necessary still, and a meritorious work so easy for all who have the interests of God's Church at heart in the foreign missions.

It is well for benefactors to realize that thirty years ago these same people were groping in the hideous darkness of pagan superstition, and were

continually fighting, killing and eating one another. They were in fact entirely

#### Subservient to the Tyranny of the Devil

and the works of the evil one they faithfully realized in their daily lives. At the present time, descendants of these same savage people are living exemplary lives as Christians and religious, and work to uplift their own benighted people from the slough of paganism.

That much has been accomplished in the past is so evident, and is a reason for great gratitude. Yet it might be truly said that the foundation of Christianity has but barely been laid amongst these peoples, of whom only one-tenth have so far received the light of the Gospel. Still, the beginning is encouraging, and augurs well for the future.

The future, however, is yet unaccomplished. How many lives must still be given in sacrifice, how many labors undertaken, how many sorrows borne and disappointments accepted as expressions of divine love and generosity in the service of souls, the all seeing eye of God alone perceives. The missionaries indeed will do their part faithfully and well. If all depended on them alone there would be no cause for anxiety. But the fact remains that they depend for help, spiritual and temporal, from Catholics in other parts of the world.

That this help shall not be denied, is a consolation and an encouragement to know. Yet no one should rest satisfied with the knowledge merely, that others are helping the foreign missions, in which they themselves in no way coöperate—not even with the aid of a special daily prayer.

#### One Meal a Day

China is not the only country in the throes of famine, although the numbers suffering in China are greater than elsewhere.

A close second to China in point of misery is India, though famine is almost a chronic condition with Hindus of the poorer class, or the low castes.

Fr. J. M. Lamathe, P.F.M., of Pondicherry, relates a sad story of bad rice harvests, and he says that most of the men he encounters eat but one meal a day and consider themselves fortunate to get that.

The father has a school, and when the children arrive at the classes after having traveled long distances not one of them has had a bit of food to break

its cruel fast. His orphans are also in a bad state, having little to eat and no regular asylum to shelter them.

The aged suffer much in India because filial affection is not strongly developed there, and old people are consequently often neglected even in fat years; in the lean years their lot is hard indeed.

Remember suffering India!

## NATURAL BEAUTY OF THE BELGIAN CONGO

Right Rev. Gabriel Grison, M. S. H.

*Often in advance of the explorer, the missionaries in Africa have had an opportunity to gaze upon a majestic beauty of river and mountain that often overwhelms them. "How wonderful are the works of the Lord!" they exclaim, and in the untrod wilderness gain new inspiration to sacrifice all for the love of souls.*

TO those accustomed to tread pavements perhaps this account of my journey from a place called Irumu to the large mission at Beni will have the charm of novelty at least.

My Vicariate of Stanley Falls is in the heart of Africa, and this means that traveling must still be done for the most part by very primitive means.

I had no sooner left Irumu than heavy rain began to fall, making the roads very muddy. Then I was informed that the direct route to Beni was forbidden as an

### Epidemic of Spinal Meningitis

had broken out in certain villages, and communication with them was cut off.

It had taken me twenty-seven days to reach my present destination, and the thought of following a new and still more roundabout way to Beni did

not appeal to me in the least. Therefore I decided to start on the same road, making a detour to avoid the isolated villages.

This detour meant nothing more nor less than crossing the mountains of Mitumba, which lie between the basin of the Congo and the Nile valley. And what an experience for a more or less weary pedestrian. For five days, securing native guides at different points, I

### Ascended and Descended Mountain Slopes

By paths or trails barely deserving the name I reached the summit of one slippery peak to clamber down to valleys still more painful. The result of this exertion was that I finally came again upon the road to Beni, having successfully evaded the barred zone.

I myself founded the Beni mission about fourteen years ago. The site upon a high plateau overlooking the valley of the Etralia, a pretty little river starting in the mountains and losing itself amid green banana groves, is one of ravishing beauty.

Not far away, also, is the more important waterway of the Chamliki—a long stream connecting Lake Albert

Edward and Lake Albert, and encircling in one place,

### Like a Silver Belt

the massive peak of Rwenzori, one of the highest and most beautiful mountains in the world.

I am writing these very words from a spot near the foot of this celebrated mountain, and as I look from my window I see upon its summit, soaring to a height of 17,000 feet, the eternal snows that ever rest there in spite of the fact that this is the heart of Africa.

Often this majestic sovereign hides behind a veil of cloud and mist, but on the occasions when it emerges in all the glory of its silver dome, its shining glaciers, its deep-cut gorges, its variations of light and shade, it presents a spectacle

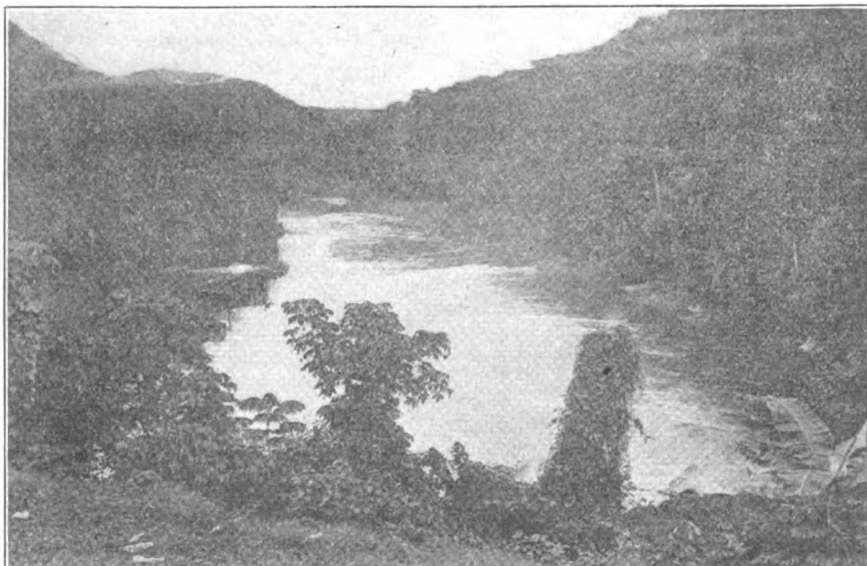
### That Defies Description

When you perceive this glorious sight for the first time a cry of involuntary admiration bursts from your lips, while your heart exclaims: "Wonderful are the works of the Lord!"

Unhappily this district in spite of its natural attractiveness is made desolate by the sleeping sickness. Our mission had been in existence five years, and constructions in brick were well under way when this terrible malady invaded the valley and spread to the mountain. Many perished; those left alive fled in terror; the mission was deserted. I moved to Beni, planning to begin my work all over again.

But at Beni a pleasant surprise awaited me. I was the first missionary who had taken up a residence in the place, and of course I expected to find only pagans. What was my amazement to behold a chapel already constructed, and to be welcomed by a goodly number of catechumens.

Seeking an explanation of this marvel, I learned that it was the work of a merchant from Uganda who was expected soon to reappear. In fact he came that very night, anxious to see a priest that he might make his confes-



Mountain torrent near the Niari River.



sion. He brought a flock of sheep which he was to exchange for ivory.

It seems the manner in which he became an apostle was this: Sometime before the country was in revolt, and traveling,

### Unless With An Armed Escort, Very Unsafe

Bent upon his customary business of barter and exchange, he had reached Beni, only to find that it would be unwise for him to try a return journey unaccompanied as he was. Deciding to take no risks he remained at Beni, and good Christian that he was, utilized his period of detention by instructing some of the natives and getting them to build a chapel.

You may be sure I was conducted to this chapel with great ceremony, and was greeted with numerous hymns by the little band of neophytes, among which airs I recognized many sung in France. The hymns, of course, had also been imported by our brave merchant, who left nothing undone.

The chapel was a curiosity in its way, for its walls bore every sort of pious decoration. Among them I noted a picture of François Coppee, the French author, in which he wore the robes of a member of the French Academy.

"Who is that saint?" I asked my eager Christians.

"That," they responded, "is our Holy Father, the Pope."

And I did not destroy the illusion of these simple and well-meaning converts to whom their tiny chapel was

### A Joy and a Pride

Truly this district of Beni deserves its name. It seems singularly blessed, and I would like to build a college



*Extraordinary lip formation considered attractive in some parts of the Congo region.*

here, as I have two or three young men who are anxious to study.

I can not bring these lines to a close without relating another traveling incident, so eminently African that it deserves to be recorded.

During the revolutionary troubles many bridges were destroyed by the

insurgents. One over a certain mountain stream which I had occasion to cross was thus missing.

Now the rivers having their source among the glaciers of our famous mountain become during the rains very angry torrents—too angry for me to think of navigating with only

### A Rudely Constructed Raft

for my craft. What was to be done! The journey must be continued, and yet we seemed to have reached an *impasse*.

I consulted my porters, and at last we hit upon an idea which I think is fairly novel. My sturdy Blacks would swim, and I? I would get into my portable bath tub, and be borne by the stout arms of my companions across the perils of the deep.

It sounds funny, doesn't it? And so it was. The portable bath tubs used in Africa are a sort of canvas or rubber sack that can be folded into small dimensions and tucked away commodiously among other baggage of the traveler. I had one of these valuable articles with me, and I proceeded to expand it and step in. There was not too much *avoids* to make the venture hazardous for the swimmers, for after the manner of missionaries I weigh almost nothing.

We embarked and arrived safely at our destination. I offer this suggestion for what it is worth. In Africa one has to get very close to nature.

### Early History of Liberia on the West Coast of Africa

The Catholic Church has always had a hard struggle in the negro Free State of Liberia, but the hope of the missionaries there is not extinguished. Attention is drawn to them by the fact that the one hundredth anniversary of the sending of the first colony to Africa in connection with the settlements of Liberia is to be celebrated in 1921.

Some of the first American colonists were Catholic negroes from Maryland and adjoining States. The attention of the propaganda was directed

to their spiritual needs. The second provincial Council of Baltimore, in 1833, planned to meet the difficulties of the situation. Very Rev. Edward Barron, who was Vicar-General of Philadelphia, Rev. John Kelly of New York, and Denis Pindar, a lay catechist from Baltimore, volunteered their services for this mission.

They sailed for Africa from Baltimore in 1841. Fr. Barron celebrated the first mass at Cape Palmas on February 10, 1842. Not enough missionaries were available to achieve practical results at that time, so Fr. Barron returned to the United States.

He went to Rome, and was made Vicar Apostolic of the Guineas.

He returned to Liberia with seven priests of the Congregation of the Holy Ghost. Sickness soon made its inroads into the work of the brave missionaries, however, and five of the priests died on the mission of fever. The climate forced the Fathers of the Holy Ghost to give up the work. The permanent mission lapsed in this region until 1884.

The present laborers in Liberia are members of the Lyons Society of African Missions, the Prefect Apostolic being Mgr. Ogé.

## DEATH BED SCENES IN JAPAN

Rev. H. Daridon, P. F. M.

*Though Japan differs from China in its attitude toward Christianity, there are some excellent Catholic Japanese, and at the moment of death their faith is rewarded in an exceptional manner. Fr. Daridon is in the Diocese of Osaka.*

THE missionaries of Japan often envy the apostles of other countries who make converts by hundreds or even thousands.

Here in Japan the propaganda proceeds more slowly, but in the midst of discouragements we have

### A Few Consolations

and these are frequently the happy deaths that are vouchsafed the newly-made Catholics. The departing souls are seemingly granted beatifications of a truly marvelous nature.

I will cite a few examples of such deaths that have come under my own observation:

During the war I had charge of the post of a neighbor-priest who was mobilized at Matsue. A young man twenty-four years of age, named Thomas Takura, was a most edifying member of that parish.

He fell gravely ill, and all hope of recovery being lost, I prepared him for death and administered the Last Sacraments. Then I returned to my home in Cottori.

Thomas had gone to the hospital, where he had received the best of care. His relatives and the catechist, who had often visited him, gathered about his bed

### As the End Approached

and they related to me the strange event that marked his passing.

They exhorted him to pray, and he had said almost petulantly: "Why, what else should I do?"

Then suddenly his gaze became filled with horror; he struggled as with

a fierce temptation, and cried out in a loud voice.

"No, no; I shall not listen to you! Go away."

When his distress had passed the relatives asked Thomas what he had seen.

"A demon, a frightful demon, but he has departed." And the sufferer heaved a sigh of content.

A few moments later the face of the sick man became radiant; his eyes plainly looked upon something beyond mortal ken. "Oh," he cried, "do you not see some one very beautiful here near my bed?" And when the watchers replied in the negative, he whispered:

"The Blessed Virgin came to me. She was here very near me." And almost immediately, with a beatific smile, the soul of Thomas, victorious in its last struggle, passed to heaven. His remarkable death made a great impression on the pagans and did much to confirm many weak Christians in their faith.

\* \* \* \* \*

An hour's journey by rail from Matsue is a little village called Yonago. Formerly it counted about a

dozen Christians, whom I was accustomed to visit once a month.

Not long ago some of the dozen moved elsewhere, so that finally only one family of three was left. Later another moved in, of which the mother alone was Christian.

### These Faithful Converts

came to Matsue whenever I went there, so I soon met the newcomer, Madame Monica.

Her husband was a director of a firm in Yonago. She was a very distinguished and charming woman. Each Sunday she came she joined the family of Sa Kamoto at their home, where they recited the rosary and read pious books.

When the epidemic of influenza prevailed, Madame Yanagita fell a victim to this malady. I had no knowledge of this fact, unfortunately, till a telegram arrived with the news that she was dead and had been buried with Buddhist rites.

I was stupefied, but later decided that her husband had felt obliged to follow the native customs, because of his position in the city. I went to Yonago at once, and sought a vener-



Funeral Procession of the Shinto Rite.

able Christian woman named Sakamoto, who

### Explained the Sad Affair

Bathed in tears, she said: "Be comforted! Madame Yanagita is in Paradise."

I learned then that her husband had died of influenza three days before his wife, whose father, a Buddhist, had come to officiate at the funeral. This explained the lack of Christian burial.

It transpired that during her last moments, Madame Yanagita had sent away everyone but Sakamoto. She held the hand of this good Catholic, saying:

"Do not leave me. You are my only friend. I am anxious to die that I may go to heaven."

When Sakamoto protested with tears that the sick woman must not think of dying, that there might yet be hope, the invalid regarded her with a look not of earth, and said smilingly:

"I must go now, because my guardian angel is here at my bedside waiting to lead me away. I entrust my little girl to your care."

Thus happily the pious Japanese lady left her earthly habitation, and when I heard the manner of her death, I felt reassured that the Buddhist burial had meant little.

Finally, I will relate something that happened last week. I ask permission to describe in detail the story of Maria Tanaka Toyo, aged eighty-seven years.

In 1912 she was still strong, and was able to work from morning till night. But she absolutely rebelled

### Against All New Ideas

and did not wish to follow the example of her daughter and granddaughter, who were excellent Christians.

After awhile, however, she yielded to the desires of her little granddaughter, whom she loved dearly, and began to go to instructions at the mission.

### Family Cares

Another apostle with an empty pocketbook and a big family to feed and shelter is Fr. Bonaventure Pelo-

quin, O.F.M., whose centre of activities is Chefoo, China. Without waste of words he sends his report:

It was no easy matter to teach her even to make the sign of the cross. I believe that she never really got the meaning of the word "baptism" into her head, as the Japanese have no equivalent for the designation of this sacrament.

Finally baptized, Maria Tanaka sometimes followed the prayers her daughter recited in her high, cracked voice, but when it was time to go to mass, she showed much reluctance. Her feet were sore, or she felt weak, and must have a carriage.

Often her Catholic children were uneasy because the old woman evinced at times a preference for the family of a daughter firmly anchored in Buddhism. Did the ancient dame still retain an affection for her former religion? It looked so.

One day she fell ill and the disease became so serious

### As to Cause Anxiety

So I went to see her and prepared her as best I could for confession, Communion and the last rites of the Church.

The next day I heard that the old lady was better. She remained thus for several days. Then suddenly she grew very weak. As the family sat at dinner one noon, she called her daughter and said:

"The Father has been here, it is true, but I have still something good to receive. Go and tell this to the priest."

"Very well," her daughter answered. "I will go as soon as I have finished my dinner."

"No, no! Hurry now," cried the sick woman; and the daughter hastened to the mission for me.

I took the holy oil and arrived at the house just before the doctor came in. He said the patient was near death, and could not possibly live later than the next morning.

I again explained the nature of the

Sacrament of Extreme Unction, and performed the

### Last Rites of the Church

Early the next morning the old lady expired.

The daughter later described the last hours of her mother.

All the children and grandchildren had assembled about the bed of the dying woman in the evening after I left. Most of those present were Buddhists.

The sick woman was apparently sunk in a stupor. Then opening her eyes, she looked about and cried joyously: "Oh, I have just seen such wonderful things, so beautiful that I cannot describe them!"

"What were they?" the children asked eagerly.

"I have seen a plain very vast and very beautiful. There were many priests and other people with habits unlike any I have ever seen."

"Was there a chapel like the one at the mission?"

"Oh, no! There was one much larger and grander. There is no comparison between them."

Then she called her youngest grandchild to her, saying: "Run as fast as you can to the Father. Ask him to instruct you and pour the water on your head with the big plate."

(A plate is held under the head during baptism to catch the water as it runs down.)

Then, addressing the entire assemblage, she continued: "Go to instructions. You must all become Christians at once."

These were the last words of the good old woman, and they

### Made a Great Impression

The next day, many of the pagan relatives came to assist at the funeral mass. At the end of my sermon I reminded them of the last moments of their mother and grandmother, and exhorted them to follow her advice.

domestics. Moreover, I will have to construct two oratories and to restore six others. For all this the sum of one thousand dollars would be needed, and now my purse has almost nothing in it. I hope in you, my dear readers."

"This year, I have to support seventy-five schools, nine catechists and two

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## PRIMEVAL AFRICA

Right Rev. A. Stoppani, M. S. V.

*Incredibly ferocious were formerly the natives of some parts of the Vicariate of Bahr-el-Ghazal, Soudan, and even now the combined powers of the government and the priests are required to prevent the perpetration of horrible cruelties by native chiefs. Such labor, together with the poverty and the dangers of the African jungles, make the task of saving souls in this part of the world a heroic one.*

THIS is a brief account of my last visit to our mission station of Mupoi, Tombora District, where I will introduce you to the Niam-Niam tribe, the so-called cannibals, who are quite numerous in the Bahr-el-Ghazal Province.

The station of Mupoi is about two hundred miles from Wau, the capital of this province.

I set on my journey the 10th of November, 1918. The journey was very tiresome through wild forests of almost deserted zones; game of every description and size from guinea fowls to elephants hovered near. In more than one rest-house our carriers learned that native travelers had been recently taken away by lions from the very entrance of the huts.

We had to keep a fire going the whole night, to prevent beasts of prey from approaching too near to us. The carriers are supposed to keep the fire going, but for them it is easier to sleep than to watch! As the road we had taken had been abandoned for some time, the path was kept open exclusively by

### The Passing of Game and Wild Beasts

Hoping we could end the journey without bad incidents, myself and my companion, each provided with a solid tire bicycle, cut through the foot path desperately defending ourselves from diabolic thorns, which are the first to block the road during the rainy season. But we left rags of our trousers, jacket and of our own skin on them.

We often dragged the bicycle across swamps where the grass was ten feet high and so thick that in some places

only a kind of tunnel was left to pass through; we sweated all that a man can sweat and attracted after us swarms of very nasty kind of flies mad for blood. We slept under the sky several times in forests that would be a very risky place even during the day time. However, with the help and protection of Divine Providence, we reached Mupoi in thirteen days safely, without any good thing left but appetite.

This station in the Niam-Niam country reckons six years of life, and it has done marvels already. What the starting of a mission station means in a country like this

### Nobody Can Realize

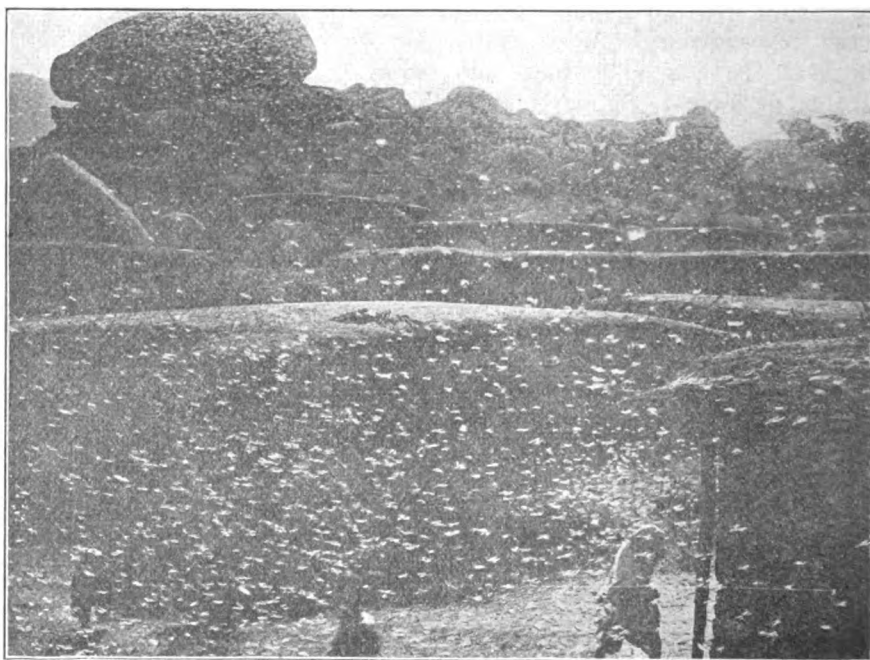
except those who have had similar experience. What our people have done in moral and material work for me is portentous. The difficulties of transport are beyond imagination when one considers the roads, the distances, and the constant lack of money. A steady will, energy, zeal, the physical strength and the resources of the best years of young missionaries have built a true monument. I do not exaggerate our successes as a parish egotist; no, I am

simply vindicating the rights of my missionaries, who deaf and dumb and blind before every difficulty threw themselves body and soul into an enterprise before which only their own zeal and the abandonment to the mercy of Divine Providence stood as a power. What I have said is very little.

The population here is simply pagan in the true meaning of the word. No Islamism. No one came to this field before us, excepting the devil; but what he accomplished is something that makes one's head reel. Superstitions, heaps of them, a labyrinth in which Satan and humankind have exhausted the wicked potentiality of their fancy. Clothes almost unknown. The men wear a few square feet of cloth or bark of ficus; the women only leaves and not many of them.

Our Niam-Niams are savage, very savage and wild like the beast of their forests. To be nomadic is a second nature to them. They are destitute of rural implements; often the sole implement is an animal's jaw-bone.

But what terrifies you are the abuses of the chiefs, the persecutions, the tortures, the mutilations and murders perpetrated or ordered before the



*A snowstorm in Africa—but the flakes are white-winged locusts come to devastate the land.*

Government had taken things in hand. Eyes torn off, hands lost and other innumerable mutilations. Lions and leopards attack, kill and devour; the Niam-Niam chiefs mutilated, tortured and killed only after enjoying the agonies of their victims, delighted with the charms of such frightful torture.

When Tombora, the ill-famed Sultan, returned from Wau to his country in October, 1911, after having been compelled by the Government to reside in Wau for six months in punishment of his acts, he fell sick. Some of his party, according to superstitious belief were by witchcraft the cause of the sickness. They discovered the guilty persons by means of sorcery, a man and a woman. In five minutes the two unlucky creatures were killed with sticks by the roadside.

When in 1907 the same Sultan was called to Wau by the Government to free himself from the charge of cruelty to his subjects, on his return to Tombora, after a severe scolding from the authorities, he ordered his accusers to be pursued, and some of them were killed,

### Some Mutilated and Some Blinded

I saw myself in 1907 some of the surviving victims waiting outside the office of the Governor, and they presented a spectacle to make one shed tears. Tombora received his punishment, but even after that, who knows how many crimes he perpetrated before his death?

When he died in 1915, at least two of his about four hundred so-called wives should have been buried alive, and several half scores of them should have been killed in order to attend him in the other life. His brother, Mupoi, who is the native chief on whose territory our mission station is, assured us

that the women to be killed according to the native custom in that occasion were no more to be reckoned than the jugs of beer when a big chief makes a great feast! If I gave liberty to my pen, I could say horrifying things without end. Hear this:

A chief who died in the prison of the province in Wau years ago used to give this punishment to his wives for misconduct. A piece of string was tied to a pole and so arranged as to leave two ends; to each end of the strings a hook was fixed; the two hooks were thrust into the two eyes of the poor women and then they were flogged till they fainted and fell down, leaving the two eyes on the hooks. Two young women who were victims of horrors are still in the surrounding of Wau, and I have seen them. I shiver even in describing such cruelties for which human tongue has not found a proper name.

To go back to late Sultan Tombora. Luckily his last sickness lasted a long time. His legs became like a burned stick. His body was consumed by an unknown disease; so the Government spread warnings in order to make the natives understand that they should take care not to sacrifice human lives.

The English Government does wonders, it is true, but the knowledge of the Zande language ("Zande," the language of the Niam-Niams) is still very limited among officials. The civil laws will do much, however: the gallows for the nefarious, for murderers, and then prison, punishments and fines for other offences.

But the work of missionaries will go much farther. The heart must be educated, the mind must be opened to such truths as Christianity teaches. We must educate infancy and youth; we must form, shape and educate the conscience at an age when it has not become callous—before the insubordinate

hord of vices may become a second nature. In one word, we have to spiritually breed a new generation with human feelings.

This is our task, a task of patience, constance and continuous self-sacrifice, but a work that has no lack of consolations which immensely compensate for the fatigue of sowing in tears. To tell the truth, among these poor children, sprouts of a race that

### Is Wild Beyond Conception

we find tractable natures, inclined to do good, to be virtuous in the true meaning of the word. These are now tiny mustard seeds, but they will one day be gigantic trees; they will create a stream of faith and civilization that will conquer the whole country to Christ and to His Church.

Nothing will frighten us; we shall stay at the front till death; we will crush in the barrier of barbarism, considering it a great success if we be able to open a way to our successors in the great, divine task of bringing forward light, peace, charity, temporal welfare and eternal salvation. Yes, we know that we have to remain at the front till our last day, we want it, we like it, too. Our bones will be lowered into a grave and covered with African soil, thousands of miles away from our peaceful homes, where our fathers and mothers lay in expectation of the great day of Resurrection. But our joy is in thinking that our last sleep will join us with the heroic companions who have preceded us to this African cemetery.

But alas! Hardships and strain and continuous sacrifices in a tropical climate are a tremendous burden upon Europeans. Our life since five years is borne under such a weight of misery that neither we nor the mission can last much longer. We want a current of new blood. Help, help, help!

Do not let this winter pass without remembering your obligation to the poor. Millions of Chinese are dying of starvation; the Holy Father himself has started a subscription for their relief with a generous sum; send an alms to the offices of the S. P. F., and it will be forwarded at once.

### Become Missionaries by Proxy

St. Joseph's mission of Wei Hai Mei, East Shantung, has two native priests much in need of being "adopted." The Franciscans have this part of China, and Fr. Durand, O.F.M., commends these young apos-

tles to the charity of those willing to help support the native clergy.

The district confided to the Chinese Friars is immense, and they cannot begin to cultivate it without catechists, who must be paid a regular salary.

Let someone communicate with Fr. Durand, and through the good Franciscans become missionaries by proxy.



## A REPORT FROM LAOS

Right Rev. A. Eloy, P. F. M.

*Laos is a part of Tonkin that has suffered much during the last few years. And its troubles are not yet over, for famine threatens there as in so many parts of the East.*

**A**CCORDING to our census of 1920, there are six thousand Christians less here now than in 1914.

At first this seems a little strange in a mission where the births have always exceeded the deaths. It is true also that

### The Population Has Increased

these six years in the same proportion as in the past. We baptized more than twenty-eight thousand children during those six years, and not less than thirty-five hundred adults.

Why, then, our depressing report? It is because South Tonkin has been sadly afflicted for several seasons. We had two severe famines in 1915 and 1916, which caused great mortality. Then we had epidemics.

### Cholera Raged a Whole Year

This was followed by intermittent fever, small-pox, pneumonia, and the influenza. The latter proved more fatal than cholera. About thirty-seven thousand Catholics died.

There have been no epidemics this past year; but most of the mission harvests were completely destroyed, so we face famine again.

This explains our statistics.

I shall now give a few details of a country seldom described in missionary periodicals, namely, Laos. The territory assigned to one mission here is immense, but the villages are small, most of them consisting of a few huts. Conversions are not numerous amongst this scattered population. However, the Vicariate had the honor of carrying the banner of the Gospel to the most remote corners of the country.

It was in 1880 that some missionaries from Tonkin began the evangelization of the part of Laos which was later confided to my care. At first they pitched their tents amongst

### The Nearest Annamite Tribes

at Na Huong. Afterwards they settled at Canh Vrap, and a little later in the northwest. Finally, they penetrated Vran Ninh, an immense plateau, requiring a journey of fifteen days through the mountains to reach it. The population there is denser than in the regions below.

But the Black Chinese Pirates, as they are called, soon forced the missionaries to abandon this vast field.

As this piratical movement soon extended throughout Laos, the missionaries retreated across the plain to the borders of the sea.

In 1890 plans of evangelization were again formulated. The Fathers founded a post at Canh Vrap, with the intention of creating a starting-point for the priests who would later be sent to Vran Ninh. A second post was established nine days' march away in a region called Khe Hy. All this was soon abandoned, as in 1899, Laos became a separate Vicariate. Vran Ninh was made a part of Laos, while the mountains were attached to the province of Ninh.

There are two ways of reaching the two posts of Laos; one by land and one by water. The former route is rarely used, as the roads are very bad. The undergrowth is extremely high, and

### The Suspended Bridges Over the Ravines

are often washed away by the floods. The few travelers who come this way usually come by water.

But the voyage by boat is also very inconvenient. It is far from rapid, and is most uncomfortable. The boats are small, low and narrow. Because of the current and the frequent rapids, progress is slow. It takes eight days to come from Vinh, our first port, to Canh Vrap. To reach our second post one must travel five days more.

The rest of the voyage is fortunately more speedy. The return trip takes less time, as it is with the current.

The river is not navigable in either direction during the floods. When the rains swell the river till it overflows its banks, voyages become well-nigh impossible. They are often very dangerous, because the water flows so rapidly that the light boats cannot resist the violence of the current.

Another grave source of danger is the trees uprooted by the floods. There is only one thing to do, and that is to postpone excursions till the



*A powerful Mandarin and his suite.*

dry season is well advanced. Even then all peril is not avoided, for in many places the river is very deep,

### And Whirlpools Abound

The roar of subterranean cataracts chills the heart with its hollow note, and justly so, for there is a black cavity in the centre of these maelstroms that sucks down to itself all floating objects.

A pirogue or skiff caught in such a current would be lost. It is difficult to avoid these dangers because of the extraordinary rapidity of the river, but the natives seldom risk their lives by reckless adventuring.

The Christians of Laos are settled together in four stations, for the purpose of moral support. To leave them scattered among pagans would be a severe strain on their new religion, and as land is not dear in Laos, we have been able to secure tracts for them.

The four groups belong to two parishes to which we have given the names of our first posts—Canh Vrap



*A wearer of the Yellow Robe, the distinguishing garment of the Buddhist Monk.*

and Khe Hy. The population of these parishes is about 2,000 souls, but they are not all Christians, as many pagans have settled with us, seeking aid.

Laotians are little known to the outside world, especially their religious rites. They believe in evil spirits and sorcerers. They do not feel the need of any other creed, and are therefore not easy to convert.

The birth-rate is high amongst the mountain-dwellers, about sixty to a thousand; the death-rate is also high, about forty in ordinary times; during epidemics, from sixty to eighty. Infant mortality is especially high. More than half the babies die under five years of age.

The language spoken by these people is different from the Annamite tongue. The vocabulary is not complicated. Still it gives the missionaries enough to do to master it when combined with the Annamite language also.

I recommend this mission to the prayers of the faithful, as it often seems a somewhat formidable task.

### "Please Help Me!"

Fr. Matthew, O.M.Cap., sends this appeal from the Sacred Heart School, Ajmere, India:

"This is the first letter I have ever written to the kind readers of the CATHOLIC MISSIONS, and to begin with, I have to introduce myself.

"I am a missionary, and I am poor, very poor, extremely poor. Besides, I am a Capuchin Father, therefore I am a beggar, and I come to you to beg. I have been placed in charge of a school which numbers seventy children; if I tell you that I have to supply my little boys with food, clothes, light, lodging, you will surely understand why I cry for help.

"Our school was instituted, some fifteen years ago, to gather together the little boys of the streets, and very soon it was judged necessary to run the school on the boarding system.

"For many years the task has not been an easy one. First, accustomed to roam freely in the streets of their bazar, our urchins did not like at all to be kept in school. Their bad habit had to be checked by strict discipline, and of course to run away became a daily performance which our boys executed without any scruple.

"But the Father who was then in the school did not mind a little exercise, and

when a culprit went off in the morning 'for a change,' he was sure to be back in school before sunset.

"But these are old stories. Our boys have passed the 'taming age.' They have become good little children, and when one knows how to manage them, well, they can give splendid results.

"To meet our expenses, we rely on the generosity of our benefactors.

"Shall we, owing to our poverty, dismiss our poor children? Shall we refuse admission to those who so badly need our assistance? No, Our Lord Lord wants the salvation of not only a few souls; He wants to save them all, and for them all He died.

"We have no clothes for our children. Please, do help us, and one day the Divine Judge of all will say to you: 'I was naked, and you covered Me.'"

### United in Mother Church

Fr. Robert B. Clark and Fr. Clifford King are members of the Society of the Divine Word in Shantung, China. A letter from the former will be read with interest, as these young men are pioneers in the experience of being ordained to the Church in a mission land.

Fr. Clark's letter:

"It is with great joy that I announce to friends in the United States the ordination of Fr. Clifford King and myself to the Holy Priesthood on October 10, 1920. Three Chinese classmates were ordained at the same time. It was an object lesson of the Catholicity of the Church; for in the sanctuary were represented France, Germany, Austria, Alsace, Holland, China, and America—all united in one and the same cult to the one and only true God.

"On October 12th, I had the 'Missa Solemnis,' the Rt. Rev. Bishop presiding at the throne. Two of my Chinese classmates were Deacon and Subdeacon. Deacon and Subdeacon to Bishop Henninghaus were Fr. King and our other Chinese classmate. The preacher for the occasion was Fr. Buis, a Hollander. Truly, it was the happiest day of our lives!

"Fr. King and I have the honor to be the first Americans of the Society of the Divine Word to be raised to the Holy Priesthood; incidentally, being the first Americans to be ordained in China.

"In a few days we will set out for Chu-cheng (near Kiao-chan), where we will begin our missionary life under the guidance of Fr. Froewis, a veteran missionary of our Society.

"We commend ourselves to the prayers of the faithful."

## A PRESENT-DAY NATION OF CATHOLIC MARTYRS

*Rev. J. Naayem, a priest of the Syro-Chaldean rite, has come to America from Mesopotamia, with the consent of the Holy See and the approval of his own Patriarch, to appeal for his Chaldean people, who have endured untold affliction at the hands of the Turks and Kurds.*

*This ancient Christian race has suffered massacre, pillage, and all that goes in the wake of such terrible visitation. Commended to the public in general, and to our Catholic clergy and people in particular, is the appeal made by the Rev. J. Naayem.*

THE wide world has heard about the wholesale massacre, inhuman tortures, indescribable outrages and barbarous persecution visited by the Turks upon the Armenians. Few know that another Christian race in the Near East, the remnant of a

### Most Ancient Biblical People

has suffered the same treatment and the same fate. These people are the Assyro-Chaldeans of Mesopotamia, Kurdistan and Western Persia.

Before the war they numbered seven hundred thousand. Today they number less than half a million. Two hundred and fifty thousand have perished at the hands of the Turks and Kurds within the past five years—in other words, one-third of this nation. Those who are left are beggared and starving, and in such dire need that they are in danger of perishing.

The Assyro-Chaldeans are what their name implies: they are the descendants of the historic Assyrians and Chaldeans of Old Testament times, whose recorded past goes back to 3000 B. C., and whose political supremacy, having endured many centuries, was broken in 538 B. C. by the Medes and Persians.

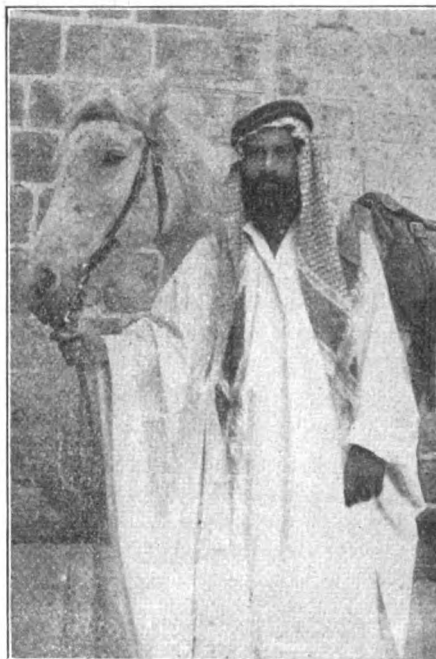
It has already been said that they are Christians. What is more, they have been Christians from the days of Christ, early evangelized by St. Thomas. They were among the first of the Gentiles to accept Christ.

Further, the Three Wise Men who followed the Star in the East at the Saviour's Nativity, are claimed by some authorities to have all three come from Chaldea.

And another interesting point, Assyro-Chaldean was the everyday speech in Palestine at the time of Christ, so that Christ Himself, the Blessed Virgin, and the disciples

### Spoke in This Tongue

This is the explanation: the Jews while in captivity in Babylon adopted



*This is Fr. Naayem who, after imprisonment by the Turks, managed to make his escape from the enemy by disguising himself as an Arab and riding away on a fleet horse.*

the language of their captors and forgot their own, although Hebrew was always fostered, and continued to live in the written word.

And finally, the liturgy used by the Assyro-Chaldeans today, dates from St. Thomas and his disciples, and the first mass said in Jerusalem after the Ascension was in Assyro-Chaldean—it is even held by some that it was the same liturgy.

For over nineteen hundred years the Assyro-Chaldeans have been the defenders of their Christian faith, enduring persecutions in the course of time from Romans, Persians, Arabs, Mongols, and especially Turks. Throughout the Dark Ages, they were the chief champions of learning, drawing from the literary sources of Greece, their universities at Edessa and Nisibin being famous until the ninth century.

During the Great War, the Turks vented their fanatical fury upon these long-trying Christians. "Turkey for the Turks," was the cry of the so-called "Young Turks" in justification of their systematic, thorough and fiendish plan to exterminate all Christians, whom they disarmed and made defenceless.

On the merest pretexts, the men were thrown into prison, then bound and taken in groups outside the town and shot down by the lowest type of Turkish assassins, employed for the purpose. Consternation and terror prevailed. Everywhere the

### Homes of Christians Were Sacked and Burned

Whole towns and villages were destroyed, and the old men, the women and the children were driven in homeless herds about the country, over the mountains and across the deserts, without rest, food or water, brutally beaten, robbed and outraged, starving and sinking with weariness. By the hundreds they dropped by the wayside and perished. Many were slaughtered by their guards. And the young girls and women were carried off to the harems of the Turks and the Kurds.

Today the small remnant of this ancient, proud, and long dominant race is destitute and so broken that it cannot recuperate without assistance. And until recently there has been no one to make known to the Western world their martyrdom and their present dire need.

A few months ago, however, there

arrived in this country a Chaldean priest, who has published in French a history of the sufferings of his nation since 1915. This book will soon appear in English. His name is Rev. J. Naayem.

Before coming to America, Fr. Naayem spent some time in Europe presenting the cause of his people, where the press, both daily and Catholic, gave generous notice of his work. Mr. T. P. O'Connor, who is so well-known in America, in particular, did all in his power to further his mission, writing in the *Manchester Guardian*, attending meetings, and paving the way for Fr. Naayem here, by announcing his coming and commending him with letters of introduction to his many friends and acquaintances in this country.

Before the war Fr. Naayem was

the parish priest in Urfa, and at the outbreak of the Turkish atrocities lost his father. Later he became Chaplain General to the Allied Prisoners of War in Turkey at Afion Kara Hissar, where, incurring the displeasure of the Turkish Commandant,

#### He Was Thrown Into Prison

and kept there for no offence for one hundred and thirty days. With the sanction of the Holy See, he has come to America as an official delegate from his Patriarch and his nation, to plead the cause of his people.

And already the Catholic hierarchy has responded to the cry of distress from the Chaldeans. Cardinal Gibbons, ever quick to sympathize and alleviate, on hearing from Fr. Naayem the account of the suffering and desti-

tution of these people, with their homes destroyed and their country in ruins, has not only patronized the cause, but also consented to act as chairman of a relief committee which is being formed. Mr. O'Connor and Archbishop Hayes also have subscribed generously and highly recommended Fr. Naayem's mission.

The rescue of the few survivors to-day of this ancient Christian and once mighty nation depends upon the help of American Catholics, their brothers in faith; and it is hoped that American generosity, always so responsive and unlimited, will not allow this deserving people to perish for lack of succor.

If anyone is interested in their cause or able to help in any way, will he or she communicate with Fr. Naayem, 253 Madison Avenue, New York City.

#### Great Grand Uncle of Pope Benedict XV. Once a Bishop in China

In the list of the bishops of Peking, China, appears the name of Mgr. Bernardin della Chiesa, a Franciscan. The name would indicate that the prelate belonged to the family of the Holy Father and such in fact is the case.

Born in 1643, in Venice, the future missionary later joined the Franciscans of the Observance of that city. When in 1680 Mgr. Pallu, P.F.M., set out for the Far East as emissary of Pope Innocent XI., with the title of Administrator General of China, Mgr. della Chiesa, who had just been consecrated, was appointed his Coadjutor. The two prelates reached Canton in 1684, a time of great agitation in China.

It is not necessary to dwell on all these tribulations, but a point of interest is that this great-grand uncle of our Holy Father consecrated the first and up to this the only native bishop of China, named Gregory Lopez, ordained in Canton in 1685.

When the See of Peking was created in 1690, Mgr. della Chiesa was made its Bishop, but he could not reside in the city on account of the unfriendliness of the Emperor, and only went there when the latter was absent.

A faithful assistant, Fr. Castorano, shared Bishop della Chiesa's trials and his labors until his death in 1721. Mgr. della Chiesa was seventy-eight years of age when this event occurred, having spent over forty of them in the missions.

The fatherly interest in the missions displayed by the present Pope has been doubtless augmented by this close connection with the work of the Apostolate.

*If all men lived through the year as they live at Christmas time, what a different place this old world would be. Catholic missionaries carry the message of "peace on earth to men of good will" to the nations that are sitting in darkness, and all they ask is help to enable them to make their efforts count.*

#### A Race for Education in China

Writing from the mission of Anhve, China, Fr. Adolphe Novella, S.J., has much to say on the subject of schools, of which the province at first glance seems fairly well provided. There are 133 boys' schools, with an attendance of over 5,000, and 67 girls' schools, with nearly 3,000 pupils. More than 350 teachers are required for these classes, and without doing

much arithmetic it is easy to see how much money is needed every year to pay the cost of the schools.

Now all this expense is borne by the missionaries, for this large number of school children give nothing toward their education. There are two reasons for this lack of contribution; the first is that the people of Northern China are very poor; the second that pagan and other schools are free, and therefore the Catholics cannot ask money for the instruction they give.

Of late years the schools of the Protestants and of the Chinese mandarins have increased enormously in size and number. The mandarins, not waiting to erect buildings, are turning the pagodas into schools, and the Protestants in some cases have converted hospitals into class-rooms. In short, there is a rage for education in China, and it is hard for the Catholics not to lose their face in the midst of such competition.

Normal schools are an especial necessity, as they prepare the catechists, those auxiliaries that are the right hand of the apostle, and these are the most expensive. So that even with its two hundred schools Anhve is not well off. It needs more schools and it needs more money to support the teachers now engaged.

## RESTORING THE CHURCH IN CAMEROUN

Mgr. J. D. Plissoneau, M. S. H.

*Cameroun is in West Africa, and is one of the territories that suffered from the devastating war. Invaded, its missionaries retired, it must now begin out of the new to gather souls. Mgr. Plissoneau pleads for a little assistance in his task of reconstruction.*

I SHOULD like to call the attention of the friends of The Society for the Propagation of the Faith to the Prefecture of Adamana, and also describe its precarious condition.

Cameroun was formerly under the supervision of the Pallotin Fathers; owing to the immense size of their territory, they ceded the northern part in 1912 to

### The Fathers of the Sacred Heart

from St. Anselme, France, who later brought German priests of their Order to assist them.

In April, 1914, the Apostolic Prefecture of Adamana was confided to the care of Rev. Fr. Lemmartz, Superior of the mission since 1912.

The posts multiplied, the catechumens became more and more numerous and remarkably fervent, and then the war broke out. The English invaded Western Cameroun in a short time, and in 1915, the Fathers being Germans, were obliged to abandon the mission and seek a refuge in Fernando-Po.

During five years the Prefecture was deprived of missionaries, except in the region of Ossidinge, where the Fathers of the Holy Ghost did some work.

Rome wished to put an end to this state of things, so the Fathers of the Sacred Heart who

### Had Suffered So Much

in the war and from the mobilization of their members, returned to evangelize the same part of Cameroun formerly confided to their care.

In May, 1920, I received a letter at Stanleyville from our Reverend Father General, which proved to be my nomination as Prefect Apostolic of Adamana. I was requested to go there at once. Three of my Order were also to start from France on the next boat. We were to found the first post.

After a voyage of two months and a half I landed at Duala on July 8,



*Youth and old age in West Africa.*

1920. The others arrived before I did and had started out again ten days before for Fouban.

### The Capital of the Great Sultan

It is a day's journey from Duala to Fouban by rail, and an excessively tiring march of eight days.

How would we be received by the Sultan? It was said that he had forbidden Catholic missionaries to enter his province, and that he had preferred to favor the Protestants installed there for eighteen years.

However, Sultan Njoia received us with respectful courtesy and great kindness. He came himself to point

out the plot of land he had granted to us in the centre of the town of Fouban, a heterogeneous collection of huts. He also put a number of workmen at our disposal to build the foundation of our edifice. We now have a chapel, school and house under way. We are in a hurry to finish for many reasons.

At present we lodge in a native hut that we found upon our land. Not one building erected by the Fathers before the war can now be found in this region. In all the territory of this Prefecture we possess at present only the post of Fouban, where I reside with two priests and a brother. Thus the work to be done is immense.

The news of our arrival here quickly spread, even to the borders of the province, and fifty catechumens and Christians who were baptized during the war at Fernando-Po

### Came to Welcome Us

and express their joy at seeing us once more in their country.

Many of them recounted most edifying tales of their companions, whose perseverance under harsh cruelties because they refused to return to the pagan practises of their tribes was admirable. These evidences of goodwill augur well for the future of this region.

As soon as I master the language adequately, I will go to Banjo and found another post. Ngaundere attracts me because of its central position; but its population is almost entirely Mussulman. Therefore our progress there would be slow.

The new establishments require not only men, but means, and I address The Society for the Propagation of the Faith with perfect confidence, knowing its zeal for the conversion of souls and its anxiety for the welfare of the foreign missionaries. Let its kind hand reach out and help restore the Church in this vast African field.



## IN THE NAME OF CHRISTIAN CHARITY

*No one who has plenty to eat can afford to neglect the millions who are starving. The following letter is but one of many showing how terrible is the need of China at the present time. Even the smallest offering will relieve much distress.*

THE secular press has made known to the public at large the fact that one of the worst famines in history of China is now afflicting five provinces in the north. The Propagation of the Faith received news of the dreadful suffering of the poor natives some weeks ago, and issued a general appeal.

Since that time specific letters have been reaching the United States asking help in the name of holy charity.

From Central Che li comes this report penned by Fr. Montaigne, P.F.M., written at the New Year:

"I would not like to write the details of what I see every day: brigandage, murder, robbery, whole families committing suicide, women and

children being sold for a meal's victuals, men boiling bundles of straw in



*Blind and starving. Help afflicted China.*

water in a vain effort to get a little nourishment, and then dying like animals by the roadside.

"Eighty thousand of our Christians are in this state, and more than two million pagans. The wretched people have no means of earning money; they depend wholly on the land for life itself, and when bad seasons come one after another famine is inevitable.

"I entreat help for these afflicted Chinese. At this festive season when the world is full of gladness, and when money is being spent lavishly, let a few Catholics remember those who are perishing of want.

### An Offering Sent to China

at this crucial time will bring an especial blessing with it, and will not fail to make the New Year a happy one.

"Our Holy Father, wishing to set an example to his children has forwarded a generous donation to our Vicariate. We hope and pray the Americans will not be forgetful of our great need."

### This Silver Cloud has a Dark Lining

This letter from Fr. Olaerts, M.S.C., written from his mission in Surigao Province, sounds a more cheerful note than many that come from the Philippines. A good test of the Catholicity of a people is their frequency at Communion, and of this Fr. Olaerts says:

"Although this village counts a thousand souls only, I have from eighteen to twenty thousand Communions a year; when I came here, I had for three months only one, two or three Communions a day, now I have some forty daily Communions. Last year I was so happy as to be able to send a young girl to a religious community in Manila, the second of this province, and soon another postulant will enter the same convent of the Sisters of St. Paul de Chartres.

"Nearly all the children are coming to my Catholic school, which I was able to build through the generosity of kind American Catholics. But then, I must add that this affluence of pupils increases my troubles because it greatly increases my expenses. The school will now cost me at least five hundred dol-

lars a year. Where shall I get the money?

"I pray that charitable Americans may save the Catholic Faith in these Islands by making possible good Catholic schools. The Catholic school is the only means of preserving the faith of the present and future generations."

### Looking Ahead

The good priests in the far-off lands the other side of the world do their Christmas thinking, if not their shopping, early, as this letter from our old friend Fr. Schipper of Alur, Bellary District, India, attests:

"The week after All Souls is the time to send foreign Christmas greetings, so as not to be late. I wish everyone a cordially happy and merry Christmas and a prosperous New Year. May the Divine Child attract many heathens. This year I hope to surprise my Christians and of course at the same time the heathens with a Christmas crib, which I ordered in Chicago. It has not yet arrived, it is true, but I am expecting it every day. We will enthrone the Divine Child with all the

lustre and pomp an Indian village is capable of.

"We have suffered from want of rain and consequently the harvests have been poor. This means lack of work and of food, therefore theft, looting, and even murder are now the order of the day. Last week some men managed to steal a whole hay-stack, pretty sharp work, twenty-four cart-loads full, and no trace left behind.

"Pray for poor India at this holy season."

### Filipinos Who Are Mohammedans

The Moros occupy southern, western, and a part of central Mindanao, the Sulu Archipelago, and the southern part of Palawan. They are in eight different tribes, numbering about three hundred thousand souls. As the name indicates, the Moros are followers of Mohammed.

Both slavery and polygamy are still practised by them. Like all Mohammedans, the Moros have a deep hatred of Christians and all that is Christian.



# Catholic Missions

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RIGHT REV. JOSEPH FRERI, Editor  
J. G. MENARD, Assistant Editor

WE have just received from the capital of China a beautiful volume of over four hundred pages entitled *Documents on the Martyrs of Peking During the Boxers' Persecution*. The author is the Rev. J. M.

Planchet, Lazarist, who was  
**The Martyrs of Peking** an eye-witness of the events he describes.

The author gives at first an historical outline of what took place in Peking in that fateful year 1900, and those who have only a superficial knowledge of that glorious episode of the history of the Chinese Church will find in the volume an abundance of authentic documents, among them the Diary of Bishop Favier, which permits one to follow almost day by day the origin, the progress, and the ending of the Boxers' persecution.

\* \* \* \*

What deserves the special attention of the reader is the detailed account of the martyrdom of a number of heroic missionaries. The writer makes no attempt at concealing the human imperfections and shortcomings of some of them, and this makes us appreciate so much the more the greatness of their sacrifice and their devotion to the souls intrusted to their care.

In the same manner, and with a sincerity worthy of a true historian, Fr. Planchet admits that some Christians apostatized, but they were few in number and cannot darken the glory of the thousands who made the great sacrifice without a moment's hesitation. We hear of women, of children, of neophytes, undergoing excruciating torments without complaining, and giving up their lives joyfully rather than deny Christ, their Saviour. These scenes, which recall those of the early persecutions of the Church, inspire us with confidence in the work of the missionaries, and show that the Chinese are a strong and energetic race.

There is another conclusion to be drawn from the

heroic conduct of these heroic men, women, and even children. It is that there should be no hesitation in raising such men to the Holy Priesthood, in admitting such women to our Sisterhoods, whenever signs of vocation are detected. Foreign missionaries will never suffice for the conversion of China, for like any other country, it has to work out its salvation through its own sons and daughters. Consequently those interested in the evangelization of that great country can take no better way to bring it about than by helping the formation of its native clergy.

\* \* \* \*

The examples described in *The Martyrs of Peking* deserve to be widely proclaimed for the glory of Christ and His Church, for the encouragement of those who spend themselves in missionary endeavors, and also for the consolation of the benefactors who help the apostolate through their prayers and alms.

\* \* \* \*

IN the January issue we published an article from a Bulletin edited by the Jesuit Fathers of the University of Beirut. It related that some priests, anxious to instruct Catholic orphans in their faith, had been refused admittance into an asylum  
**Near East Relief** conducted by the Committee for the Near East Relief.

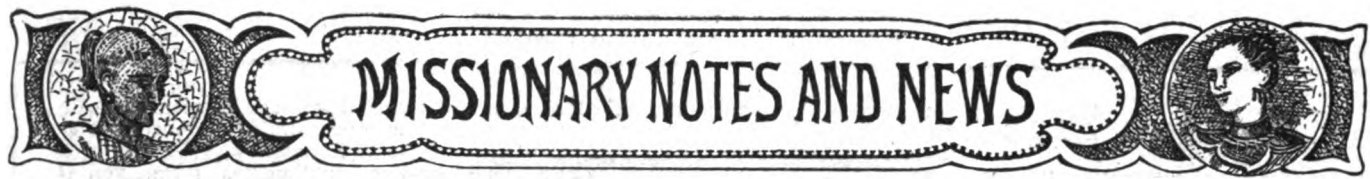
A few days later we received from the General Secretary of the Near East Relief in New York a letter sent by the Managing Director in Beirut, who admitted the facts as represented, but expressed sincere regret for the occurrence, and gave assurance that the matter had now been set right, and that there will be no repetition of the incident.

We make note of this welcome information.

\* \* \* \*

THE N. C. W. C. News Sheet for the week of December 13th contains an article under the title of "Catholic Missions Coördination to be World Wide," which has been reprinted in a number of Catholic newspapers. The anonymous writer

**An Unfounded Report** gives in it a list of the Executives of the American Board of Catholic Missions, and states that the Propagation of the Faith is represented in that Board by the Very Rev. John J. Dunn. I beg leave to inform the friends of our Society that such is not the case. When Mgr. Dunn left New York to attend the meeting of the A. B. C. M. at Cincinnati on December 1st, it was agreed that he would not represent the Society in any manner or form, and consequently the Propagation of the Faith is not represented among the executives of the A. B. C. M.



## AMERICA

**ALASKA** It is not often that our apostles admit that they have a little Eden in their territory—a spot that typifies their fondest hopes, but such a place exists, and strangely enough it is up in the snowy regions of Alaska. Bishop Crimont, S.J., writes from Juneau, regarding a recent pastoral visit:

"I returned from the northern district a short time ago. Everywhere I found the good work prospering. But at the new mission at Hot Springs (north of Nome), I had a vision of Paradise. The place is an Eden in the heart of the wilderness—the children there (Eskimos) are simply wonderful. The Little Teresa of Lisieux seems to have dropped her mantle upon them; they have her spirit of zeal and of love for the good God. May they persevere!"

From the China Mission College at Almonte, Ont., comes the good news that on December 18th, Rev. Daniel J. Carey, the first student of the college to be raised to the priesthood, was ordained in the Basilica at Ottawa by Archbishop Gauthier; he said his first mass in the parish church of Almonte. Fr. Carey is a native of Cork, Ireland.

A new priest, Fr. Basso, a classmate of Fr. Fraser, is about to join the College. Having spent some years in China, he had to return to his native land, Italy, through ill health, but now he is well again, and expects to be in Canada very soon.

## EUROPE

**SPAIN** An interesting ceremony took place in Burgos, Spain, on the Feast of St. Francis Xavier, when the new Seminary for Foreign Missions was established. The Papal Nuncio presided with the Archbishop of Burgos, and His Holiness Benedict XV. sent a letter approving the foundation. The seminary is a branch of that in Almonte, Canada, of which Fr. Fraser is Superior and founder.

**FRANCE** Dom Maternus Spitz, O.S.B., our well-known contributor, who has been revisiting his native Alsace, reports most favorably on the renewed activity in that nursing-ground of missionaries, and says that

the Lyons African Missions Society have opened a new novitiate with thirty-five students, and one hundred on their waiting list.

Beside the American **BELGIUM** Jesuits recently sailing for India, Belgium is also sending some recruits.

From the Jesuit House in Louvain there recently departed for India and Ceylon Frs. Bouvez, Dumoulin, Verwaert, Jurkenburg, Dufour, Zimmerman, Ruwet, Devillé, Andries, Van den Abeele, Sas, Spillebout and Dupont. India has need of them all.

## ASIA

It is a pleasure to acknowledge these good wishes:

**CHINA** "From heaven above may the grateful intercession of 7,205 babies, gathered and entered into celestial bliss in the year 1920, and from China the fervent supplications of 1,100 refugees—lepers, aged, orphans, blind, epileptics and cripples—united to the humble prayers of sixteen Canadian Sisters, draw down upon the workers for The Propagation of the Faith Society a blessed year of prosperity and happiness."—*The Missionary Sisters of the Immaculate Conception, Canton, China.*

Full of years and honor in the mission world is Mgr. Lalouyer, P.F.M., first Vicar Apostolic of North Manchuria. For almost forty-eight years he has labored in the forbidding districts of North China, and not once during that time did he return to his native France for rest or relaxation. Never sparing himself, he performed prodigies of strength, and now worn with toil and many burdens, Rome has sent him a coadjutor.

The year of 1922 will be an eventful one in this Vicariate. Then will be celebrated the twenty-fifth anniversary of the founding of the mission, the silver jubilee of Mgr. Lalouyer as a bishop, and his golden jubilee as a priest. The missionaries would like to see the cathedral begun in Kirin finished by that time, as a tribute to their prelate, but it is doubtful if they will realize their desires, as the mission is just able to maintain its work.

The twenty-fifth anniversary of **INDIA** the arrival of the missionaries of the Society of Jesus at Batticaloa, was celebrated in December by

elaborate festivities at St. Mary's Cathedral. At the Solemn High Mass Bishop G. Robichez, S.J., was the celebrant, assisted by the resident clergy. Three of the pioneer missionaries are still in Batticaloa, Frs. G. Moreel, A. Evrard and F. X. Heimbürger, and they received many congratulations from the faithful.

Largely attended pilgrimages have been organized by the Mill Hill missionaries and the White Fathers to the scene of the martyrdom of the Uganda negroes. The occasions brought forth a wonderful demonstration of devotion among the natives, among whom there is a steady movement towards conversion.

The great task of translating the Old Testament into the Baganda language for the Christians of Uganda has been accomplished by Fr. Bouma of Uganda, and is now about to be published. The work is called a monument to his zeal and industry.

## AFRICA

**ZULULAND** One of the large leper colonies is at Fr. Rousset's Holy Cross mission, Gingindhlovu, Zululand, where there are about fifty Catholic victims among the three hundred sufferers there segregated. Fr. Rousset goes to visit these outcasts, hearing their confessions as they kneel on the grass, for there is no chapel at present for the patients—no place even in which the missionary can say a Christmas mass. The priest's visit is the one bright spot in their monotonous existence.

## BOOKS RECEIVED.

*The Palace Beautiful.* Rev. Frederick A. Houck. Published by F. Pustet Co., New York and Cincinnati.

*Almanach des Chanoinesses Missionnaires de Saint Augustin for 1921.* Published by H. Soenen-de Craemere, Rue d'Ypres, 23, Roulers, Belgium.

*Les Martyrs de Peking.* Rev. J. M. Planchet, C.M. Published by the Lazarist Press, Peking, China.

*Calendrier Annuaire, 1921.* Printed by the Catholic Mission Press, Zi-ka-wei, China.

## Ancestral Pride

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OR

THE ORIGIN AND STEM OF

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# CATHOLIC MISSIONS

A Magazine Devoted To  
Home & Foreign Missions.

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is an international association whose aim is to send Missionaries to the heathens, and to assist by prayers and alms the priests, brothers, and nuns who are at work among them.

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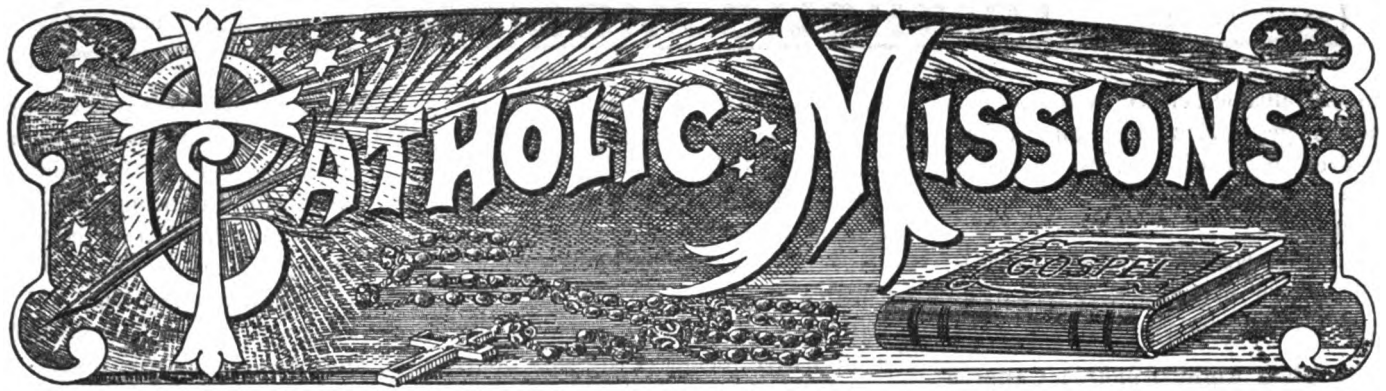
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No. 3

## OUT OF THE LAND OF EGYPT

Rev. A. Pagis, L. Af. M.

*This month being dedicated to St. Joseph, to whom was given the command: "Arise, and take the Child and His mother and fly into Egypt," it is appropriate to learn what one missionary congregation is doing in that ancient land, where there are still millions of infidels to be brought to the light of the True Faith.*

THE members of the Lyons African Mission Society came to Egypt in 1877 at the request of the Sacred Congregation of the Propaganda. This request was in accordance with a desire expressed by the Vicar Apostolic of Alexandria, who deemed that the Franciscans, custodians of the Holy Land, needed auxiliaries.

The Lyons Society at first directed a distinct mission under the Bishop of Alexandria; but before long this mission was made an independent Prefecture, which in its turn was elevated to a Vicariate. This event took place in 1909, and the title conferred was

Vicariate Apostolic of the Nile Delta. The founder of the mission and its first Vicar Apostolic was the late Mgr. Duret of revered memory, who was also made Superior General of the Lyons Society in 1914. Bishop Duret came in 1877 to found the mission of the Nile Delta, and the story of his

and Mussulmans regarded him with equal respect. Propaganda appointed him Vicar Apostolic in 1909.

At this writing he has not been replaced as Vicar of our missions, and his duties are being filled by the administrator, Fr. Girard.

The population of our Vicariate presents a variety of beliefs: we have about ten thousand Catholics of the Latin rite, and twelve thousand

### Of the Oriental Rite

Besides these are a few hundred persons belonging to various Protestant sects, and then come a vast horde of over four million infidels.

Here surely is

work to do, and we are not wholly discouraged, for the foundations we have been able to maintain are well patronized; of course, we Lyons Missionaries are not entirely unaided.

Besides about forty of our own Fathers, there are thirty-two Jesuits and thirty priests of the Oriental rites in the field. The Christian Brothers



*Journeying into Egypt.*

apostolate would be largely the story of Egypt during the past forty years. He founded numbers of mission stations, colleges and schools now of great importance, and also

### The Splendid Parish of St. Mark

in Cairo, whose church is one of the best in Africa. Catholics, Protestants,

render valuable service in the schools and colleges, and we have almost four hundred nuns of various congregations to care for the women and children.

Colleges, boarding and day schools, and orphan asylums have given instruction the past year to

### More Than Eight Hundred Children

One institution in particular gives us especial satisfaction. Since its foundation in 1902 the patronage of St. Mark has been attended by five hun-

dren young men, of whom one hundred and seventy infidels were converted to the Faith. Ten of these decided to enter the religious life, some becoming contemplative monks and others joining congregations performing active duties.

Our little Seminary for the education of native members of our Order sent its two first students this year to Lyons to begin the courses of Philosophy and Theology. There is reason to believe that in the more or less near future we will have a number

of efficient native co-workers—provided, of course, that our means permit us to bring them to this point.

A special effort is being made now toward the evangelization of the Copts—a schismatic people. Many American and English clergymen of the various sects have also this same desire, and we shall need liberal resources to keep our place in this struggle, but we are forging ahead with entire confidence, being accustomed to put our faith in the petition: "Give us this day our daily bread."

### Where to Send Small Offerings— Consult This List.

Many persons like to inaugurate a new year by sending alms to the poor. There could be no better way, and from the missions come constant reminders that the poor are always with us. Here is a brief list of schools, hospitals, and orphanages in need of almost everything:

Convent School of Our Lady of Seven Dolors, Mariapuram, South India, conducted by Belgian Foreign Mission Sisters. Has only children of the low castes.

Schools conducted by Rev. Charles De Maret, B.F.M., in the Prefecture of South Kansu, China. The children belong to new Christians who are not yet firmly bound to their religion.

Orphans in Vellankangal, Pondicherry, South India, in charge of Rev. J. M. Lamathe, P.F.M. They are much in want of a shelter, having as yet no regular asylum.

Leper Hospital, Canton, China, conducted by the Sisters of the Immaculate Conception, founded in Montreal, Canada.

Leper Hospital at Fort Dauphin, Madagascar, Africa. Conducted by the Sisters of Charity.

Schools in the poor mission of Sandakan, North Borneo, which Fr. A. Stotter, E.F.M., is struggling to keep from closing.

Schools in the mountain province of Tagudin, Philippine Islands. Appeal made by Fr. C. Vanderwalle, B.F.M., who fears he will have to curtail his classes because he cannot pay teachers.

Orphanage at Gyobingank, Burma, India. Fr. L. Pavageau has hard work to keep the children from starving.

### "Greater Faith I Have Not Found."

This story concerns the Cree Indians of St. Gertrude's mission, Keewatin, one of the most northern districts in the apostolate.

Twenty miles from the post at Pelican Lake there stands, almost lost in the wilderness, a poor cabin, the home of a Christian Cree family. On this last visitation to a mission more than a hundred miles farther north, the Oblate missionary, Fr. Renaud, sought the hospitality of the humble home for a night, as he toiled on foot over the homeward trail.

Rejoiced at the sight of the priest, the good Crees took advantage of the opportunity to go to confession, and on the following morning to receive Holy Communion when the Father said his mass.

Naturally quarters were considerably crowded. Fr. Renaud set up his portable chapel on a table and in the obscurity of the early morning said his mass as best he could, gave Communion to the family and then packed up his chapel and departed.

Later in the day when the sun rose and the room became brighter, the family perceived on the floor under the table a Host. Was it a consecrated Host? They believed it was, and that while administering their Communion from the obscure and

crowded altar the Father had dropped it without seeing what had happened. What was to be done?

The priest, traveling by dog team, was already some distance away, and it would be difficult to overtake him and inform him of what had happened.

It was then that their spirit of faith and reverence inspired the poor Indians with an idea.

One of the women got a Sacred Heart leaflet, her most precious possession and indeed the only object she owned of a religious nature, and slipped this under the Host, carefully folding in the sacred contents. This done, she placed the packet in an iron box. Then she got a large wooden packing case, set it against the wall, and converted it into an altar upon which she placed the Tabernacle covered with a bit of clean linen. Before this Holy of Holies the entire family bent in adoration during the rest of the day.

On the following morning this Cree woman set out on a twenty-mile journey on foot to the next mission post, where she knew she would find the missionary. There she told her extraordinary story, with the result that the priest went to the cabin, said mass, and gave the pious family another opportunity of tasting the Bread of Life.

The Father did not regret his enforced expedition, long though it was, for it enabled him to see an humble devotion to Our Lord that edified him greatly, and he exclaimed with the Evangelist: "Greater faith I have not found in all Israel."

## TIBET THE MYSTERIOUS

Dom Maternus Spitz, O. S. B.

*This valuable contribution from Dom Maternus Spitz comes at an appropriate time, because world-wide interest is being displayed over the plan to climb Mount Everest, the highest peak in the world, from the Tibet side. Alpine Club members are to carry out the actual climbing of the mountain while the Royal Geographical Society undertakes the scientific part of the expedition. It is said by secular newspapers that "no white man has ever reached the base of the mountain, and the country around is practically unknown." But our missionaries long ago penetrated Tibet, and one of them has sent some rare photographs of the sacred city of Lhasa. The first apostle to Tibet, in 1318, was a Franciscan.*

ASIA, the cradle of our race, the birthplace of our language, the hearth-stone of our religion, the fountainhead of the best of our ideas, possesses a fascination which no country or empire in Europe, still less any part of the western hemisphere, can claim. Indeed the Asiatic Continent has supplied a scene for the principal events and a stage for the

### Most Prominent Figures in History

in the past from a religious, moral and philosophic point of view.

At the present time, and probably in the near future, the complicated situation of the East, which from a political point of view, is the greatest problem to keep the politician and the diplomat on the alert, still awaits its solution either by bloody warfare or by peaceful intervention.

China, the "Flowery Kingdom of the Celestials," and Japan, "the Land of the Rising Sun," Korea, "the Land of the Morning Calm," and Manchuria, the much disputed possession of three rival nations, Mesopotamia and Persia, the lands of perennial oil, and Armenia, without that bone of contention, the Far and the Near East are all still unsolved problems. And last, but not least, Central Asia has also thrown in its lot to keep the poli-

ticians on the lookout both at home and abroad. For there lies in the heart of Asia to this day the great

### Mystic and Mysterious Land of Tibet

ruled by the Grand Lama, joint god and king of many millions, the stronghold of Lamaism or Lamaistic Buddhism, the least known and the least visited part of Asia, and the most impenetrable country of the world, where behind icy barriers Lamaist priests guard its passes against all foreigners.

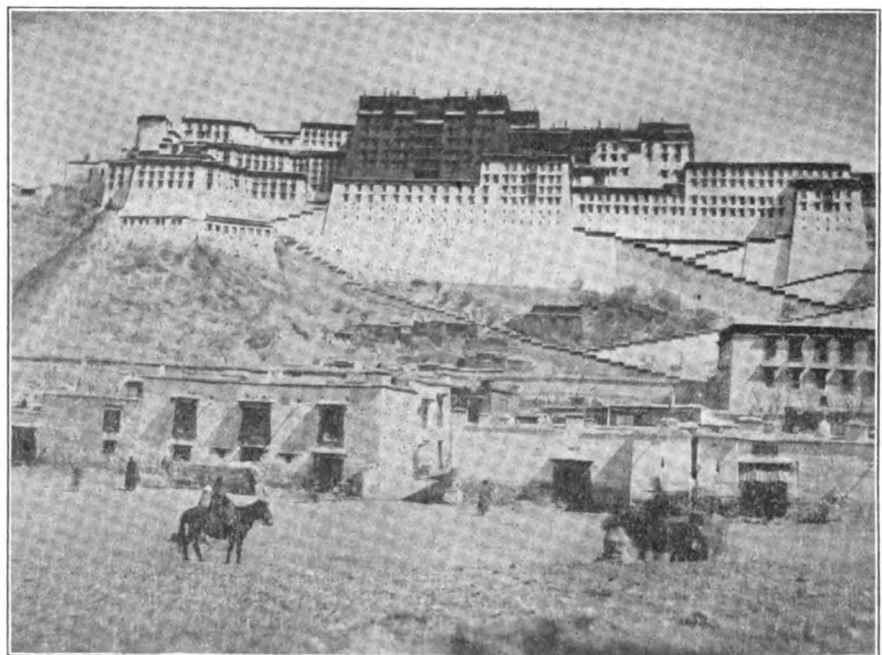
Very few travelers and explorers have been able to enter Tibet, and "they have mostly been Roman missionaries," and none for over half a century (1851-1904) have reached its sacred and forbidden capital, Lhasa, till on August 3, 1904, a British military escort marched into its sacred precincts, and thus broke down the fences which centuries of isolation had built round this hermit kingdom in Central Asia.

Tibet is situated in the Himalaya regions, the "snow abode," where nature itself has built and fortified the

walls of this impregnable fortress with high mountains and deep valleys, with heaven-kissing hills and pillars of ice, and mighty towering peaks which are bound in eternal frost and snow, where, according to Tibetan belief, the gods are enthroned in serene and unattainable majesty, guarding the storehouses of their choicest gifts to men.

Here, too, amid mountain valleys and recesses, are scattered a number of monasteries, where within buildings many centuries old, the Lamas perform, secure from any intrusion save that of the itinerant pilgrim, their stereotyped devotions before gilded images of Buddha and his disciples, and where world-weary men and women, longing for the rest and beauty of passionless eternal things, retire to drink deep of solitude and meditation, and then to return heart-healed and renovated to the plains below.

This vast and desolate plateau of Tibet, the highest tableland of the world, covers an area of 750,000 square miles, *i. e.*, three times the size of France, or six times that of the



The Potala, or Palace of the Dalai Lama. This individual, a Buddhist monk, is the virtual King of Tibet.

United Kingdom—and is inhabited by three million people, who to this day are the least known of the globe. No doubt the arid and cold plateau, the configuration of the country and its barren soil,

### The Horrors of the Terrible Snowstorms

and the difficulty of approaching some portions of this mysterious land, have a great deal to do with the small number of its inhabitants, but probably still more so the somewhat strange existence of polyandry and promiscuity of sexes in a country which boasts to be the most religious, where the number of the Lamas or Buddhist monks are ever increasing so as to constitute one-third of the whole male population.

The original religion of the Tibetans was a kind of naturalistic spirit worship and of an Animistic, devil-dancing Shamanism, known as the *Bonpa* religion, resembling more or less Taoism in China. But about 640 A. D. *Sron Tsan Gampo*, or canonized under the Tibetan name *Bodhisat Avalokita*, introduced Buddhism into Tibet from Northern India in the form of the theistic *Mahayana* doctrine (The Great Vehicle), which extends salvation to the whole universe in contradistinction to the *Hinayana* doctrine (Little Vehicle), which confines salvation to a chosen few.

Buddhism in Tibet, however, underwent many changes and made but little progress till a hundred years later. Thi Sron Detsan (743-89) propagated it again with the assistance of *Gurn Rinpoché* (747), who eventually became

### The Founder of Lamaism in Tibet

This primitive Lamaism was reformed in 1038 by the Indian monk, Atisha, who laid the foundation of the *Gelugpa* sect, which was firmly rooted and strengthened by the Mongol leader, Khubilai Khan (1253) by appointing Pap-ga, the Lama of the Saskya monastery, as the head of the Lamaist Church.

But it was only under the Grand Lama, *Nag-wang-lo-Zang* (1640-50), that the *Gelugpa* sect leapt into temporal power, and that its leader assumed the title of *Dalai Lama* (vast as the ocean), whilst the Tibetans themselves call him *Gyal-wa-Rinpoché*

(Great Gem of Majesty), and consider him as the incarnation of the Bodhisat deity, Avalokita.

*Nag-wang-lo-Zang* consolidated his rule as priest-king, appropriated many of the monasteries of other sects or suppressed them, and was finally acknowledged as the true Avalokita in the flesh; as the Dalai Lama, he built for himself and his successors the temple-palace at Lhasa, which is called Potala (in 1643). In theory the Dalai Lama is the temporal and spiritual king of Tibet, whilst in reality the temporal power emanates from the Chinese imperial legate. For when the Manchu Tartars gave Tibet to the Dalai Lama it was understood that China reserved her rights of temporal power over Tibet, which she has ever since exercised by two Chinese residents at Lhasa, who depend on the viceroy of Sze-chuan.

The Chinese conquerors of Tibet, however, fully maintained and even approved of the religious influence of Lhasa, but constantly tried to counter-balance the powers of the Dalai Lama. As a matter of fact, there have always been two spiritual claimants or two Grand Lamas in Tibet: the *Dalai Lama*, residing at the Potala palace at Lhasa, and the *Teshu Lama* at the monastery of Teshu-Lumbo. Tibet has consequently always been divided between two rivals in political and spiritual affairs, and China in her

policy has supported alternately each of the two parties so as mutually to restrain each other.

By the Anglo-Russian convention of August, 1907, the rights of China in Tibet have been recognized, and it was agreed to maintain Tibet's territorial integrity and to refrain from any intervention in its internal administration. On the approach of the British expedition on Lhasa (1904), the Dalai Lama fled, but returned to Tibet in January, 1910. But resenting the loss of his authority against the Chinese, who during his absence had

### Strengthened Their Hold Over the Administration

he fled again in the following month, was pursued by Chinese troops to the frontiers of India, and finally the Chinese Emperor deposed the Dalai Lama, trying thereby to crush his authority and the power of the Lamas altogether. Their appeal to the British Government for intervention failed.

The Dalai Lama remained in Darjeeling till June, 1912, whence he returned to Lhasa. In October, 1913, a new convention was initiated between England, China, and Tibet, but China refused to ratify it, and thus the Tibetan problem remains unsolved, and with it the respective powers of the Dalai Lama. Consequently all the troubles, revolutions, riots and perse-



Two Lamas, of which recluses Tibet possesses a countless number.



cutions arise from this antagonism between the lay and religious elements, and consequently both Chinese and Tibetans display the rigorous exclusion against all foreigners to keep them out from the mysterious land of Tibet and its sacred capital, Lhasa.

Yet in spite of all the rigorous precautions adopted by the Dalai Lama and his numerous monks, by the Tibetan and Chinese police, the missionaries of the Cross in defiance of every menace, torture and death, in spite of ice and snow, of cold and hunger, have made their way across the mountains and hills; they have found their way to Tibet and Lhasa, to the heart of the Lamas and the Tibetan people. Franciscans and Jesuits, Capuchins and Lazarists, have sown the seed of the heavenly Sower, till at last the Tibetan mission field was entrusted to the pioneer missionaries in the Far East, the *Missionary Society of Paris*, under whose charge it is still.

Whether Nestorian monks exercised any influence on the religious development of Tibet or brought some Christian ideas into the camps of Buddhism, is a much disputed question. That Christianity had some influence on Buddhism and particularly on Lamaism is a fact which can hardly be denied. The Tibetans still keep as a trace of their ancient faith the figure of

God came to strike the desert with its warrior and shepherd hordes, and here in Tibet their remained lasting reminiscences and ineffaceable impressions of them.

*Tsong Kaba*, the Buddhist reformer, a contemporary of our missionaries, and a witness of their preaching, had as his teacher one of the wise men from the West, and he sought to conciliate the partisans of the ancient and of the new worship by the fusion of Christian ideas with Buddhist dogmas. The slightest investigation of the reforms and innovations introduced by *Tsong Kaba* into Lamaist worship proves their close relationship with Catholicism. "The crozier, the mitre, the dalmatic, the cope which the Grand Lamas wear, the office chanted alternately, the exorcisms, the benediction given by the Lamas, the beads, the celibacy, the litanies, the holy water, etc., these are all so many relations which Lamaism and Buddhism have with us."

It is not known to what particular apostle the Tibetans owe these traditions, but history informs us that in the thirteenth century, two Franciscan missionaries crossed the Himalayas and evangelized Tibet. The one was *Ruysbroek*, whom Louis IX. of France sent to the Tartar, Khan (1253-56), and whose memory is still kept among the Tibetans; the other is the well-known missionary, geographer

and historian of mediæval enterprise in the Far East, *Blessed Odoric of Friaul or Pardenone*, who crossed the steppes of Mongolia and Tibet and arrived at Lhasa between 1318-30. On his return to Europe in search for fresh laborers for the Far East he died at Padua in 1331. This was the first mission to Tibet. The political troubles which then transformed the Mongolian solitudes into battlefields, owing to the invasions of the Tartars, rendered the Apostolate fruitless.

For nearly three hundred years Tibet and the Franciscan work there remained forgotten. Members of the Society of Jesus, who at that time

### Were Engaged in the Missions of India

heard from the reports of Indian caravans of the strange analogies between the Catholic and Lamaist ceremonial and practice. Thereupon they resolved to resume the work in Tibet. Fr. Benedict Coës was the first member of the Society who crossed the frontiers in 1602. He was followed by Antonio de Andrade and Manuel Marquez, who started from Agra on March 20, 1624; they were first well received but afterwards expelled by the intrigues of the Lamas.

Nearly forty years later Frs. Gruber and d'Orville arrived at Lhasa, and were followed by three others in 1716. They cherished great hopes, which

### The Cross Tattooed on the Foreheads of the Men

and on the lips of the women. This is the only remnant of Christianity to be found among them, although they have lost even the memory of its origin, and can give no further explanation than that it is the sign of salvation.

Fr. Huc goes further, and says that it was from the Catholic Church and her missionaries that Lamaism copied some of its external symbols of worship. History attests that up to the thirteenth century of our era, Buddhism was destitute of the Christian forms which it afterwards assumed. It was at that epoch that the Eastern world was opened to the influence of Catholic missionaries, who kept up mutual intercourse between Rome and Peking. Through them the word of



Western gate to forbidden Lhasa. The photograph gives an excellent idea of how really impregnable this fortress city is.

were, however, not realized, although they remained at Lhasa for thirteen years, when in 1729 the Holy See entrusted the mission in Tibet to the Capuchins. They had established themselves in the hermit kingdom about 1703, under Fr. de la Penna, with four priests, whilst in 1716, sixteen more arrived under Dominic of Fano, three of which went to Lhasa. Here they made satisfactory progress; they build a convent, made a number of converts, translated several books into the Tibetan language, among them parts of Holy Scripture and the Catechism of Bellarmine, and compiled a dictionary containing about 35,000 words.

But their success soon roused the hatred of the Lamas, who painted the missionaries in the blackest colors. "By their presence only they cause epidemics, raise tempests, engender ferocious wild animals in unheard of numbers, and are the cause of bad harvests; they are the authors of all sorts of calamities, the disturbers of public peace, and blasphemers of the national majesty. Therefore they must be pursued without relenting; they must be annihilated with fire and sword and turned out at any price."

The Capuchins were forced to yield to the opposition, and were expelled after an apostolate of thirty-five years (1707-42).

#### With a Small Number of Native Christians

they went to Agra with the hope of returning once more. When in 1808 Propaganda erected the Vicariate of Tibet-Hindustan, and entrusted it to the Capuchin Friars of Agra, they thought of resuming the work, but failed.

One hundred and four years after the expulsion of the Friars, two Catholic priests made their appearance again in the holy city of Lamaism, January 29, 1846. At the request of Mgr. Mouly, two Lazarists, Frs. *Huc* and *Gabet*, visited Mongolia, and after months of sufferings and hardships in the deserts and mountains, they joined a caravan returning from Peking and in their company entered Lhasa. Declaring themselves as Lamas from the West who had come to Tibet to preach the Christian religion, to make dis-

ciples, and to build a temple for the worship of God, they were visited by the people, who came to see them more for curiosity, whilst the missionaries availed themselves of the opportunity to explain to them the Catholic religion.

As they were taken for Russians, Manchus, Parsees, political emissaries and spies, who had come to examine and to map out the country, Prince Hyadja Kalum sent for them. Having learnt the object of their visit as missionaries, he said: "You must have had a favorable opinion of us when you came at the risk of so many dangers; and as you are without any protection, I will guard you, and no one shall interfere with you." After several interviews with the missionaries, he gave them lodgings near the palace and a large room to serve as a chapel, where they held their prayers and conferences with a group of fervent catechumens.

The Tibetan Government intended to send Fr. Gabet to Calcutta to get some more priests, but the Chinese minister, Khy-Chen, interfered and put a stop to the development of a work which promised so much success. To avoid political complications between China and Tibet, the two Lazarists thought it wiser to yield for a time to the storm, with the hope of re-entering Lhasa under more favorable circumstances. It was learned

later on that twenty of their convert Lamaists died as martyrs to their faith. The hopes of the missionaries may have been somewhat extravagant and too sanguine, but yet not quite untrue.

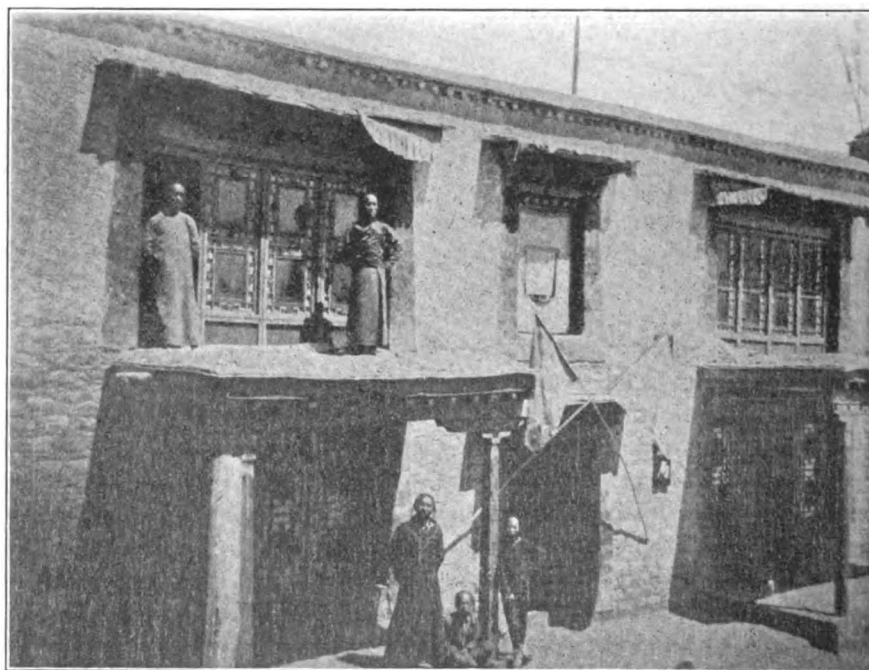
Their zeal was not damped by the magnitude and the number of obstacles it met with; on the contrary, the very barrenness of its efforts gave them new energy and hope. "The eminently religious character of the people which promises so rich a soil

#### For the Labors of Grace

the institutions of Tibet seem as if it were a novitiate of the gospel. For the formation of a native clergy the Church there finds ready to her hand legions of Lamas already accustomed to the laws of celibacy. For the introduction of her monastic Orders, she would have numberless converts from Buddhism already devoted to abstinence, prayer, and study."

But alas! the hopes that "the gigantic Potala with its cupolas glittering with gold should form the pedestal of the cross" have so far not been realized in Tibet, which since the sojourn of the two Lazarists at Lhasa has been a sort of "Land of Promise" to the missionary.

The Vicar Apostolic of Tibet-Hindustan, Mgr. Antonio Borgi, begged of Propaganda to be relieved of a portion of his vast district;



Post Office in the Sacred City of Lhasa.

whereupon Pope Gregory XVI. on March 21, 1846, erected the Vicariate of Lhasa and entrusted it to the Society of Foreign Missions of Paris. The Society lost no time to send laborers to cultivate the field. But for many years the whole history of their missionary enterprise may be summed up in a list of unsuccessful attempts to throw open the gates of

### The Impregnable Fortress of Lamaism

Attempts were made from Yunnan and Szechwan, by the valley of the Brahmaputra and the Indus, the missionaries concealing their religious object and passing themselves off as foreign merchants. Many a heroic effort was made by these pioneers, some of whom sacrificed their lives, whilst others utterly broke down in health; but both were replaced by new and zealous soldiers of Christ, who were ready to fill the vacant places and to continue the work.

Fr. Renou, who in 1847 made the first attempt, made a journey of thirty days into the interior of Tibet, but was stopped and politely led back to the frontier by the Chinese police. He renewed the attempt in 1852, stayed for ten months in a Buddhist monastery, disguised as a Chinese merchant, to perfect his Tibetan language, unknown to the inmates that they had sheltered a Catholic priest. It was only on his third journey that Fr. Renou was able with the help of a Lama to establish a station at Bonga.

In the meantime, three other priests, *i. e.*, Rabin, Bernard and Krick, crossed the Himalayas by the way of Northern India, but were driven back. Fr. Krick tried over and over again, till at last, in 1854, he and his companion, Fr. Bourry, were able to settle down, only to be murdered on September 1, 1854, by the chief of the Abor tribe. But new workers presented themselves: Desgodins, Fage, Durand, Biet, etc., with whose help Fr. Renou founded seven other stations round Bonga.

In 1857 Tibet received its first Bishop, Mgr. Desmazures, who, with four priests, started his advance on Lhasa. In vain. All his appeals to the provisions laid down by the Treaty of Tientsin proved of no avail. On

the contrary, as an answer, two stations were destroyed, two priests were arrested, one was shot, and the others expelled. Bishop Desmazures resigned in 1863, and was succeeded by the zealous and enterprising Mgr. Chaveau (1865-77). He chose Tatsien-lu for his residence, opened three new stations, and in the midst of his trials found an unexpected defender of religious liberty in Tibet in the person of Sir Young Bahadoor, Regent of Nepal, who in 1866 wrote an energetic letter to the Tibetan Government, demanding of them to respect the provisions of the Treaties, and to indemnify the missionaries for all their losses. The letter caused great panic in the councils of the ministers and among the Lamas, but had not the least effect; for three other stations were destroyed, in order to prevent the missionaries from approaching Lhasa. Thereupon the French Ambassador intervened and demanded reparation.

In the meantime, Bishop Chaveau died. On his arrival in Tibet in 1865 he found in his Vicariate *one hundred* Christians; on his death in 1877 he left *five hundred and sixty*, with seven stations. Mgr. Biet, who since 1864 had labored and toiled in Tibet, became his successor from 1878-1901. In spite of his strenuous efforts to penetrate into the heart of his Vicariate, he failed owing to the strong opposition of the Lamas, who instinctively felt that the advance of Christianity meant the decadence of their power. Likewise all the attempts which were made between 1880-1902 by travelers and explorers, geographers and scientists to reach Lhasa failed, and nearly every new attempt has had a bad result for the much-tried missionaries, who have had to drink the bitter cup of persecution from the fanatical outbursts of the Lamas.

True, in 1894 the Chinese Government paid the missionaries for all the losses they had endured for ten years, but the promised liberty and toleration of the Catholic missionaries and their Apostolate

### Remained a Dead Letter

Nevertheless the missions have been progressing—slow but sure—especially under the administration of Mgr.

Girandeau, who since September, 1901, has ruled the destinies of the barren field. In his report of 1918 he says: "A year without fire, pillaging or persecution is a rare favor from Divine Providence."

According to the statistics published there, the Vicariate numbered 3,744 Catholics under the care of seventeen European and two native priests, nine catechists and sixteen Sisters, scattered over thirty-four stations, with eighteen churches, thirty schools and 670 pupils. In the dispensaries 25,000 cases were dealt with, whilst 194 patients were treated in and 3,025 outside the hospitals, etc.

All this seems but little success and progress. But we have to bear in mind that for many years the history of the missions in Tibet was one of unsuccessful attempts to penetrate into the impregnable fortress, one of successive persecution from the start, and even now the missionaries are only standing at the gates waiting for admission.

It may seem strange, yet nevertheless it is true, that Tibetan Lamaism from a religious and moral point of view is without strength and vitality; no attempt is made by the Lamas to hold up before the people any

### Pure Ideals of Life and Character

It is a lifeless system, and it is just this colossal system of Lamaism which is the most effective obstacle to the Catholic mission and her work and progress.

The attempt to evangelize Tibet and its inhabitants presents one of the greatest problems that faces the Apostolate today. The land is immense, the means of communication expensive and precarious, the population sparse and scattered, the people ignorant, illiterate and superstitious, that the task might well appal the stoutest heart and try the strongest faith. Yet Catholic missionaries have made the attempt, they have persevered and reaped a harvest, though small.

There remain large tracts unvisited, millions untouched by the "glad tidings of the peace of Christ which are to all men." However slow the progress may have been and still is, the Light of the World has commenced to dawn in mysterious Tibet.

## AMERICAN MISSIONARIES LEAVE FOR AFRICA

Rev. Walter Greene, M. S.

*A special interest centers in Fr. Breault and Fr. Coté, as they are among the few native-born Americans to become apostles in Africa since 1841, when Fr. Kelly and Fr. Barron left Baltimore to attempt the conversion of the negroes of Liberia on the west coast of Africa. Although several attempts had been made to introduce Christianity into Madagascar, a century ago there was no permanent Christian settlement in the great African island; today there are five Vicariates Apostolic, one hundred and eighty priests, and one hundred and seventy-five thousand Catholics.*

**L**A SALETTE COLLEGE, conducted by the Fathers of La Salette, in Hartford, Conn., was the scene of an imposing ceremony on Wednesday, January 26th, when the formal leave-taking of Rev. Wm. Breault, M.S., and Rev. Joseph Coté, M.S., took place. These two priests were ordained last September in Rome, where they had gone to make their higher studies. They are the first native American members of the La Salette Congregation to go to the foreign mission field, the Madagascar mission having been established and supplied by the French Province.

On reaching Europe, Frs. Breault and Coté will proceed to Marseilles, and take passage for Africa some time later.

Bishop John J. Nilan of Hartford came over to the college chapel to assist at the Solemn High Mass, and he not only lent distinction to the ceremony by his presence, but also by a brief address at the end of the Mass, in which he instructed the student body

### In the Need of Faith

as future missionaries, and comforted the two young Fathers by a graphic description of Christ reaching out His hand to the doubting Peter, who had left the boat when he saw Him walking on the water, and started to go

towards him, but suddenly felt himself sinking from want of trust.

With the Bishop in the sanctuary were two prelates from New York, the Rt. Rev. Mgr. Joseph Freri, head of the Propagation of the Faith Society in the United States, and Rt. Rev. Mgr. George Waring, former chaplain of the army, and Vicar to Chaplain Gen. Hayes, now Archbishop Hayes of New York. On either side of the Bishop's throne sat Very Rev. Simon Forestier, M. S., Provincial of the La Salette Fathers in America, and Rev. Michael Sullivan, one of the prominent pastors of Hartford.

Rev. Fr. Breault was celebrant of the Mass, and Rev. Frewer Ledwith, M.S., of the Mission Band, gave a stirring sermon, part of which is reproduced below.

The body of the chapel was filled by the students, delegations from the different Sisterhoods of the episcopal city, and the

### Relatives of the Two Missionaries

When the Mass and the Bishop's address were over and the procession broke up in the sacristy, there followed the more strictly family part of the ceremony. The two young Fathers

returned to the sanctuary with surplice and stole on and gave an individual blessing to everybody present in the chapel, as if they were just ordained. The members of the Community advanced to the railing first, and as each received the blessing, he rose and gave the kiss of peace to the two missionaries.

The celebration had started the evening before, when the scholastics performed "*Andolouma*," that inspiring little drama of mission life in Africa from the pen of Rt. Rev. Bishop Le Roy, C.S.Sp. Mgr. Freri and Mgr. Waring had reached the college in time to enjoy the play, and their presence gave occasion to Fr. Dinan, M.S., former army chaplain, to pay a high compliment to The Society for the Propagation of the Faith and the great work it is doing for the missions, and to recount some interesting anecdotes of the priest's life in the army. The students that evening presented the departing missionaries with a purse of \$880.00 as a voyage fund, which was raised from their own contributions or those of their relatives and friends at home.

As a counterpart to the play, Mgr. Freri, at the banquet that followed



Rev. Joseph Coté, M.S.

Rev. William Breault, M.S.

the Solemn Mass on the following day, rose to a toast and spoke on the missions, and in particular the African missions. His discourse was most interesting and instructive. Perhaps the most touching and inspiring part of his address was that in which he set forth the obligation we Americans have toward the African negro.

Mgr. Freri said:

"The conversion of Africa should be dear to American Catholics. They must not forget that millions of Africans were brought against their will to work for the development of the American continent. As a race, they have been insulted and oppressed and degraded. It therefore devolves upon us missionaries, in whom the spirit of justice and charity should be strongest, to try and wipe out that taint on the American name and be the instrument of Divine Providence in giving them the gift of the True Faith as a compensation for the injustices committed against them."

Mgr. Freri continued by showing the success of our missions in Africa, which is too little known in this country, where we seem to have no eyes but for the Far East, especially China. "A century ago," he said, "in 1821, there were exactly eight Christian settlements outside of Egypt in the whole African continent. Today there are ninety-five Dioceses, Vicariates or Prefectures, with about four thousand priests and nearly four millions of Christians. As for the quality of those Christians, look at the Uganda martyrs recently beatified by the Church."

The sermon preached by Fr. Led-

with at the Solemn Mass in the presence of the Bishop was in part as follows: "Come over into Macedonia and help us" (Acts xvi. 8). These words which St. Paul heard in a vision while journeying in Asia, the preacher put in the mouths of the laborers in Madagascar and their black charges:

"The two missionaries now leaving us are answering that appeal. Though they are but two, the fact of their going is no small cause for rejoicing, for it can have the greatest of results under the hand of God. And their very number has remarkable precedents.

#### Our Blessed Lord First Sent His Disciples Forth in Twos

In the Middle Ages St. Francis of Assisi—a man who more than any other changed the face of his times—sent forth his followers two by two. Later St. Ignatius knelt with two companions to dedicate them to the missions. For us the sons of La Salette, this circumstance draws a special significance from the fact that the message of the Blessed Virgin at La Salette was received by two little shepherds.

"Missionary zeal characterized the Catholic Church from the beginning, and these young men are stepping forward to hold up the noble traditions of sacrifice of a Francis Xavier in India, of a Cabanel, a Rasle, and a Jogues in North America. We hear much in our own day about the brotherhood of man. You, my Rev. Fathers, by your heroic self-devotion,

show what it is in reality. Jesus Christ Himself has said: 'By this shall all men know that you are My disciples, if you have love one for one another,' and 'greater love than this no man hath, that one lay down his life for his friend.' By turning your back on home and friends, and country, you show what real brotherhood means. It means the brotherhood of Jesus Christ, whereby all men, no matter who they are or where they are—whether they be the Eskimo of the North or the negro of the South—all have the same destiny, the same Father in Heaven, the same Saviour, Jesus Christ, Who came on earth and suffered and died for all.

"You go to bring to the ends of the earth the true light of brotherhood, a light to enlighten those who sit in darkness and in the shadow of death. You, above all others, realize the import of the words that 'Even as you do to the least of these, so do you also unto Me.'

"Soldiers of Christ!—full well do you deserve the title! Go forth in confidence! Our hearts, our prayers, accompany you! May others follow your lead. *Sursum corda*—lift up your hearts! Be not afraid; be patient; the crown is for those who struggle. And when the time comes to lay aside this earthly habitation, your souls will go forth with joy to receive the reward of your labors. Go forth ready and anxious to conquer souls for Christ. Take the Cross of Christ, and bear it in your souls as well as in your bodies, and in this sign you shall conquer! Soldiers of Christ, go forth!"

#### Experiences of a Priest in India.

Fr. J. Schipper, E.F.M., has been many years in poverty-stricken India, and has had all sorts of experiences. He is veritably the father of his flock, and they come to him in every necessity—as this letter shows:

"There are hard times in the Bellary District. For three years on account of drought the people could not plant *korra*, which is the crop for this district. The

coolies used to be paid with that grain, for here one never pays with cash, but with grain. Happily, three days ago we got a decent shower, in the very nick of time, so that everyone is busy sowing; you may imagine how joyfully we will sing a *Te Deum*.

"Just now another scourge is visiting the district. Buffaloes and fowl are dying like rats in plague time. That will make the milk and eggs pretty expensive; even now I pay daily eight annas or sixteen cents for my milk, while it used to be one anna and a half or three cents.

"One should have nowadays a tree, from which one can pluck the gold, so as to meet the daily expenses. One wonders why one never dies from starvation. I suppose that is because when times are at the worst they are sure to mend.

"The other day I was asked by some of my people to buy a feeding bottle and a pacifier; they don't know what those things are here and thought they would like to find out. Imagine a priest in America buying such articles! Well the so-called civilization makes all the difference in the world."



## WISE WORDS ON THE PHILIPPINE QUESTION

Right Rev. Pierre Rossillon, M. S. F. S.

*Mgr. Rossillon is the newly-appointed Coadjutor Bishop of Vizagapatam, India. A chance meeting with a bright Filipino naval officer on board the steamer, while returning to India, resulted in a conversation that may be regarded as giving a correct estimation of present conditions in the Philippines from one who knows the native mind.*

ON my long ocean voyage from Marseilles to India, I had ample opportunity to admire the wonders of the limitless seas under a variety of aspects. The spectacle I beheld, always magnificent,

### Whether in Storm or Calm

could not fail to raise the heart to Him Whom the waters obey, and the lines of Lamartine came forcibly to my mind: "To rise to Thee, O Lord, whither Thy voice calls them, the stars of the night have their sapphire chariots, the eagles have their wings, but I have only my sighs."

And it is thus that one feels his own littleness and impotence in the

face of so much grandeur and immensity.

I met on board ship many agreeable persons, among whom I specially noticed a young man in naval uniform and his companion, an officer, who was evidently an invalid and who walked with the aid of two canes.

The first gentleman was dark complexioned, and from his features I believed him to be a native of Japan. As the sons of the yellow race after a stay in Europe are usually very proud of their experience and not likely to be at all interesting

### From a Religious Point of View

I had rather evaded an encounter with the Japanese, as I called him, though to tell the truth he had regarded me with a fixety that implied he would like to enter into conversation.

Finally one morning he approached and greeted me with the words: "Good morning, Bishop."

"Good morning," I replied. And the ice thus broken, we fell into a discussion of the thousand and one trifles that make up life on board an ocean

steamer. My new friend stated that he had desired to speak to me before, but had been afraid to do so.

"You are Japanese, are you not?" I asked my new acquaintance.

"Not at all," he replied, "I am a Filipino."

"Ah—a Catholic, then?"

"Surely, and a very practical one."

"And the sick man who walks with such difficulty?"

"He is my captain, and an American. I am his first officer. With five of my compatriots we took a cargo to Marseilles. Our boat was damaged, and we left it at Marseilles for repair. We are now on our way to Shanghai, where we will embark on another ship."

Then ensued a talk of more than an hour on the subject of the Philippine Islands and their people. Well informed,

### Speaking English Fluently

the intelligent young Filipino told me many interesting facts concerning this archipelago of the East, so little known to the average European.

My companion stated that during the twenty-five years of American control the Islands have progressed marvelously in civilization. Material conditions are improved, as goes without saying, since the Americans are men of affairs and eminently practical.

Moreover, and this point is especially pleasing to the Filipinos and deeply appreciated, the Americans allow the Islands to progress in their own way, with their own distinctive political life.

There is to be sure a Governor General appointed by the United States Government, but his rôle in the Islands is that of a good father sent to watch over the welfare of his family with a paternal eye. Administrative power is placed entirely in two houses of representatives whose members are exclusively Filipinos.

"If such is the situation," I suggested, "you are in no hurry to be separated from the United States."



Bright boys learning the silversmith trade in St. Louis College, Baguio.

"I consider that such a separation would be a misfortune for us. The United States protects us from other nations, we enjoy the advantage of American capital, and we learn the invaluable lesson of American initiative. What better rule could we inaugurate ourselves?"

"What about the religious outlook? Is that less brilliant, perhaps?"

"Possibly; but the position of the Catholic Church is becoming stronger every day. During the revolution the elements that make for disorder

### Had the Upper Hand

but their tyranny did not last long. The wounds caused by the Aglyppian heresy are nearly healed. Missions and schools are being established everywhere which give a more solid

instruction than formerly. The Jesuit University at Manila has a high standing. Without doubt there are many Protestant sects in the Philippines, but they have not attained the success they anticipated."

"Then your viewpoint of the future of the Philippine Islands is wholly optimistic?"

"Entirely so. And 'apropos of religion, at what hour do you say mass on Sunday?"

"At half-past seven, in the music room."

"I knew nothing about it; pardon me for not attending; I shall be there next Sunday with all my compatriots on board the ship. And now, good morning, Bishop."

"Good morning, sir." And we separated.

I found the statements of this young man extremely gratifying. In view of the slow headway made by our Faith in Japan, these seven million Filipino Catholics will constitute a balance in our favor in the Far East. And this gives me another thought. It is easy to throw stones at Spain and Portugal, but we must remember that they were the first of European nations to civilize and Christianize pagan peoples.

Even the Filipino officer was glad to say:

"The United States has brought us material prosperity and purely lay education. Spain gave us the Catholic religion, and for that we shall always love her. Our Lady of the Pillar will ever remain the Queen of the Philippines."

### Where the American Jesuits Will Work in India.

Announcement has already been made of the departure of the American Jesuits for their mission in India. They sailed January 15th, from New York.

Some information of interest regarding this event is furnished by Rev. L. J. Kenny, S.J., of the St. Louis University.

"Some 20,000,000 pagans live in one of the most wonderful parts of all the world—the Land of the Lotus-Eaters—between the banks of the Sacred Ganges and towering peaks of the Himalayas, unattended now by missionaries of any land. Austrian Capuchins were here before the war, but were expelled; and the 7,000 Christians they had gathered about them, are now relying for the upkeep of their faith on the teachings of the Irish Christian Brothers at one end of the mission and of a colony of Swiss Sisters who conduct an orphanage at the other end.

"The Holy Father saw this spiritual destitution and sent orders to the Jesuit Fathers of the St. Louis University to hasten to the rescue.

"The first delegation from Missouri is made up of Frs. William J. Fline of Milwaukee, Thomas A. Kelly of Chicago, Edward P. Anderson of Cincinnati, Patrick J. Troy of Grand Rapids, and Henry J. Milet of Detroit. They will proceed to Patna, which is the center of the mission. It is not thought that others will follow until they have made their reports to St. Louis as to needs and possibilities. Patna is the

ancient capital of India, and is the very heart of what used to be the nefarious opium trade, for this is the land of the lotus and the poppy."

### In Behalf of An Indian Mission.

This appeal was forwarded by the Rev. A. Bruder, S.J., of the Poona Diocese, India, another region where famine is now stalking.

"Owing to the failure of both crops, famine conditions are once more prevailing in the Aluneduagar district. Our missions are again in urgent need of help. The Catholic public, we are aware, has appeal after appeal made to it (and God bless it for its continued generosity), but we cannot help making another. The rains failed and our people are starving and half-naked. We must help them.

"Feeding the hungry and clothing the naked forms a conspicuous part of Our Lord's teaching. For the people among whom we work it is a sufficient credential of our divine mission. A large part of our flock consists of children whose pagan parents brought them to us to instruct and baptize because they knew that in times of need we would save them, not only from sin and the devil, but from hunger and nakedness, too.

"We have hardly the heart to visit our villages during these hard times. Our flocks are getting scattered, wandering about looking for work. Our children who ought to be in school are gathering 'prickly pears'—wretched, un nourishing food, but the only food they can find. Their rags are getting scantier day by day. Who will send us a gift?"

### Nan Chow Awaits American Lazarists.

Bishop Dumond, C.M., sends his first impressions of the territory in Kiang Si, newly intrusted to him.

"In one of my letters I announced that the Holy See had transferred me to Nan Chow as Administrator Apostolic of the Vicariate to be confided to American Lazarists. I reached here about a week ago, but as yet have not seen any missionaries from the United States. They will be welcome, as more hands are needed at the plough.

"There are already about nine thousand Christians scattered through two Prefectures and one Sub-Prefecture. Three European and nine native priests are all the laborers for this vast vineyard.

"Nan Chow is situated on the confines of Canton, and is one of the most important cities in Kiang Si. The climate is almost tropical, and the mountains and hills covered with thick forests make the country one of the most beautiful in China. The people are simple mannered and easy to approach, and notwithstanding the few missionaries many converts are made every year. The American Lazarists are sure to be well received, and their schools will not lack pupils. Best of all, the civil authorities are well disposed, and the official visits I made were immediately returned. New foundations are needed, and our church is hardly worthy the name. A seminary is also a necessity for the growth of the mission of Nan Chow."

## DESTRUCTION IN CHE KIANG

Rev. Cyprian Aroud, C. M.

*China is the land of calamities. Scarcely a communication comes from there without recording a famine, a flood, a drought, or a cyclone. As a natural consequence, the missionaries have a hard battle to preserve their little chapels and presbyteries and to sustain their Christians. Che Kiang suffered from a terrific cyclone not long ago which Fr. Aroud describes.*

**I**T was while making my annual retreat at Kiashing that news of the dreadful cyclone that devastated Wenchow reached me. As soon as possible

### I Set Forth for My Mission

to see with my own eyes how many stations were wholly or partly destroyed.

My first trip was to the port of Moomeng, where I hired a little skiff, and set out for Koutchy. The next day found me on board a big barge, really embarked upon a long voyage.

The weather was delightfully mild, and the silence was broken only by the cadence of the waves lapping the boat. The frail bark rocked like a cradle in delicious rhythm.

I fell to dreaming. Twenty years of apostolic labor passed in review mentally:

### My Cherished Plans

my difficulties, the obstacles, perils, and victories that had so often crowned my efforts, as well as the perpetual enthusiasm so necessary in our missionary life.

Above all, I thought upon the graces that had been mine—what graces! Yes, God did indeed bless us in many ways. He multiplied His blessings upon our steps. He surrounded our solitude with friendships, sweet and generous. The things we despaired of ever seeing, such as the church of Fungling, became realities.

An unknown lady, the mother of a soldier who died on the field of honor, only twenty-two years of age, donated this church in the name of St. Hubert, the patron of her son.

Indeed, the history of our mission is replete with such facts. Yes, one memory succeeded another during the night of my trip, filling my heart with joy and soothing me into sweet slumber.

The next day, about five o'clock in the morning, we reached Koutchy.

### We Rolled Up Our Coverlets and Disembarked

Day was breaking. Not a cloud dimmed the sky. We followed the dewy path between the tall reeds to the chapel, and then we saw what ruin had been wrought in the poor mission.

All about were shattered houses, their walls simply heaps of dust. The fields were deserts of sand and mud. No water was to be seen. Wells and brooks were filled with debris. Worst of all, no cotton or maize remained. Mud and dust covered the earth everywhere.

We reached the chief residence. What heartrending desolation! The walls, the beautiful porch, the school and kitchen no longer existed. Further on, the framework of the catechist's house showed its gaunt silhouette in a jumble of broken bricks and stones.

The facade of the church retained traces of beauty, but when we entered we saw that mud covered the whole interior. Most of the windows were

broken, the walls were tottering, and debris blocked our passage.

The catechist described the tornado: For four days, without respite, the tempest had raged. Torrents of water fell continuously; the streams rose, surging with a sudden and sinister flood. The peaks of the mountains, undermined by torrents, broke away and

### Crashed Down Upon the Plains Beneath

The rivers next overflowed, covering the fields and engulfing the houses.

To save his life, the catechist and his wife ran to the mission with their children, some clothing, rice and a little stove. They had no time to lose, for the water rose so rapidly that a half hour later the way was impassible.

In the chapel, the pews and the altar were quickly submerged, and the flood beat upon the columns and the walls. A good Christian gentleman waded waist-deep across the church in the endeavor to save the altar ornaments, but in vain. He had to retreat or be drowned.

The wind raged continually, casting great billows upon the habitations, and of course upon our poor presbytery. In due time the walls wavered and fell. The school and kitchen extension, then without protection, disappeared in the current.



Evidence of the complete ruin wrought by the tempest.

The little church of St. Joseph comported itself valiantly. For two days it held its head erect amidst the elements unchained against it. Not a timber yielded. Would it come forth a victor from this horrible assault? Beautiful sanctuary of the Most High, how grand was the resistance!

The cyclone, powerless thus far, now called forth its greatest artillery. An immense tree advanced upon the great surges and, pausing an instant on the crest of a wave, was hurled against the church with a crash.

### The Walls Resisted

Then the waves seized the wicked battering-ram and launched it again and again with fury upon the walls, which still stood firm. For some time the valiant battle went on. Finally a crack appeared, and a mass of masonry disappeared in the water. The side-wall began to crumble, and in a moment the flood had conquered.

After this the wind seemed to wax more furious, the waters continued to rise. The catechist, attracted by cries, rushed to the window. There, upon the roofs of their two floating houses, were families, crying for help, mingled their clamors of terror with

the unchained elements. Nothing could be done. Whirling along, they struck a submerged tree, sank, and perished.

Since the church was cracked in all its jointures, those who had taken refuge there believed that the hour of its destruction would sound any moment. The catechist and his family recited the Act of Contrition, awaiting their end, but the tragedy was to be long drawn out. For four days the deluge continued, and the winds did their worst with the unhappy district.

### The Valley Seemed an Arm of the Sea

Corpses, dead animals, boxes, coffins, and trees floated by. Hardy seamen ventured out to capture rich prizes, and they also listened to the desperate appeals of poor creatures clinging to the roofs of houses and dragged many unfortunates up to safety on the church walls.

Providence willed that part of our dear house of God should be saved, and best of all the catechist and his family were uninjured.

During my stay in Koutchy, I called the Christians together, telling them to give praise for being alive and

exhorting them to work harder than ever to rebuild the mission. I got the strongest men and set them to work to salvage the material left unspoiled by the elements.

My next visit was to the village of Seuae, where I learned that the chapels of Sengko and Tsuae had been badly damaged. On the road, I saw gigantic pines lying on the ground, villages and farms in ruins.

In the village of Seuae, a young couple lived on the outskirts in a little hut. During the summer a typhoon carried away their frail habitation. Rendered prudent, as he thought, by this experience, the man built a new cabin on the mountain-side, high above the water-mark. But in this storm, cascades of water rushed over the cliffs, washing the rocks down into the valley. The cabin was carried away like a straw on the tide, and the poor young people barely escaped with their lives.

So it will be seen that our poor Chinese have a continual struggle against the elements. They are hardly ever safe from misfortunes of one kind or another, for Nature is not a kind Mother here in the East. However, we must not be discouraged, but continue our struggle to the end.

### A Case of Transmigration.

At the Franciscan mission in Chefoo, China, there is a dispensary which treats many patients every year.

Fr. Guichard, O.F.M., relates that one day a woman belonging to a well-to-do family presented herself and was advised to remain a while for continuous care. This she refused to do, as she said her daughters-in-law would consider such a proceeding beneath her dignity. She consented, however, to make frequent visits.

One day she stated that her daughters has consulted a "diviner" who prophesied that she would die on a certain date not far off. Naturally she was badly alarmed, but the missionary laughed at the prophecy and said it was entirely groundless.

Of course the woman did not die, and relieved of her fears that the diviner would possibly poison her to

make his words come true, she asked to receive instruction in the religion of the missionary, and was finally baptized.

Some time later she again fell seriously ill, and this time no human means could save her. Aided by prayers and fortified by a profound faith, she passed quietly away.

But now the pagan family began their rites, and believing that the soul of the mother-in-law had passed into some creature, the daughters again sought the "diviner," to learn the abode of the dead woman's spirit.

The "diviner" bade them spread ashes thickly upon the floor of the room wherein she had died; then he sealed it, announcing that when it was opened the tracks or footprints in the ashes would show the animal into which the passing soul had transmigrated.

Finally with much ceremony he declared he would enter the apartment. This he did, bending low over the ashes to see what animal had seized the old lady's spirit as it left the mortal flesh.

There was a moment of suspense and then disappointment and chagrin.

"The tracks are those of a turtle," announced the soothsayer, "your relative has become a turtle." Thus was the "diviner" revenged, and to understand his revenge it must be explained that the greatest insult that can be given a family is to say that they are turtles, or related to turtles.

So the patient who had become a Christian was condemned to waddle over the earth as a turtle, and the relatives were forever disgraced.

Such tales sound silly to western ears, but in the East they have a serious meaning.

## SCHOOL TEACHING IN THE FIJI ISLANDS

Sister M. Maurice, T. O. R. M.

*Isn't it a pity that those willing to spend their lives in such spots as the islands of Oceanica should not have the means at hand to utilize to the utmost their splendid self-sacrifice! After thirty years in a mission in Fiji the Sisters of the Third Order Regular of Mary do not own a school-house that will meet the government regulations.*

FROM a very remote spot in Oceanica—one of the Fiji group called Viti—some missionary Sisters of the Third Order Regular of Mary introduce to the great world of the United States their humble little school.

This school was founded thirty years ago by two Sisters who still remain with us in spite of the

### Innumerable Hardships and Privations

inevitably connected with existence in the Fiji Islands. But their heroic efforts have resulted in encouraging results, and from the first the little classes were a success.

Placed under the protection of St. Ann, it would seem that this good mother guarded her children of the wilds in a special manner, for not only were many little ones given religious training, but several girls finally became Sisters and are now laboring steadily toward the conversion of their own people.

The foundation has changed its locality three times, on account of the hostile attitude of the natives or to gain a healthier site.

### It Has Come to Rest Permanently

on the hill in Viti where the other mission buildings are, but the transportation to this salubrious spot was at the cost of much painful fatigue on the part of the Sisters, and in spite of all their toil and efforts to have a presentable building the girl boarders are still badly lodged.

Readers of these lines living in big

cities where building material is of the best and easily procured, will be amused to hear that the present dormitory was constructed of the débris of an old American vessel that had been wrecked and finally drifted to the shores of this island.

Eagerly the good natives secured this valuable salvage, and with it a dormitory was built. But the shelter is not only too small, it is not health-



*Sister M. Theresa of Jesus, foundress of St. Ann's School in Natori, Fiji Islands.*

ful, and only the most robust children should use it.

To explain why this school, though so long established, has never yet been rebuilt is to admit that the station at Natori is the

### Poorest in the Vicariate

Some stations are able to create or secure small incomes within their own territory. Not so, here. All assistance must come from without, and yet we rely on the school to be the chief

agent in converting a people as yet almost wholly given to pagan error.

The government has also made some new laws regarding buildings that threaten us seriously. These laws require larger and better accommodations for our pupils, and if they are enforced there will be nothing for us to do but to close our dormitory altogether.

As for the classroom, it is little improvement on the dormitory and very far from meeting government requirements. We pursue our work there with sad hearts, realizing that we are not only not giving those admitted to the classes the proper environment, but also denying the blessed gift of education to many who crave it.

If we had a commodious school-house we would not only be able to receive all the Christian children, but would attract many not of the Faith, for even the pagan Fijians are anxious to have their daughters instructed, and many of these girls would in the end become converted.

Therefore, without further enlargement on the subject, it will be seen that our school is the work of works here in the island of Viti.

### The Interests of Our Religion

are closely bound with the scope of the school; if this is suppressed, then, a great spiritual loss will be entailed for our missions.

The venerable foundress of the institution, Sister M. Theresa of Jesus, and her valiant co-worker, Sister M. Ensèbe, now its head, surely deserve to see their struggles of thirty years in this outpost of the world crowned with visible success—the success of a proper edifice in which to lead the daughters of Fiji to a higher life.

Perhaps this brief, and I venture to say pathetic, tale will meet the eye of some generous school mistress, who in the cause of education will come to the assistance of the humble and expiring institution of learning in the Fiji Islands.



## TWO LETTERS FROM CHINA

*At the risk of repetition, we print two letters from nuns, showing their personal experiences during the last few months so disastrous to China. Their plea is for the little children who are flocking to the orphanages in great numbers and at a time when there is less rice in the cupboard than ever. The first letter is from a Missionary of Mary, in Shantung; the second from a Sister of Charity, in Wenchow, and both are old friends of CATHOLIC MISSIONS.*

DEAR BENEFACTORS:

I dare say you have not yet forgotten our Orphanage, the "House of Mercy"? You may be assured, that all its inmates are daily remembering you

### In Their Prayers and Sacrifices

Of late, our good Jesus is blessing us with crosses, more than ever heretofore. You will judge from the following account of our actual critical situation:

Owing to an extraordinary drought, and in many places also to clouds of locusts, the crops were destroyed and a frightful famine is raging throughout a large portion of Northern China.

I am glad to state that in this part

of our province the harvest was not so bad. Had we owned sufficient land for our own cultivation, we would have been spared. But depending on the market, as we are, we find ourselves sadly hit by the scourge. Prices of all necessities are daily increasing, because all available food-stuffs are being exported to the near-by famine zone.

We had no money on hand to purchase provisions in time. Some weeks ago our purse was so empty and I was so harassed by creditors that I had to call on the next Missionary Father, who lent me one hundred dollars of his *Mass stipends*!

In our distress we applied to our Bishop, Rt. Rev. A. Wittner, asking for one thousand dollars

### To Buy Grain for the Winter

But he himself was without funds, and replied that he saw no other outlet than *to sell our land*; with the money we might feed our poor children, until Providence would grant us better days.

It sounded like an order for breaking up! While other more fortunate missions are endowing their Orphanages with farm revenues for their upkeep, we are compelled to sell our small plot of twenty-two acres, which

used to help us along for two months. And to sell it now, in a hunger year, at any price, is a desperate means to cope with a desperate situation. It will scarcely yield enough to tide over the winter. And afterwards, what shall we do? Sell our house, too?..

God wants to test our confidence. Stripped as we are of even these small sources of income, we are really beggars, depending on His Providence and on the generosity of our Catholic brethren at home. In spite of our efforts to earn a living by our and our children's own work, despite the most exacting privations, we cannot make both ends meet. Without support from home we shall soon be faced with disaster.

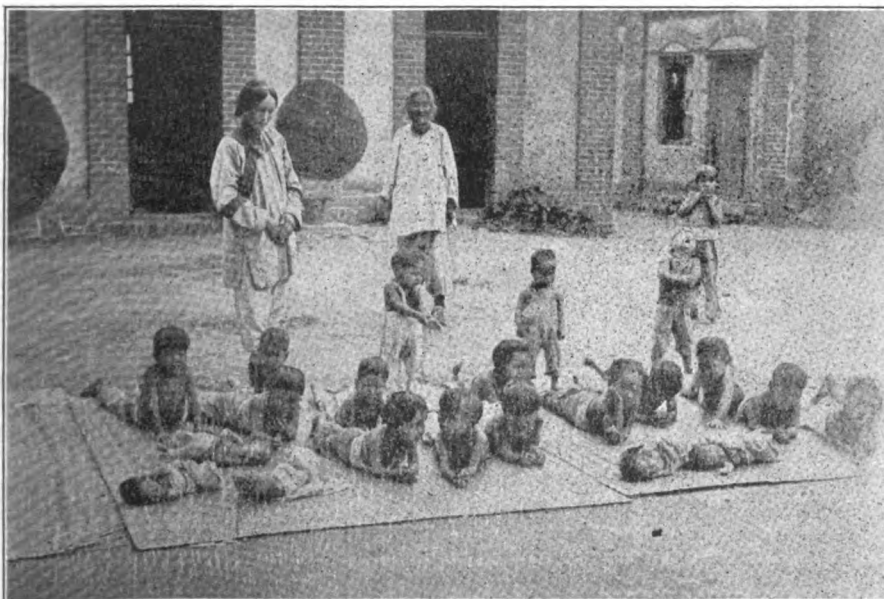
Already St. Ann's Orphanage, some fifty miles from here, belonging to the same Vicariate, is undergoing the fatal consequences of the present hard times. Our Bishop was compelled to close it, at least partially. Last summer thirty-eight little girls, from five years upward, came to knock at our door in search of a new home. Poor children! they were weeping bitterly. At the sight, I could not master my own tears. But we took them in, beholding in them Our Savior Who said: "He that receiveth one such little child in My name, he receiveth Me. . . ." In October another band of fourteen arrived from the same direction. They were received, too, and despite our own destitution we shall try to be mothers to them.

You see that with all these difficulties my burden has grown very heavy. But my confidence in the Sacred Heart has grown alike, otherwise it would be impossible

### To Bear the Strain Any Longer

He is accustomed to making great trials the sources of great blessings.

We have been laboring and suffering here for more than fifteen years. During that period our "House of Mercy" has verified his beautiful name given by the natives. Many thousands of little souls were saved



*Those who have decided to adopt a Chinese kiddie will find a bewildering choice laid out here for inspection.*

and are blessing God and their benefactors for all eternity.

Shall this work of charity go under? Shall there be no more hope for these unfortunate little ones?

No! you will not, you cannot allow it. Your kind hearts will devise means to avert such a fate from us. When, about three years ago, we were in a similar plight, having received order from our poor Bishop to refuse any new children, we appealed to America, and American generosity saved us.

Once more we expect urgent relief from that noble country.

Thanking you in advance for any support you may be able to give us, I remain in the love of the Sacred Heart,

Yours very humbly,

SISTER M. SYMPHORIANA, F.M.M.

DEAR FRIENDS:

I wish my pen could tell you all that I would like to say, for much has happened in a short time. We had often heard of and seen the result of

a typhoon, that is, rice fields covered with boulders of rock fallen from mountain-sides, and even a whole village reduced to a few solitary hovels. Now we have an experience of our own!

In July we had a tempest that ruined the rice harvest, the fresh, green fields were turned into a mass of sodden yellow grass, and the price of rice was so exorbitant that the catechumenate and school for the small children from the mountain villages had to be closed.

But compared to the storm of September, it was little. We had had a calm day, when suddenly about 9 p. m.

#### There Was a Rushing Sound

crashes were heard, the stone dragon and roof of a pagoda opposite us fell—then smaller houses followed. I thought it was our turn next, but no, the strange, whirling wind ceased.

"Was it a cyclone?" we asked each other. Another furious wind rose with a torrential rain that never ceased all night and the next day, the water rose higher and higher, one of

the city gates fell, and our quiet street became a rushing river.

Then came Sunday without Holy Mass. Still the wind and rain continued, and on Monday, from a window, we could see that outside the high wall, villages seemed submerged. Another day passed, then, gradually, people arrived with stories of terrible distress. Whole villages had been swept away.

The outlook is very dark; in some places famine is already at the door; our one thought for the moment is *how to save the little ones?* Many, many will be thrown away, that is inevitable, and when they reach the orphanage it is but to

#### Receive the White Robe of Baptism

But from these devastated homes there are older children, especially those of the Christians who have lost their all; to these it is hard to shut our door. They look to us to give them rice, and we, dear friends, look to you! We are all praying hard that it may not be in vain.

SISTER MARY.

### IMPORTANT NOTICE.

We regret to publish again this notice which already appeared in our columns, but are forced to do by present circumstances:

The men employed by the Post Office Department are for the most part thoroughly worthy of the confidence of the public they serve. Unfortunately, however, not all the members of this hard-working body are upheld by the same high principles of honesty, and we must state that of late it has happened that letters containing money failed to reach us.

Consequently, we warn benefactors of the missions who inclose bills or currency in their letters to have them registered at the Post Office.

But as the Post Office will only indemnify up to \$50.00 for the loss of a registered letter, we recommend that money orders or checks or drafts be procured for any sum in excess of that amount.

Every offering received at the National Offices of the Propagation of the Faith (343 Lexington Avenue), New York City, is acknowledged within twenty-four hours. Therefore we request our correspondents to notify us if they fail to hear from us within a reasonable time.

#### Give China a chance to live.

#### Put Walls Under the Roof.

In the Philippines the building of a schoolhouse is not such an elaborate or expensive matter. First the posts are planted in the ground, then the roof is laid over the posts, and lastly come the walls, which are put in at leisure, so to speak.

Fr. James van Beurden, M.S.C., of Lanusa, Surigao Province, has got as far as the posts and roof of a badly needed schoolhouse, and there the

thing sticks—he has no money to put in the walls. Writing of himself, the Father says:

"I have been working in the Philippines about ten years, always living alone in my poor station at Lanusa. I am the first parish priest, as before I came, the town was only visited a couple of times a year by the parish priest at Cantilan. At first the people did not know a great deal about our religion, and were not accustomed to make their Easter duty. Now they do much better.

"Having no school for my children, I teach them in my little parish house, and the whole place, upstairs and down, is filled with them. I began a school before the war, but it is not finished, as it lacks the walls, and even in the Philippines we need more than a roof to house our classes. Of course I am begging for help, and I trust that I shall not be as the man of the Gospel, of whom is said: 'This man began to build and he was not able to finish.'

#### Save a life in China.

Shall we let 4,000,000 children starve in China?

## A WORTH-WHILE SNAKE STORY

Rev. Peter Ríbero, F. M. V.

*What experiences the missionaries have! If our priests in the jungles of Africa and Asia would only start writing "scenarios," they could furnish thrills that would hold their audiences spellbound. Unfortunately they have little time or strength for literary productions, the quest of the means wherewith to live absorbing all their energy.*

**"A**NOTHER meatless day, and yet it is not Friday."

I heard these words whispered in the kitchen one morning. "Nothing in the cupboard, nothing in the way of meat available anywhere."

The matter was a vital one to me also. Now the forest is the only meat market for the mission at Kayango, which is about forty miles from Wau, the capital of Bahr-el-Ghazal. I decided to do some family marketing, and therefore got my rifle and went out with a native in search of meat—followed by all the

### Good Wishes of the Troubled Cook

The rainy season was already on, the grass high enough. Soon tracks of roan-antelopes appeared in our path. "Good luck is ours this morning!" said my guide, and we trod in these marks of hope till a track of a new kind came in view.

"What's that?" I asked my boy.

"I am sure, I don't know," was the answer.

"Well! that is strange. Does a Sudanese not recognize the tracks of the animals of his forest?"

"I'll tell you in a moment," replied the boy; "let us follow it."

We left the old trail for the new one, and slowly and silently advanced for a quarter of an hour. I was in doubt as to the advisability of the course taken; however, curiosity was stronger than the fear of the unknown, and we went boldly forward.

My negro was extraordinarily attentive. Suddenly he stopped, and pointing something to me, cried out: "Mini! mini!—a python! a python!"

A huge serpent had indeed raised its head a few yards in front and was looking at us. With a shot-gun, it would have been easy to deal with it, but with a rifle and with the head of the serpent moving,

### I Could Not Fire at Once

To my satisfaction, however, I noticed that the body of the serpent, distended to unusual dimensions, was motionless, as if it had been nailed to the ground: only the neck and the tail of the vertebrate were restless. Soon an opportunity for a good aim offered me a shot on the serpent's neck; I fired, hit the creature, and the boy with his spear finished it.

The noise of the shot attracted other people to the spot, and soon the python was tied with lianas on a long pole and brought back to the mission. Had I not beheld with my own eyes what I saw that morning I would not have believed it. This is what had occurred:

The python had swallowed a full-grown gazelle, with its legs, and head, and horns, and all. The gazelle was found intact in the body of the serpent, and the natives made a good meal, eating both the serpent and its victim.

The excitement of that morning

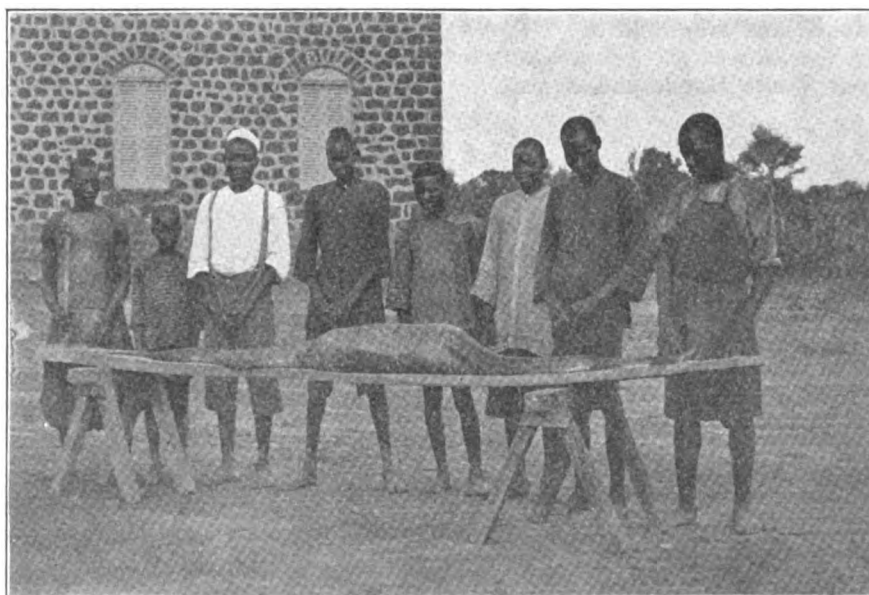
made me forget the deserted pot on the kitchen fire, but I could seek no further for game, and my delicate nostrils, perhaps too civilized, refused to share the meat already secured. Happily a vegetarian dish was soon prepared to quiet the rebellion of my digestive apparatus.

However, at this very moment I made up my mind to beg the American readers of the CATHOLIC MISSIONS to send an ignorant African missionary a "formula" for solving the problem of eliminating too frequent meatless days without the trouble of touring the forest with the risk of unsafe encounters. There is a sure cure for hunger, and that is a full purse.

Whilst you are going to your well-filled table forty millions of people in Northern China face starvation and are dying at the rate of over a thousand a day. Save a life in China.

China is in the grip of the worst calamity in history, and turns to us for assistance. We cannot ignore her call and let these helpless millions die without an effort to save them.

What shall we do about the 4,000,000 children starving in China?



*African python that has swallowed a full-grown gazelle, horns and all.*

## MAKING THE ACQUAINTANCE OF SAVAGES

Rev. J. Van der Kolk, M. S. C.

*Missionaries of the Sacred Heart belonging to Holland were sent to Dutch New Guinea, Oceanica, to take charge of some very wild natives, known as head-hunters. Bishop Aerts, formerly in the Philippine Islands, is the new Vicar Apostolic. The first steps are not going to be easy, and the writer says: "The sowers will not reap here, but they will work and pray!"*

**M**AKING the acquaintance of savages for the first time is always accompanied by mixed feelings: you are facing human beings who have sunk far beneath our civilization and in many respects almost resemble beasts.

But when you have come to spend your life among them, these impressions are as deep again. With such people you will have to get on henceforward—live with them, talk, suffer, hope, and enjoy yourself with them. You look for a bond to unite your life with them: you try to read confidence in their wild eyes, goodness in their course laugh, kindness in their non-intelligible words, good nature in their loose gestures.

Fortunately from the very first moment all this is offered by the Marin-dinese of New Guinea, they stroke your beard with their dirty fingers, they touch and take hold of

### Your White Hands and Arms

whilst calling out admiringly: "só," which admiration is followed by soft whistling, while the head is held in a slanting direction. Watch, glasses, shoes, hat, note-book—everything is examined, touched and admired. The whole of this "new man" is looked up and down by man and woman, old and young, and they understand that you have come as their "namek" (brother, friend).

All this kindness, however, does not prevent the stranger from getting goose-flesh (they are head-hunters, and they look so war-like), or from being overcome by disgust (they are

so dirty, the least touch of them leaves a black smear), or of aversion (they are so impudent in their doings, so unkempt in their appearance). But you get used to it, and in the end you feel only pity for the poor savages.

A second visit at the villages already has some attraction, and at the third you reel already at home: you begin to talk a little: to dress some wounds and give beads to the children, and tobacco to the old ones; then you are entirely a namek, and welcome.

Shortly after reaching my mission, a new station was opened, and I was sent to it. It was named Okaba.

On July 1, 1910, Brother Hamers and myself put to sea. Our voyage with the little sailing-vessel was a favorable one: towards the evening of the following day we reached the river Koloi, on which Okaba is situated. My heart leapt with joy: to live there with those people. In what way are they going to receive us?

And how shall we pitch our tents there. We need not worry: Brother Hamers has become an architect by a very long experience, and has his plans ready: wood, bamboo, and leaves of sago-trees are everywhere to be found, and extensive grounds situated near the village were given us by a somb-anem (old man), for the church and the presbytery.

But it will be long before all these things are ready. Near the police-station there is an empty hut of bamboo; let's go there for the time being. And so the acquaintance

### With the Okaba People

was soon made, and by the time when church and presbytery were ready, the station was founded. Things considered when they have been done often look very simple.

Fr. Vertenten and Brother van Sandvoort next arrived at Okaba to assist in the work—and the mission in the Okaba district could begin.

First came a feast. The people from Okaba, Mewi, Alakoe and Tala-

wa had been invited to come early in the morning. And they came in greater numbers than we had dared to expect, so that our little church was far too small already. Never yet had these savages attended mass: so "good manners" were lacking altogether, although the silence, which they had been invited to keep, was well kept. I think that at the moment of the consecration

### With Condensing Pity

good Jesus must have watched those lost sheep, who were sitting at His feet, driven only by curiosity, who did not know how to pray, nor understand the least little bit of all the grandeur which was displayed there; they did love the ceremonies: they thought them so "loeske" (beautiful), so serious and dignified, a thing that they set in value also in their own ceremonies.

After mass they were treated; pail-fuls and tinfuls of boiled rice were carried out, and the three of us had to work hard to fill the eager hands. The "somb-anem" (the old people) also received some tobacco, the children beads, and hundreds of people were happy and in a festive mood the whole day.

Such was the inauguration of our apostolate in Dutch New Guinea.

We will get on very slowly: how could it be otherwise with a people living under such circumstances, with such wicked habits and in such ignorance. The sowers will not reap here, but they will work with ever so much ardor and zeal, and pray ever so ardently.

There are over one hundred millions of people in the Provinces affected by famine in China and the area is approximately that of Ohio, Indiana, Michigan, Illinois, Wisconsin, Missouri and Iowa.

Five Cents may save a life one day.  
Be as a warden for a Chinese life.

## SEEKING THE LIGHT

Right Rev. E. F. Geurts, C. M.

*That wonderful are the ways of the Lord is shown in the various paths by which minds dwelling in darkness become illumined by the light of Truth. For long years, sometimes, doubting souls grope painfully for a religion better than any they have known, and then in a flash some event shows them the road to peace, and they follow it to the end.*

**A**T Nanko Chwang, a little market town not far from Yungpingfu, East Cheli, lived an old scholar named Kao. He had received his diploma during the Tsing dynasty. His conduct was irreproachable, and he enjoyed a certain literary reputation.

For years he had sought peace of mind by studying the various religions of China, but all

### In Vain Were His Efforts

so when, a few years ago, he heard that our religion was represented in his neighborhood, he lost no time in applying himself to the study of Christian doctrine.

There is an astounding fact that we observe frequently in China. Pagans, apparently well-disposed, seeking the truth, investigate false religions, run about to all the pagodas, put themselves under the direction of the

bonzes, yet never once dream of raising their eyes to the living faith beside them.

When, all at once, by the grace of God, they perceive the Catholic religion in all its grace and beauty, they are astonished at their own blindness, and exclaim: "How was it possible that I did not understand sooner?"

The frequent interviews of our literary friend with the neophytes near his home, the sight of

### Their Exemplary Life

revealed the Catholic religion in a favorable light, and put him in touch with the supernatural in a new way. But although our faith appealed to his spirit and his heart, he could not bring himself to embrace it. All the dogmas and religious pretenses, the vague doctrines and uncertain tenets of the different sects confused his intellect.

"Are all these religions in China and elsewhere false?" said he to himself. "We have that of Confucius, of Buddha, of Reasou, of Mahomet. And the Protestants, are they all false? Are they of no value? Must I reject all of them?"

Fearing to make a mistake, he hesitated, waiting for light. He trembled, also, for he realized that his future,

his eternal happiness, was at stake. So deep was his distress that he ended by losing both appetite and sleep.

One day, harassed more than usual by anxious doubts, the thought came to him that the true Spirit, after all, ought to be intelligent and good, and that it surely would not reject a righteous heart which sought it with sincerity and confidence.

Inspired by this encouraging idea, he hurried out and hunted here and there till he secured half a dozen pigs' heads. These are used as sacrifices at certain Epochs in this part of China, and also by diviners in reading the future.

Returning home with his treasures, he placed them in a row upon the table.

Upon each he laid a little board beautifully inscribed with the name of a religion, not forgetting the latest of all, "The Religion of the Lord of Heaven." Then he inserted a large number of bits of paper similarly labeled in a hollow

### Tube of Bamboo

and holding it in his hands, knelt before the table. He shook the tube thoroughly, praying:

"Good Spirit, from Whom nothing is concealed, tell me, I pray, which religion was founded by You, that I may embrace it. Let the name of the religion I ought to follow, fall to the ground, as the tube is shaken."

As he finished the prayer, several slips of paper fell on the floor. He snatched them up with eager eyes. All bore the title, "Religion of the Lord of Heaven."

Overcome with joy, he prostrated himself, thanking God for thus revealing Himself, and without further delay, he hurried to the mission to request baptism. This he received in due time in a most edifying disposition.

A few months later, this neophyte became ill. He received the Last Sacraments, and with a joyful heart and shining countenance, rendered his beautiful soul to God. He was over seventy years of age when he died.



*Dormitory and classroom used in North China. Beneath the raised platform is heating apparatus, and here the girls sleep by night and work by day.*





# Catholic Missions

PUBLISHED EVERY MONTH BY  
THE SOCIETY FOR  
THE PROPAGATION OF THE FAITH  
(Incorporated)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor  
J. G. MENARD, Assistant Editor

THE SOCIETY FOR THE PROPAGATION OF THE FAITH, in the name of its Directors and members, as well as in the name of the thousands of missionaries it represents, offers hearty congratulations and best wishes to His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, on the great honor conferred on him. We ask our friends to pray that Almighty God may spare him for many years to procure His glory, to honor the Church, and to protect the missions.

\* \* \* \*

A ZEALOUS priest, who has been one of the best friends of the missions, wrote us recently, describing the impression made upon him by an anonymous article on missionary methods and organizations communicated to the Catholic press by the N. C. W. C. a few months ago. His conclusion is so well in accordance with our own views on the subject that we beg leave to publish it herewith:

"It is perfectly true that much more money is needed for the service of the Church in foreign missions, and there is no doubt that we ought to be stimulated by the zeal and success of the Protestant missionary societies, and perhaps adopt some of their methods, but you and I and other workers ought never to forget that the only money which is going to do good in establishing the Kingdom of God is that which comes from a purely spiritual motive. Anything in the shape of speeding up the acquisition of funds by less worthy appeals either to the humanity or to the personal interest of our Catholic fold is not going to do any good for God's work, and if there is one thing more than another for which I value the present organization of your Society, it is because it has always remembered before anything else the spiritual character of the work of the propagation of the Faith. It is better that we should have only one million of dollars collected by the devotion and sacrifice of our good people than that we should have five millions gathered by the blatant methods that some are tempted to adopt when they have a cause to plead. I have no fancy to be a mediæval pardoner, and I do not

think they did any permanent good to the Church of God, and their work is a by-word now, but I think unless we go cautiously we may play into the hands of such a game, and there is nothing that we ought more carefully to avoid."

\* \* \* \*

ONE of our correspondents recently sent us a clipping containing an address by the Rev. A. W. Moore to the students of Auburn Seminary, with the implied remark that the life of a missionary is not as hard as represented.

**Compensations of a Missionary** The Rev. Moore has spent ten years in India as a missionary, and he endeavored to picture the life of the modern missionary. He declared that the hardships they were supposed to undergo have been greatly exaggerated, and that the compensations more than offset any deprivations that may be subjected to.

"The missionary to India," he said, "and in fact most of the foreign fields, now has plenty of food and clothing, a pleasant home to live in, all necessary conveniences, the advantages of travel and other purely material things. But the great compensation is the privilege of building with human lives as the plastic material. None but a missionary can know the true value of the rewards that come through conscientious work of this kind."

✠

We answered our correspondent that Auburn Seminary is a Presbyterian institution, and the Rev. A. W. Moore a Protestant minister. It will be a long time before our poor, hardworked priests, brothers and nuns receive for their sacrifices the material compensations promised by Mr. Moore, but, on the other hand, they enjoy, and probably more fully than their separated brethren, the privilege of glorifying God and saving souls.

\* \* \* \*

WE welcome the news that the Congregation of the Holy Cross has decided to found a Foreign Mission Seminary where young Americans will be trained for the missions of Bengal, India. One might have expected the new institution would be

**Another Foreign Mission Seminary** connected with the great University of Notre Dame, but we are informed that it will be located in the Diocese of Detroit, and appeals for its erection have been issued to our charitable people.

There is a great dearth of missionaries in Bengal, according to the latest statistics there are eighteen millions of people in the Dacca diocese, of whom about twelve thousand are Catholics, and eighteen priests, or one for about every million of Hindus and Mohammedans to be converted. There is certainly need of workers.

# MISSIONARY NOTES AND NEWS

## AMERICA

**MISSISSIPPI** Belgian foreign missionaries, under the jurisdiction of the Philippine Province, are to take charge of a Choctaw Indian mission in the diocese of Natchez. Their headquarters will be at Tucker, in Nashoba County.

**MICHIGAN** The Congregation of the Holy Cross is to have a Foreign Mission Seminary. At Detroit, in affiliation with Bishop Gallagher's new diocesan seminary of the Sacred Heart, and in a house of their own, young men wishing to prepare themselves for service in the mission fields of Bengal, India, will be received and formed for that work. Bengal is in sad need of recruits in the form of priests, brothers, sisters, and catechists. Thousands of pagans, willing and anxious to be taught, are awaiting the message of the Gospel.

**CANADA** Rev. Daniel Carey, the first priest to be ordained in China Mission College, left Almonte for China February 1st.

Not discouraged by the murder of the two Oblate Fathers who trusted themselves among the Eskimos of Bloody Falls, near Coronation Gulf, Fr. Frapsauce, O.M.I., made his way to Coppermine River, beyond Great Bear Lake, in Northwest Canada. An Eskimo family returned with him to Fort Resolution, and two children of that family now attend the school of the Catholic mission there.

## EUROPE

**BELGIUM** Fr. Stephen Kaose, the first native priest of the Belgian Congo, recently visited Belgium, and while in Brussels said High Mass in the Cathedral of St. Gudule. The congregation present was deeply impressed by the marked piety of this son of Africa as he celebrated the Divine Sacrifice of the altar, as well as by his perfect pronunciation of Latin. Unless they had seen him, those listening would have said that a Belgian clergyman was officiating.

Fr. Kaose was born in the Congo, made his studies with the White Fathers there, and was ordained by Bishop Roelens.

**GERMANY** From the College of the Benedictine Fathers at Dillingen, on the Danube, Bavaria, comes news that this congregation has been entrusted with a new field of labor in Peru, and a number of

its members are shortly to set sail for South America. Not long ago they were given missions in Northern Corea, and posts in Eastern Manchuria will also be placed in the hands of the Bavarian Benedictines.

**SCANDINAVIAN PENINSULAR** The Holy Father has appointed Mgr. F. Diepen, Bishop of Bois le Duc, Holland, visitor of the Catholic churches of Norway, Sweden, and Denmark. Late statistics show that Sweden has 5,200,000 inhabitants and 2,538 Catholics; Norway, 4,225,000 inhabitants and 2,609 Catholics; Denmark, 2,300,000 inhabitants and 8,780 Catholics. Denmark is in advance of the other countries as regards her children in the Faith, but four centuries of Lutheranism have reduced the Church in Scandinavia until it is indeed like the grain of mustard seed mentioned in the Bible.

## ASIA

**INDIA** A great Marian Congress of India, Burma and Ceylon began at Madras on January 4th and lasted until the 6th. Over 30,000 Catholics from all parts of India, Burma and Ceylon were present.

The Holy Father bestowed his heartfelt blessing upon all who promoted and took part in the Marian Congress, and granted Special Indulgences to all who prayed for its success.

Every year brings an appreciable gain in the number of native seminarians who are promoted to the high office of the priesthood. With help the movement will gain rapidly during the next decade.

Mgr. Paul Perini, Bishop of Mangalore, India, has just sent in a report of this nature. He writes: "On the Feast of St. Francis Xavier I had the joy of ordaining six young priests, all natives of this province, and all full of promise. Vocations here are becoming numerous; fifteen students applied this term for admittance to the seminary and eleven were accepted."

"For me this year will be a very sorrowful one, for it will mark the closing of my orphanages and the suspension of the annual stipends to my missionaries. Very hard and very painful is such a move for a poor pastor, but without money, what can I do? I do not know what will become of this mission without its orphanages; they are the hope of the mission because from them we get catechists, religious and seminarians."

Here is a disclosure of real distress. It is made by Bishop Sagrada, Vicar Apostolic of East Burma, and shows that the missions in his district are to receive an almost mortal blow, for the orphan asylums are fostering places for scores of good Christians who later become valuable aids to the European missionaries.

**CHINA** Fr. Daems, B.F.M., thus describes South Kansu's great earthquake:

"In the month of December a terrible earthquake affected this part of China. It lasted a full minute, and the walls of the buildings bent from one to two feet. Whole villages were destroyed and hundreds were killed in the mines! Many of the larger edifices, like churches, that were left standing, are filled with fallen debris of plaster and glass.

"Truly our trials here in China are accumulating and would crush us missionaries did we not feel that our present calamities auger a rich harvest of souls for the future—such are the conditions upon which a brilliant destiny is achieved."

"The apostolic life in our parts," writes Fr. E. Gérard, P.F.M., of the Chang-chun Mission, Manchuria, "has some odd varieties of occupation. Witness this account, sent by Rev. Fr. Roubin, one of our missionaries, who has a Christian colony of more than five thousand souls, of an attack last winter by brigands on the mission: 'For a month past,' writes the Father, 'have we been at close quarters with the brigands, who, concentrating in our district, took it into their heads to extort ransom from our little mission of St. Joseph. For twenty days parleyings were held: finally, on the first day of the Chinese moon (Feb. 20), we had to tackle in open fight, in mid-winter conditions, a band of one hundred and sixty desperadoes, all armed to the teeth. From five in the evening till four the next morning did the battle last in the snow, and this without a moment's respite from fighting. We had two hundred soldiers and fifty Christian volunteers, and the robbers were entirely surrounded by our force. But, alas! one of the Chinese officers in command had himself been a former brigand chief (not at all an uncommon "past" for those in authority), and, turning traitor, connived at the bandits' escape, not without their leaving dead and wounded on the fields. As for us, we retired to our trenches.' And it is gratifying to be able to add that Fr. Roubin's flock were at last left in peace."

# FAMINE IN CHINA

*The Provinces of Chili, Shensi, Shansi, Honan and Shantung, Covering An Area of Nearly Four Hundred Thousand Square Miles, Are Affected by Famine.*

## Forty Millions of People are Suffering

And Probably One-Third of That Number Will Die if Prompt Relief Is Not Sent. Thousands Have Died Already and Are Dying Every Day.

Numerous Are the Suicides and Murders Caused by Wild Despair. Our Missionaries Have Exhausted Their Last Resources.



In the Name of the ONE Who said:

**"I WAS HUNGRY AND YOU GAVE ME TO EAT."**

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**\$1.00 WILL SAVE A LIFE ONE MONTH;**

**\$5.00 WILL SAVE A LIFE UNTIL THE HARVEST;**

**SIX DOLLARS A MONTH  
WILL SAVE A FAMILY FROM STARVATION.**



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**343 LEXINGTON AVENUE, NEW YORK CITY**

*(Right Rev. Joseph Freri, Treasurer)*

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# CATHOLIC MISSIONS

A Magazine Devoted To  
Home & Foreign Missions.

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TO EVERY  
CREATURE



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# The Society for the Propagation of the Faith

is an international association whose aim is to send Missionaries to the heathens, and to assist by prayers and alms the priests, brothers, and nuns who are at work among them.

The Society is approved by the HOLY FATHER and the AMERICAN HIERARCHY.

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1. To recite daily for the missions one *Our Father* and one *Hail Mary* with the invocation: *St. Francis Xavier, pray for us.*

2. To make a yearly contribution to the fund of the Society.

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Over FIFTEEN THOUSAND MASSES are offered every year by the Missionaries for the intentions of the living and the repose of the souls of the deceased members of the society.

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"It is a bad will that has not the name of Our Lord among the heirs."—*Card. Manning.*

For all information concerning the missions, apply to the National Director

RIGHT REV. JOSEPH FRERI, D. C. L.

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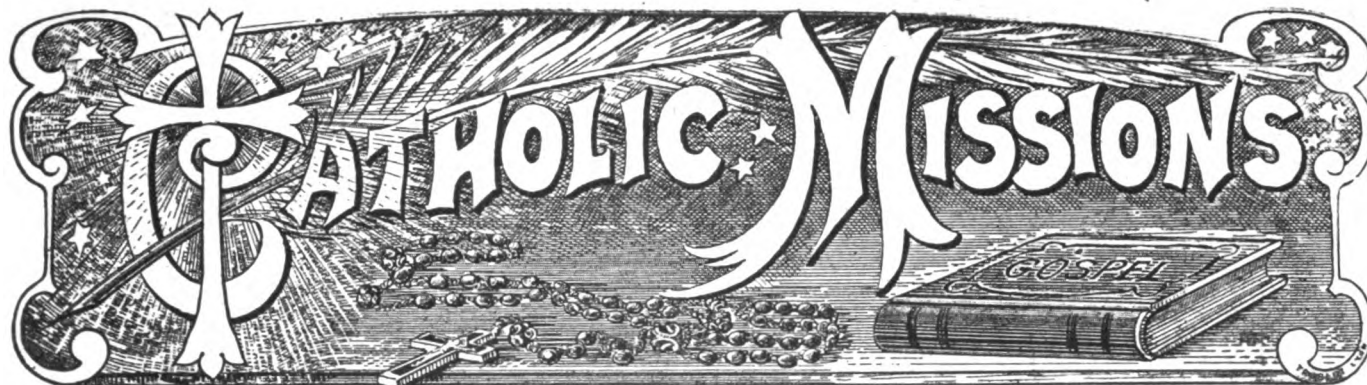
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## HEAD-HUNTING IN NEW GUINEA

Rev. E. Cappers, M. S. C.

*A startlingly vivid picture of a ferocious people.*

THE villages on the southern shores of New Guinea are inhabited by the tribe of the Marind-anim or Kaya-Kayas, with whom I became first acquainted in 1904. Honestly, when I found myself suddenly

### Face to Face With Those Head-Hunters

and when I had taken a good look at them, a strange feeling crept over me. I thought the whole world was sinking away from under my feet; and I had a vague impression that those men and women were the only beings left in existence outside of my own self. You will admit, of course, that a real, full-blooded Kaya-Kaya is not a commonplace apparition.

The average Kaya-Kaya is tall, well-built, and sinewy. The head, which never learned to bow before anybody, proudly towers over the shoulders. The eyes, with their wild gleam of fire, dart into the outer world a look of boldness and defiance; yet, strange to say, their voice has an exceptionally melodious sound.

A pity it is that the Kaya-Kayas distort and disfigure their body in every possible way. With ylang-ylang fibre they braid their hair, and the heavy braids hang down beneath the shoulders, or, in the case of girls and women, down to below the knees.

A wig of peculiar shape covers the top of the head. Forehead and nose are painted red, sometimes black.

### The Nose Is Most Heavily Taxed

The nostrils and the inner membrane are perforated to receive such ornaments as the talons of a bird of prey,



*Terrifying appearance of the Head-Hunter of Dutch New Guinea.*

the tusks of a boar, a bone of a kangaroo or of a cassowary, or simply a stick of bamboo.

In order, probably, to give himself a more formidable appearance, the Kaya-Kaya draws a number of white or yellow rings around the eyes.

Through the lobes of the ears he bores small holes, and gradually those holes grow so large that the lobes hang down upon the shoulders. You may not believe it, but I have actually seen an old coffee-pot dangling from one of the ear-lobes. When an ear-lobe tears asunder, both pieces are bored through and loaded with ornaments.

The body, at least that of the women, is tattooed in the most fantastic manner. The operation is most painful. A piece of bamboo, sharp as a razor, goes over the victim of fashion outstretched on the sand. The furrows in the quivering flesh are stuffed with clay so as to leave a wide scar.

Other decorations, to which the men are very particular, include a big bunch of feathers of the magnificent Bird of Paradise. The feathers, some on a quill of two feet long,

### Are Stuck in the Hair

and keep waving at every motion of the head. Necklaces, of course, are aplenty; and not seldom is to be seen around the neck a piece of string holding a few "angoois," or what we call pig tails. Around the loins is worn a broad, black painted belt of the fibre or of the bark of a tree.

The adult Kaya-Kaya's greatest pride is a string holding around the upper arm a number of boar's tusks, the number of tusks determining the dignity of the bearer. Whoever has killed a boar, rises in prestige almost

as high as him who has killed a man. Hence, the epithet boar, hog, or pig, is regarded not as an insult, but as a high compliment.

The Kaya-Kayas never bathe; but they do smear their body with all sorts of dyes and oils, the consequence being that the Kaya-Kaya's presence is always announced by a sickening odor often reënforced by a lump of decaying meat carried on a string around the arm. Describing such a specimen of humanity is not very easy; if you wish to have a more exact idea, I would say "come, see, and smell."

Until six years ago, head-hunting was in full swing along the south coast of New Guinea; but it has been considerably checked by a couple of military expeditions.

#### A Wholesome Fear

has been the result of the strong arm of the white man with his rifle, and firearms have secured the Kaya-Kaya's profoundest respect. Nevertheless, head-hunting is quite frequent still in the interior; and through familiar intercourse with savage tribes, I have learned a good deal about head-hunting excursions.

Toward the close of the dry season the "som-anem" (the elders) appointed the date on which to start the expedition, and on the appointed day, all, men, women, and children, would hasten to the point of embarkation.

If there was to be an incursion into British territory, dug-out canoes were in readiness for the trip across the sea. For expeditions into the interior, the party simply sailed up the Merauke River. At the approach of the goal, the boats were anchored and left behind; and the entire party, men, women, and children, stealthily entered the forest, taking great care not to give the alarm. Scouts went first; then followed the main body of the warriors; and finally came the women and the children.

Such an expedition would take several days. Extra care was needed, of course, once the designated spot had been reached. On the day before the attack, the hunters kept hidden in the bush, and during the night they advanced far enough to launch the attack early before dawn.

Occasionally, the hunters were hotly received; but most of the time the intended victims were roused from their sleep by the sudden war-cry of the whole attacking party, and had no time to defend themselves against the hundreds of arrows whizzing through the air. Victims were felled by the dozen, many of them pierced through by the sharp-pointed arrows.

At the sight of their prey now helpless and writhing with pain, the cannibals' rage seemed to cool. With a show of reassuring compassion, one of the hunters would approach and

offer to enter into friendly conversation. "Be not afraid. We come as friends. We will not hurt you. Speak without fear. What is your name?" At this question, all would listen, attentively; and the spokesman asked once more:

"Your name, then, is Wanger? Friends, did you hear, his name is Wanger?" And all answered: "Yes, Wanger, Wanger!"

Then followed a terrible scene. With a madness worthy of a famished tiger, the murderer would throw himself upon his prey. Like a flash of lightning, the "sok" (a sharp bamboo knife, concealed until then behind the leader's back) sank into the victim's neck close to the shoulders.

#### Ten, Twenty, Thirty Frenzied Slashes

to the right and to the left, through the nape and through the throat—a furious wrench with both hands to break the bones of the neck—a pull and a kick—and the bleeding head was raised triumphantly in the air.

The victors yelled their war-cry, and repaired to their native haunts, where days and nights of feasting awaited them, with song and dance, around the gruesome trophy.

\* \* \* \* \*

The foregoing description of the Kaya-Kayas plainly shows that the Catholic Faith will progress but slowly in the immense island of New Guinea. New Guinea, however, is not the center of gravity of the Vicariate entrusted to Mgr. Aerts, the two main parts of the Vicariate being, so far, the Kei Islands and the Tanimbar Islands. Here it is that the labors and the hardships of the missionary are already rewarded with success.

First, then, a few words on this part of the Vicariate, beginning with the Kei.

The Gospel was first preached in the Kei by the Jesuit Fathers, who landed on those shores in 1888. They sowed in tears, but soon they reaped in joy, and their success was accentuated by the part they played in checking the spread and the ravages of a dangerous epidemic. Of the 15,000 Catholics and catechumens living in the Vicariate, two-thirds belong



The "Palace" of Bishop Aerts, and in the rear his cathedral. Notice the boat hitched to the piazza railing. No autos in New Guinea

to Great and to Little Kei; and of the 1,871 baptisms administered in 1919, fifty per cent are to the credit of the Kei Islands.

That the Keiese live up to their Faith, is plainly shown in a letter written by a missionary in 1905, *i. e.*, fifteen years ago, at a time when the mission was still in its infancy. This priest wrote: "The more I study our Keiese mission, the more I admire Fr. Kusters (the pioneer missionary) and all our predecessors

#### Who Gave Such Solid Instruction

and trained such serious Christians. The good example thus given we try to copy as faithfully as possible. We are dealing with a people of wonderful good-will and of a deeply religious disposition.

Among the twelve hundred Catholics now living here, we count about five hundred frequent communicants. True, many live at a great distance from Langoor, and their rowboats cannot reach our village in less than six or seven hours; yet they have never failed to come to Langoor several times a year to go to confession and to receive Holy Communion—not limiting themselves to the three or four occasions on which a missionary visits their own island each year.

Almost without exception, the men and the women of Langoor, Faan, and other nearby villages, receive Holy Communion every month. When our Keiese leave for Fak-Fak in N. W. New Guinea, or for Dobo (the capital of the Aoe Islands), where skilled labor is needed for the building of houses, they will not fail to call on the missionary first and to receive Holy Communion before bidding him good-bye. At the very moment when I am writing this letter, three devout Christians are here in my room to tell me that tomorrow morning at the Angelus bell they will be in the church to go to confession, to hear mass, and to receive Holy Communion—for tomorrow they are to leave by boat for Fak-Fak.

Before my last trip to Meraukee, the people here came to say good-bye, to wish me a prosperous journey, and to promise that with "unanimous throat" they would pray that no mishap may befall "the great gentleman."

That they have done so, I am sure, for it is a deeply rooted custom with them, whenever any of their folks undertake a journey. Need I tell you that I am happy among those sturdy Christians?

This praying for those that are traveling reminds me of a recent and beautiful fact characteristic of Langoor. One of our Christians had left for Fak-Fak. Every afternoon without fail his wife came to the church to say the rosary. Instead of saying her prayers in the usual tone, she would say the "Hail Mary" in a deep bass, and the "Holy Mary, Mother of

nity every important feast day of the Church.

Easter, Pentecost, and Christmas are as popular here as in any Christian country. On those days, whoever is able to, will come to Langoor. The celebration opens with the thundering of cannon and

#### With the Ringing of Church Bells

The people all flock to church. Appropriate hymns are sung, and a sermon explains the liturgical meaning of the feast, exhorting the faithful to a worthy celebration of the solemnity. On Holy Saturday, the usual hymns were replaced by solemn Matins, a change which greatly pleased the Congregation.

From this you should not conclude that Fr. Geurtjens and myself were the only ones to do the singing. No, we have a fine choir here, not a Sistine choir, no, but a choir that does full justice to Gregorian Chant. Only on special occasions, however, do we need the services of this choir. On ordinary Sundays and so, all the singing is done by the congregation, men and women. They sing everything from memory, and their repertory is not small, either. Not only do they know the several masses of the Antiphony of Regensburg, the hymns to the Blessed Sacrament, to the Blessed Virgin, etc., but their musical memory has a firm grip on those hymns and antiphones which occur but seldom in the liturgical year. The *Rorate* of Advent, and the *Attende Domine* of Lent, can be heard and appreciated here as much as in a large European church.

Incredible as it seems, our people have an exceptional taste and facility for music, and for thirteen long years Fr. Kusters gave them three hours' singing class every day. No wonder, then, that the liturgical music has had such an ennobling effect on our newly converted Christians; and, again, this effect has powerfully contributed to a deep-seated love for religion and for liturgical solemnities.

... At this point my letter has been interrupted. Two of our school boys from Sathean, Paul and Tom came in looking so sad that I asked them what was the matter, and I was told: "My innermost is sorrowful." Another



*Young man of the Tanimbar Islands. Splendid, yet awful.*

God" in her natural voice. The same with the "Our Father," and the "Glory be to God."

When I asked her the reason, she answered that the deep bass meant her husband, and the woman's voice her own self. In this wise, she tried in all simplicity to express her faith in the Communion of Saints.

Facts like those show the development of faith and of devotion in our whilom pagans and heathens; yet, for an adequate idea of this wonderful transformation, it would be necessary to live for a while right here among us. A short stay in this part of our missions would show how faithfully our Christians hear mass every day, say the rosary in common every night, and celebrate with the greatest solemn-

question, and I learned: "We would like to receive the Sacrament of the Body and Blood of Jesus, and to confess our sins, but we are afraid the 'great gentleman' (that's my name

here) will not let us (they are preparing for First Communion), for we believe he is mad at us because he thinks we did not pray last time we went to our village; but we can assure

the 'great gentleman' that we did pray also in Sathean."

This little incident may give you a further idea of our Christians and of their religious disposition.

### The Academia of St. John's Seminary, Brighton, Mass.

On March 25, 1901, the students of St. John's Seminary, Brighton, Mass., were gathered together. They listened to a talk on the nature and work of The Society for the Propagation of the Faith from the Rev. Joseph V. Tracy, D.D., the first Diocesan Director of that Society for Boston, and at that time a member of the Seminary faculty. Out of that meeting grew the Academia, the first society of students for the study of Catholic missions.

On April 6th, the Academia will celebrate its twentieth anniversary with proper festivities. It will have as its guests its founder, the Rev. Joseph V. Tracy, D.D.; its second director, the Very Rev. James A. Walsh, M.Ap., of Maryknoll, and its present director, the Rev. Joseph F. McGlinchey, D.D.

Fr. Tracy remained director of the Academia until June, 1903. At that time he was succeeded in his office as Diocesan Director by the Rev. James A. Walsh. Fr. Walsh gave to the Academia the full benefit of his missionary zeal. He cultivated the Society, for he saw in it the future support which he needed from the clergy. For eight years he continued to be present at the monthly meetings, always offering suggestions for improvement, always supplementing the work of the students with his own studies of mission conditions.

In 1911 Fr. Walsh was chosen by the American Hierarchy to be the founder and first rector of the Catholic Foreign Mission Seminary. This was a promotion well deserved and well received by Boston in general and the Academia in particular. Fr. McGlinchey was his successor, and took charge of the Academia in May, 1911. The present anniversary, therefore, is doubly joyous, for it marks the tenth anniversary of Fr.

McGlinchey's part in the Society's history.

These last ten years have seen constant progress and achievement. In 1916, the essays, which are read at each meeting, were assigned to follow determined courses of study. They had been chosen at random up to that time. The Society also began to branch out into a more material aid to the missions. Dollars and cents were given to the Diocesan Office in ever-increasing totals. During the past year alone over \$1,700 was turned into the coffers of the Propagation of the Faith. Besides, the Academia was able to forward to its old director, Fr. Walsh, at Maryknoll, \$2,100 for a chapel in China. At present it is at work on the foundation of a burse at Maryknoll.

In October, 1920, the Academia affiliated with the Catholic Students' Mission Crusade, and thus enjoys its share in this nation-wide movement with its own aims in view. It issues to all the units of the Crusade a monthly account of its doings in the form of a mimeographed sheet—*The Brighton Crusader*.

This is the story of the Academia. But a word should be said for one man who has watched it throughout its course—Rt. Rev. Mgr. John P. Peterson, Ph.D., rector of the Seminary. He was present at the first meeting in 1901, and at many meetings since. In all its years he has been at the Seminary and has watched its activities. His suggestions and directions have proved most progressive. He, too, will enjoy the reunion and celebration of the Academia's twentieth anniversary.

### The Way They Regard Their Vocation.

"The good God has called me to work among the lepers at St. John's Asylum, Mandalay. I think it a great privilege to be chosen for this purpose."—Mother Désirée, F.M.M., Burma.

### In Kodiveri, India.

Fr. J. B. Petit, P.F.M., is in the Diocese of Corinbatore, and he has been helped by the good old U. S., as his letter shows:

"The work in Kodiveri is going on splendidly. Since my return from the war, some twenty pagans joined my little flock, and I know that many others are inclined to follow them. My expectations are great, and I pray God that he deign to show them the true path and give them the necessary courage to overcome the difficulties (and they are numerous and serious) they will encounter on their way to conversion.

"My new converts are proud of their chapel, and indeed rightly so, because, for a mission chapel, it is a nice little one. It is a gift from America, and every day they pray for their benefactors. The sacristy serves me as a living-room, and it is sufficient for me.

"My neophytes are now very busy in clearing up a portion of the forest and ploughing it to make ready for the season for sowing. Their work is very hard, but their dispositions are good, and if God blesses their work, the next crop will be sufficient for their maintenance. When the crop is growing, they have to watch it day and night for fear of wild elephants, deer, wild pigs, and still more against their fellow tribe men, who find it more easy to gather a crop than to sow it.

"Would you believe that these hills, savage as they are, in forests where roads and carts are still unknown, were once evangelized? I was astounded to find the ruins of an old chapel in the forest some six miles from the place where my new converts are established. The altar is the only thing that remains.

"You may well imagine with what fervor I prayed before this altar covered with thorny bushes for the conversion of all the inhabitants of these hills, and for the repose of the souls of the former missionaries, and of their converts, beseeching them to implore from the Divine Mercy the conversion of so many souls so dear to them.

"In searching the letters of the former missionaries, I found that at the end of the seventeenth century there were five chapels on these hills. Notwithstanding my efforts to try to trace their site, up to now I have been able to find only this one. May Providence help me and give me the consolation of bringing back to His knowledge and love the children of the former Christians."

## THE VENDETTA IN AFRICA

Rev. H. Hoyneck, W. F.

*To revenge an insult or an injury is the code of honor of many people living in far more civilized countries than Africa. Small wonder, then, that the black man has been accustomed to demand a life for a life, feeling that not only the living but the dead demand such a course of action. The vendetta described by Fr. Hoyneck is gruesome, but it shows how much needed are a larger number of missionaries in Africa.*

**"VENGEANCE** is Mine, and I will repay," said Our Lord, but how few persons are able to resist the desire to settle grievances against their neighbor personally. Vengeance is apparently a sentiment natural to fallen man, and has been indulged in by persons of all classes down through the ages.

One form of vengeance is called the vendetta, and is common to races having hot blood in their veins. But for all that the vendetta is not the satisfaction of wrath by a sudden quick blow, the ebullition of momentary anger.

### It Is Revenge Carefully Calculated and Long Planned

It is revenge that is nursed for years, even passing from one generation to another until honor (?) is at last satisfied.

As a primitive race, the Negroes are especially open to impulses of a revengeful nature, and he would also lose caste among his fellows who failed to retaliate when injury is done him. If a man is killed, the honor of his relatives demand that the life of his murderer be taken, and further than this, the spirit of the slain would leave his family in no temporal peace until justice was satisfied.

Before the arrival of the white man in Africa, vendettas were not only the rule, but the law of the natives. With the coming of the white man and his prohibition of this wholesale

slaughter, vendettas fell somewhat into disuse, but not wholly, for the desire for vengeance was in the black man's blood, and what he was punished for doing openly he still practised in secret. An eye for an eye, a tooth for a tooth—this was the law he comprehended, and this the spirits of his dead required.

I am now going to tell you how a vendetta may be conducted in the Victoria Nyanza district of East Africa, and it is not ancient history that I am about to relate, but contemporaneous—an act from the vivid drama of our everyday life. It will serve to illus-



*A great sorcerer of East Africa in full regalia. He is under arrest by the Government for nefarious practices.*

trate the pagan soul and may also be of interest to physicians, should this article chance to fall under the medical eye. Both the incident and the cure are absolutely authentic.

The chief of a certain village stole some cows belonging to a neighboring tribe. From this moment the vendetta was on. The thief, knowing what to expect, prepared for attack from the injured. The latter, knowing what was expected of them, prepared to take the life of the offender.

At last news was brought to the

chief by his scouts that the enemy were going to attack him the next day.

### Preparation for the Expected Battle Was Made

the chief part of which was a plentiful allowance of beer to the warriors.

Then the sorcerer was consulted, and he, duly refreshed, promised that the chief would come out of the contest triumphant, being, in fact, invincible.

With the morn appeared the attacking party. They began by hurling insults at the besieged, then came arrows, lances, and finally a hand to hand encounter. Notwithstanding the oracle, the chief in the melee was wounded by a lance in the abdomen, and his followers took to their heels.

The victor proceeded to pillage the quarters, taking back his own cattle and a few more for his pains. The wounded chief was allowed to retire to his hut, where he found himself in a grievous plight. The abdominal wound was so large that portions of the bowel were protruding, and his suffering was intense.

In African villages there are no physicians. The old people of the tribes know the value of certain herbs, and occasionally these remedies are successfully applied, but oftener not. Failing a cure by such means, the sorcerer is called in. This personage has no pharmacopoeia, but he has his black art, with which he exploits the credulity of his patients.

The wounded chief made haste to call in the diviner, for his need was urgent. The sorcerer gravely inspected the wounded part, and secretly

### His Perplexity Was Great

How, he asked himself, was he to replace the intestines in their proper cavity and retain them there?

Observing the dilemma of the great man, one of his assistants set his wits



to work and finally evolved a plan. Whispering in the ear of the sorcerer, he said: "Take a calabash (a native receptacle for water), cut off the top so as to make a deep plate, place the bowels in this plate and put all back into the abdomen. The calabash will hold the bowels in place and prevent them falling out again."

Certainly a novel idea—to place a kitchen utensil into a man's insides for the purpose of keeping him together. But surgery has not yet become a fine art in the jungle, and the extraordinary plan met with no opposition on the part of the patient or his relatives.

The operation was actually performed; the calabash was inserted, the skin drawn over it and its contents, and the result was voted perfectly satisfactory. (Medicos please take notice.)

True, the poor man's figure took on a somewhat peculiar outline, and a certain part of his anatomy required to be delicately guarded, but nevertheless a cure had been effected according to popular consent.

But it will be surmised that the party of the second part rested not at all satisfied with the restoration to health of the chief. The vendetta remained *on*, and

#### The Wits of the Enemy Were Set to Work

that a plan might be devised whereby the possessor of the calabash would be entirely destroyed. Like Achilles, they knew he had an exceedingly vulnerable spot, and that with one blow—in the right place—his end would be accomplished.

So a story was concocted. Someone told the chief that the king's granaries were being robbed and that he, the chief, was being suspected of the deed. He was advised to go secretly by night to the granaries, discover the real culprit, and unmask him.

The chief, unhappily, "fell" for this very obvious rigamarole. Under cover of darkness he crept to the grain bins of the king of the tribe and there met face to face his deadly enemy. The latter leaped upon him, dealt him one fatal abdominal blow, the calabash was

broken in a dozen pieces, and the chief fell in agony.

The assailant fled, and the chief was borne to his hut, but this time there was no cure for him, and he died a few days later.

The chief was dead, but the chapter was not ended. He had a son, named Tabaro, and it became the son's duty to avenge his father's death, for the delightful thing about vendettas is that they never come to a conclusion. There is always someone to carry on, and one death only begets another.

So Tabaro, knowing what was expected of him, called in the sorcerer and asked, *quoi faire*.

The diviner announced that a retainer to himself of a cow and six goats was first on the program. Then he said that he would engage to have the murderer

#### Struck By Lightning

Time passed, and although the lightning struck many persons and things in that African village, the object of the vendetta remained unharmed, and had, moreover, hidden himself away in order to escape danger.

Then the son decided to take matters into his own hands. By ruse, as his father had been captured, he would secure some relative of the murderer, slay him, and then forever rest content.

After some searching, he discovered an old man whose wife was getting

exceedingly weary of him. Tabara suggested a plan which would relieve both the spouse and himself of a burden. For four goats he would purchase the aged incumbrance, inveigle him to a lonely spot and perform the rites of the vendetta.

The lady in the case embraced this golden opportunity and promised to perform her part. On the day agreed upon she feigned illness and dispatched her husband to the sorcerer to obtain a remedy. The poor creature hobbled away, but hardly had he reached a secluded path when he was

#### Seized and Bound By Rough Hands

Tabara, who accompanied the bandits, directed that he be carried to the hut consecrated to his father's spirit.

Arrived there, Tabara broke into a rapturous monologue. He invoked the shade of his parent, telling him that justice was to be done, and asking him if he were satisfied.

"I have waited a long time," he cried, "but I am ready at last to do my duty. Soon blood will flow, and you will be avenged."

The unhappy victim listened to this harangue, and shook with horror, but he knew there was no escape for him. Silently he bent to the abuse that was heaped on him as the proxy of the chief's assassin.

Then the fatal moment arrived. Tabara seized his lance, and spoke again.



*In spite of vendettas, African missions as a whole are giving the most consoling results of the entire apostolate.*

"My father was killed by a stroke of a lance; so I will destroy this man. My father was struck in the abdomen; there my blow shall fall." And with these words he hurled his weapon in the manner he had described, and the innocent victim was slain. Tabora then fell upon the body, for it was necessary to drink some of the blood. This he did also.

But the ceremony was not yet finished. Custom required that he secure the right hand, the heart, and the tongue of the corpse. These wrapped in a packet must be placed in the memorial hut, together with the lance.

Tabora faithfully performed all the ghastly rites. Then he flung the mutilated body into the ravine to become

### The Food of Vultures and Hyenas

When all was accomplished, he re-



*Home and family of a native catechist.*

### From the Upper Nile.

A letter sent from Kamuli, in Busoga, East Africa, by Mother Mary Cecilia, O.F.M.:

"If you have never yet heard of Busoga, I think it is about time you did so! It is a pleasure for me to write to you and tell you a little of the many works we undertake in this far-away mission field.

"Kamuli" or 'Little Flower,' for such is the meaning of the name of this mission, blooms radiant and fair on the summit of a high hill in Busoga. The twenty-two long years of its existence are beginning to leave their marks on the various mission edifices, though in spite of the shaky and worn-out appearances of these buildings, which consist of mud bricks and grass roofs, and which have faced many a raging storm, and many a furious attack of the deadly enemy, the white ant, they still serve very good purposes, and in no way hinder, on account of their shabby appearance, the crowds of Christians from attending mass, or the flocks of little black folk from coming to school.

"A storm will come and go, carrying away with it more than half the school roof, but the youngsters turn up just the same and find themselves a sheltered nook away from the fiery rays of the tropical sun. It is we who are most concerned and have to take care of the precious bit of brains we possess, and keep it well-covered with our helmets.

"But as our numbers of children go on increasing, the space naturally becomes more and more crowded, and now funds have to be raised to build a school for the girls and young boys, of whom we Sisters

have charge. Where the money is to come from is a problem to be solved, though we place great trust and confidence in dear St. Joseph, and our hopes are high that our generous friends will help him to realize our expectations!

"Our numbers steadily increase; we have reached almost a total of three hundred, nearly all, with the exception of some fifty or sixty, are heathens, all under instruction for holy baptism. And there are hundreds of other little ones waiting to come to us, but want of space and room makes it impossible for us to admit them among our numbers. Are these poor wee mites to die spiritually of starvation? How sad that they must wait! What is there waiting for them? growing up in the evil surroundings of heathendom, devil worship and sinful pleasures!

"Surely many a kind heart will have pity on these young souls and send whatever aid they can to help in the building of our new school. A few dollars will buy many bricks. Who will give a few bricks? Those who cannot give material help, can at least give us their good prayers, that God will bless our undertaking and bring it to a successful and speedy realization.

"Our mission is a very needy one. Kamuli is very little known, and has struggled on for many years, fighting against heavy odds and many difficulties. I have only recently been appointed here. The regret at leaving a mission and work which I had grown very much attached to, together with the responsibilities of this poor little mission, came doubly heavy upon me, and so I need many prayers that I may continue cheerfully to carry the little crosses which press heavily at times."

turned to his home at peace with himself and the world. He had accomplished his vendetta.

This is not a pretty story, but it serves to show the horrible obscurity in which some of the wild tribes in Africa are still groping. Far indeed are they from knowing the One Who said: "Vengeance is Mine; I will repay."

But if these same black men, converted to Christianity, show an equal zeal in pursuing the laws of love, what fervent Catholics they will make! And they have done so, as witness the beatified Martyrs of Uganda, and they will continue to amaze the world by their spirit of devotedness. Centuries behind the civilization of other countries, Africa needs only time to show how firmly the Church will stand within her borders.

### Signs of Progress.

Thirty years ago the natives of New Pomerania (now New Britain), one of the Oceanica Islands, were cannibals and worshipped only Satan. But the Missionaries of the Sacred Heart ventured into this dark and dangerous region and after incredible hardship and many disappointments succeeded in firmly establishing themselves.

The last decade has brought many converts to the apostles and, encouraged by the good disposition shown among the women and young girls, Bishop Couppé has founded a native sisterhood.

At first it was hard to keep the postulants in the strict confinement of the cloister, and they often longed to run off into the jungles after the manner of their companions, but the wild birds were finally tamed to the cage and there is now in the mission of Vunapope, where the residence of the Bishop is located, a solidly formed community of nuns that bids fair to increase by leaps and bounds.

But the little sisterhood lacks many material things, and they should be encouraged in the supreme effort they are making by a few gifts from America. The smallest offering will be welcome, and those who are not able to bestow alms can say a few prayers for the success of these black nuns.

## THE ISLAND WORLD OF THE PACIFIC

Dom Maternus Spitz, O. S. B.

*Appropriately following Fr. Capper's specific article on the wild people found in New Guinea, is this general description of missionary endeavor in Oceanica. The coming of the first white adventurers to these islands was an evil from which the natives will probably never recover. It remains for the apostle to save as many souls as he can in this incredibly difficult mission field.*

**I**SLANDS stud the southern waters of the world in countless abundance; group after group spreads onward like the constellations of the firmament, varying in size from the vast mass of Australia, "the largest island and the smallest continent," and Borneo, to little pulos or atolls and low lagoon islands, rising but a few feet above the sea level.

A hundred years ago the Pacific was aside from the main currents of the world's life, today the development of the commerce of the Pacific is one of the subjects that engross

### The Attention of the Politician and Diplomat

the war lords and the merchantmen. For this large world of little islands has become a bone of contention between the United States of America

and the nations of Europe, between Australia and Japan.

The winning of that commerce is one of the world prizes, because there lie the undeveloped resources and unawakened forces of the future which have given and still give new significance to these islands as stepping-stones between the East and the West, and vice versa.

And when we look over the vast area, we can hardly realize the dimensions of that large island world. It stretches from east to west one hundred and twenty and from north to south eighty degrees, and covers a total area of twenty-seven million square miles, or about one and one-half times the size of the continent of Asia. Yet strictly speaking, this southern realm of waters and islands which has been named Oceania or Oceanica, stretching from the Philippines and Australia to one hundred and twenty degrees W. Lat., and from tropic to tropic, has only a land area of some 70,000 square miles, with 978,000 native inhabitants on some 3,000 islands—or if New Guinea with 310,000 square miles and some 900,000 inhabitants are included, a total of 380,000 square miles with 1,878,000 souls.

For convenience of reference,

Oceania has been divided into three groups:

Melanesia, containing: New Guinea, the Fiji and Solomon Islands, the New Hebrides, New Caledonia, and the Bismarck Archipelago.

Micronesia, embracing the Pelew, Caroline, Marianne, Gilbert, Marshall and Ellice Islands.

Polynesia: with the Tonga, Hawaiian, Samoa, Marquesa, Paumotu, Tahiti, Wallis and Cook Islands.

These Oceanic islands are either coral atolls, *i. e.*, they have been built up by the slow work of the coral polyp, or volcanic, *i. e.*, the result of upheaval during volcanic eruptions. Some of them are styled "deserts of the Pacific," because they are uninhabited and uninhabitable owing to

### Frequent Droughts and Scanty Vegetation

whilst the great majority, however, are of entrancing beauty and fertility, "folded in robes of the richest green, with stately trees and luxuriant vines, glistening white beach, and tranquil lagoon."

They are inhabited by the *Papuans* and *Kanakas*, and a host of other tribes who vary in color from light olive to a dark velvety or chocolate brown or black. Some are tall, straight-limbed, and well developed, with black straight or beautifully wavy hair, or short, stocky, with frizzy hair and broad, flat noses; some are physically and mentally well developed, others are still on the lowest level of humanity and tattooed with all kinds of tribal insignias. Here we find a very babel of tongues and dialects, either soft, melodious and musical, or quite the opposite.

Unvisited and unmolested by the great world outside for centuries by either explorer or merchant, adventurer or globetrotter, these children of nature lived on their isolated island homes enjoying a free life in the forest either perched high in the trees or under their thatched roofs supported by posts, or in their picturesque war



Making "kava" in the Fiji Islands.

canoes; a life indeed of their own social and political organization, often hideous cruelty in countless feudal and tribal wars or frightful cannibalism, till either scarcity of food, the longing for adventure and warfare, storm or shipwreck drove them across the mighty waters and thus turned them into fearless seamen and pirates.

True, on most of the islands nature has been lavish to them and no arduous toil was needed to get food. For oranges, pine and custard apples, taro and yam, bread fruit and arrow root are in abundance—whilst the sea supplies the necessary condiment in fish. The most important item, however, is the cocoanut palm, which is called "the king of the trees of the Pacific islands."

#### **Its Juice Supplies the Native With Cool Drink**

the nut gives him oil and food, the leaves supply him with material for the carpets and walls of his house, the midrib gives him his thread, the leaves again his thatch, baskets, hats, fans and clothing, and food to fatten his cattle and pigs.

Another of the most useful trees of the South Sea islands is the lemon hibiscus, whose leaves can be used as plates, whilst its tough stem supplies material for stern and keels of boats, paddles for canoes, rafters for houses,

and furnishes nearly all the firewood on the islands. The inner bark furnishes string and rope, and the dried flowers a valuable medicine, and "shoe black." A real paradise on earth to live in.

The religion of the natives as far as they are not Christianized is a compound of superstition and fear, with a hundred of gods and demigods to worship, with thousands of demons to propitiate, and millions of spirits of deceased friends and ancestors to ask for help in battle and witchcraft, and with innumerable ceremonies of tabu to be observed.

True, domestic feuds and civil wars, cruel customs and cannibalism, head and scalp hunting, have decimated the native population in years gone by, and still more so the contact with commercial civilization, divorced from all religion and morality, which not only deprived them of land and liberty, their primitive laws and customs, but also brought them the White Man's diseases, his curses of firearms and intoxicants, slavery and contract labor in distant lands, whereby the natives were decimated by cruel exploitation and starvation, or exterminated by excessive cruelty and murder.

We can get an adequate idea of this decrease in the native population in the South Sea islands when we remember that the population in the Sand-

wich islands has dwindled from 142,000 in 1823 to 30,000 in 1910, from 17,000 in 1804 to 4,300 in 1900 in the Marquesas, and in the whole of Polynesia from 900,000 in 1810 to 150,000 in 1910.

In the days of medieval discoveries, Spanish and Portuguese admirals directed their course to the South Sea islands, such as Balbao, Magellan, de Saavedra, Mendana and de Omiros, etc., who discovered Guam and Tuamotu, the Carolines and Marshall islands (1529), the Pelew group (1542), the Ellice and Solomon islands (1567), the Marquesas and the New Hebrides (1595-1605).

The Spanish and Portuguese discoverers were followed by Dutch and French, English, German, and Russian explorers, such as Roggeveen and Tasman, de la Perouse, d'Urville and Bougainville,

#### **Cook and Alexander von Humboldt**

Krusenstern and others, who added to the discoveries those of Fiji and Samoa, Gilbert and Tahiti, the Solomon and the Sandwich islands.

Discoverers were followed by explorers and whalers, sealers and traders, adventurers and settlers, largely men of bad character, deserting sailors and escaped convicts, who made a living by disreputable means and attempted to keep a monopoly of the island on which they settled, and thus became notorious under the name of beachcombers.

But there have been other men who have either preceded or followed discoverers and explorers, merchantmen and men of war, first to visit and then to settle among the islanders, "not for what they could get out of them, but for what they could give them," who made the most costly and statesman-like reparation for the ills inflicted on them by unworthy representatives of their race and their still un-Christianized governments. These were the missionaries, who went among them, lived, worked and died for them in order to give them a truly Christian civilization, to protect them against imposition and fraud, to nurse the sick, to teach them the new arts of practical life, to build schools and orphanages, hospitals and churches, to assist them in life and death, and in many cases



*Representative Catholics of the Gilbert Islands.*

to stand at the bedside of the last survivors of once a powerful tribe which had been decimated or annihilated by the curses of a so-called modern culture.

How far the Spanish and Portuguese have extended the kingdom of God in the Pacific has not yet been discovered or described, and with the exception of the Ladrone or Marianne and the Caroline islands, very little is known. But that Catholic missionaries had set foot on some of the islands is certain, although it was only occasionally and at intervals. Padre Piffetta accompanied Magellan and visited the Marianne islands in 1521; the chaplain of the *San Teronimo* landed on one of the Marquesas in July, 1595. Don Diego di San Vittore, S.J., with four priests of the Society of Jesus, settled on Guam in 1668, and from that time to the suppression of the Society, both Spanish and German members carried on the work of the apostolate and numbered eight martyr priests.

In 1786 the island group entrusted to the Augustinians, and in 1899 to the Capuchins. The Jesuits, after many a fruitless attempt between 1700-31, also inaugurated the missions in the Carolinas, "the island Venice of the South Seas," in 1731, but had to abandon the work after the loss of four missionaries by martyrdom and in consequence of the fierce character of the natives.

Two Spanish priests visited Tahiti in 1774 and Abbé de Quelen converted a few pagans on the Sandwich islands in 1819. Owing to the decline of the Spanish and Portuguese supremacy, the early discoveries of the Pacific islands were of but little result to the Catholic Church. "Though their discovery is due to the Latin race, the utilization of that discovery is more or less the work of the Anglo-Saxon." In consequence of the

#### Political and Religious Upheaval in Europe

at the close of the eighteenth and in the beginning of the nineteenth centuries, the suppression of the Religious Orders, the scarcity of missionary vocations, and the pecuniary support, the Catholic missions were to a

large extent neglected on the islands of the Pacific as elsewhere.

Bearing these facts in mind, it is historically incorrect to say that the Protestant "*London Missionary Society*" was the first "to take the knowledge of Christ to the Pacific Ocean, when on August 10, 1796, the good ship *Duff* set sail with the heroic band of thirty missionaries on board, and after seven weary months took possession of Tahiti." It is true the mis-



*Youth of Papua, where flowers are worn by men and women.*

sionary spirit which had hitherto been dormant in Protestantism, "as missions to the heathens were not part and parcel of the Reformation," was awakened by the fascinating reports of Captain Cook, and the South Sea islands became the "enchanted islands" for their missionary enterprise.

Tahiti became the seed plot from which other islands were to be evangelized. The *London Missionary Society* extended their work over Polynesia and New Guinea, and in course of time there followed the *Church Missionary Society*, the *Wesleyans*, the *American Board of Missions*, *Scottish and Canadian Presbyterians*, and *Anglicans*. According to statistics, the combined Protestant missions in the Pacific Ocean (Polynesia, Mela-

nesia and Micronesia) number about 265,000 souls.

When after the political upheaval in Europe peace and order had once more been restored and in consequence thereof the Church had also regained free scope of life and development, the Religious Orders were also restored and were given new life. The old Orders and Congregations, as well as new Missionary Societies, resumed the work of the Apostolate in the island world of the Pacific, not, however, without difficulties and persecutions; for they were considered as "lawless intruders and blood-thirsty men, who had come to kill the natives."

In July, 1827, Fr. Alexis Bachelot, accompanied by two priests and three brothers, all of the Congregation of the Sacred Heart or Picpus Society, landed at Honolulu (Sandwich islands), but were soon after deported to California. They returned, and after a few years of persecution the Catholic religion was declared free. In 1830 the islands were placed under the ecclesiastical jurisdiction of Fr. Solages, then Prefect Apostolic of Mauritius.

Three years later, however, Oceania was made an independent Vicariate, and in quick succession the Catholic Apostolate was extended to the various island groups and entrusted to the two pioneer Missionary Societies of the Pacific, viz., the *Missionaries of the Sacred Hearts* (Picpus) and to the *Society of Mary* (Marists). From 1830 to 1845 the Picpus Society sent her members to the Gambier islands (1834), the Marquesas (1838), and Tahiti (1841), whilst the Marists went to Wallis and Futuna, Tonga (1837), New Caledonia (1843), Fiji (1844), and Samoa (1845). Cardinal Capellari, first as Prefect of Propaganda, and later as Pope Gregory XVI., was intimately connected with and took

#### A Lively Interest in the Spread of the Gospel

in the Pacific, and divided the Vicariate of Oceania into the Eastern (1833-44), and Western (1833-48), and separated from the latter that of Central Oceania (1842).

These three Vicariates became, so to say, the roots of the now existing ec-



clesiastical jurisdiction in the Pacific. The divisions, however, demanded new helpers in the ever-increasing field and during the colonial period of Oceania (1882-1903), the *Capuchins*, the *Divine Word of Steyl*, and—last but not least—the *Congregation of the Sacred Heart of Issoudun*, were called in to share in the work of the Apostolate.

Where ninety years ago there were—with the exception of the Marianne islands—scarcely any Catholics, one priest, but no bishops, we find today fifteen Vicariates and four Prefectures Apostolic and two missions with over 400 priests (eight native), over 200 European and 30 native brothers, 420 European and 120 native Sisters, close to 213,000 Catholics scattered over 1,000 stations, with 990 churches and chapels, 700 elementary schools, with 30,000 pupils.

These dry figures tell in eloquent language the story of the heroic work which the Catholic Church and her missionaries have achieved in the

Pacific under trying circumstances of persecution and poverty, hunger and death, suffering and martyrdom. When we add both the Catholic and non-Catholic population, amounting together to 400,000 souls, and compare that with the total population—close to if not over two millions natives (apart from Europeans, Chinese, Japanese, etc.)—in the Pacific, we can realize the amount of work which is still to be done in the South Sea islands.

The Catholic population of over 150,000 natives and 60,000 non-natives is comparatively small. But the Apostolate in New Guinea, the Solomon, Marshall, and other groups, has but little advanced. Bearing in mind the social and moral, religious and political, ethnological and linguistic problems of the various and widely scattered groups, the natives with all their different customs and characters, the unhealthy climate in some parts, and the life of isolation, the hostile attitude of some of the Powers in force towards

or against every Christian enterprise, and the fierce opposition displayed against Catholic missionaries from 1830-1910 and after, one has to admit that the Church has made some progress—slow but sure.

Her bishops and missionaries have laid down their lives—(Epalle, Chaulnel, Rauscher, etc.)—the various Vicariates have been ruled by heroic bishops—(Bataillon, Pompallier, Rouchouze, Couppé)—and priests—(Damian, Bontemps, Castanie)—and hundreds of others.

The Catholic Church has become a Christianizing and civilizing factor in the Pacific, and as such she is now acknowledged by the respective governments in power or their representatives, by explorers and tourists, and by missionaries and lay people of other denominations, who cannot deny or explain away the heroic efforts of the true messengers of the Peace of Christ, who try to direct the feet of the Kanakas and Papuans into the way of peace.

### What Greater Good Than Helping the Missions.

The following anecdote, selected from the *Bombay Examiner*, and entitled "A Multimillionaire's Confession," makes interesting reading, and it naturally suggests that one way of doing good is to help the missions, now in the throes of famine and want.

"After an absence of more than thirty years, a New York multimillionaire made a flying visit to his native town on the occasion of its old-home-week celebration. Since he had become a mighty merchant prince his townsfolk had constantly quoted him as an example for imitation.

"At the banquet given him by his schoolmates and boyhood associates he was congratulated and belauded to the skies. When he arose to speak they listened with the closest attention, for they thought they might obtain a glimpse of the method which had enabled him to reach the high peaks of finance.

"'You tell me,' he began, 'that I am the most successful man that ever left the town, that I ought to be the happiest man in the known world. Well, to be honest with you, I am neither the one nor the other. I am far less successful and happy than the poorest among you. When a man deliberately puts his whole life into a business, into anything, and gets nothing out of it but cash, cold cash, as they call it, he is not getting the full value of his investment.

"'Ever heard the story of the Quaker's Horse? No! Well, I will tell it to you, for it explains my position exactly.

"'A certain Quaker brought a rather fine-looking horse to the fair for sale. A farmer took a fancy to the animal, it being the kind he needed, but suspecting that something was amiss else the owner would not be so eager to dispose of him. Knowing that Quakers had the reputation for truthfulness, he asked: 'Hasn't the horse some faults?'

"'Two,' replied the Quaker.

"'What are they?'

"'I'll tell thee one of the faults before thee buy him; the other when I get the money.'

"'Very well,' assented the farmer; 'it is a bargain. What is his first fault?'

"'He is very, very hard to catch.'

"'Oh, that's nothing,' laughed the farmer, 'I can remedy that.'

"'What is the second fault?' he asked, as he paid over the purchase money.

"'The Quaker carefully counted the money, then he leaned toward the farmer and said in a confidential tone: 'When caught he is no good.'

"'Now that is my identical case. I strove and strove for years and years to catch up with Wealth. In doing so I lost sight of everything else. It took me a provokingly long time pursuing and awaiting and waiting and pursuing before I succeeded, and at the end of my tether I find the Quaker's horse. Had I given but a few dollars to

charity in my struggling days, it would have saved my face today, for none will doubt my sincerity. It is a bad business for all concerned where one takes all in and gives nothing. The gist of my experience is, no man or woman can be really happy or successful unless by doing good to others.'

### Message From Bishop Pozzoni, Hongkong.

While Northern China is gripped by famine, Southern China is suffering from civil war. Bishop Pozzoni, M.F.M., of Hongkong, has issued this appeal, which he hopes will not be passed unheeded:

"The protracted political disturbances in South China have brought in their train much distress and misery among the natives in the prefectural districts of Wai-chow. Thousands have been rendered homeless. Scores of families are in a state of utter destitution. The first crop has been completely robbed and the second almost all destroyed by the soldiers.

"My mission priests have written to ask for immediate assistance. It is pressing if lives are to be saved. I put forth this urgent appeal in the hope that the generous-minded will help to feed the hungry and provide shelter and clothing for the homeless. Shall I appeal in vain? I confidently trust I should not."

## A COPPER JUBILEE

Rev. M. Nijsters, M. S. H.

*The foreword is by Rev. J. A. Zandvliet, the new Superior of the Sacred Heart missionaries in the Philippines.*

*"The article below about our work in the province of Surigao was written on the steamer that carried the writer homeward for a few months of vacation. When writing it, he little thought that he probably never will see again his beloved Surigao mission, as he was appointed a few weeks after his arrival in the motherland Superior Provincial of the Dutch Province of the Sacred Heart missionaries. For nine years Rev. Fr. Nijsters was Superior of the Surigao missionaries. He bore the burden of the difficulties that are inherent to any new work. No doubt, among the various missions, reserved for our Dutch Fathers, the Surigao mission will remain his predilection.*

*"The second Superior, who went to Rome during the month of May, 1920, as representative of the Dutch Province in the General Chapter of the Congregation, was elevated while in the Eternal City to episcopal dignity as first Vicar Apostolic of Dutch New Guinea, and is at the moment Right Rev. J. Acrts.*

*"Their successor trusts that the grace of the Sacred Heart and the protection of Our Lady of the Sacred Heart, will give to our work all the internal requirements for a continuous ascendant motion, and will continue to inspire American charity to come to our aid in this extension of the Kingdom of Christ and the sanctification and salvation of numerous souls."*

THOUGH it may be not the custom in the United States to commemorate anniversaries at twelve and a half years, I forward to CATHOLIC MISSIONS the enclosed article. In Holland this anniversary is celebrated as a jubilee of the inferior kind, as much as "simplex" if we should compare a silver jubilee to "duplex."

It is called a "copper" jubilee. This may be a proof of the antiquity of the custom, as in the time we are now living, I suppose they should have

### Chosen a Cheaper Metal

copper being too expensive for the moment. Anyhow, the article gives some general view, with special observations, about our work in this province.

Our Society refers its foundation to the Immaculate Conception, as it was

formally begun on the very day of the proclamation of this dogma by Pope Pius IX. In the same way we began our work under the auspices of the Immaculate Mother, as it was on December 8, 1908, that we stepped ashore in Cebu, the residency of our Bishop, the late Mgr. Hendrick, and with the good wishes and blessings of our Prelate received our first spiritual powers in the diocese, our letters of jurisdiction.

For a general view of the half quarters of a century we have labored in this portion of the Lord's vineyard, it is useless to deny that we went through a stage of "fumbling." We were Dutchmen, our

### Predecessors Were Spanish

and there you have the difference between the North and the South; we were to work among Filipinos, an eastern people, so different in character from the western. Americans, who have such a struggle to Americanize the European immigrants, will easily understand that we did not know from the very first moment how to adapt ourselves to our new surroundings.

Another class of difficulties arose from the material situation, which was as desolate as the spiritual one. The revolution of 1898, the schism of Aglipay, which attacked our province about 1903, and the lack of priests who could attend to the conservation of churches and rectories, had done much havoc in material as well as spiritual respect. In this situation we had nearly no financial resources, except the scanty income of our poor parishes.

At our arrival the province of Surigao, ten years had passed since the revolution. For some time there had been no priests at all, and when they came back, their number had exceedingly decreased.

A more harmful revolution had taken place in the minds of the people. The craving for independence had spread from the political into the religious spheres. The Filipino Independent Church was founded, with at



*Easter will be properly celebrated in this new church in Surigao.*

its head a renegade native priest, Gregoria Aglipay, who took the title of Highest Bishop, *Obispo Maximo*. Into the province of Surigao it penetrated, and, for lack of resident priests, into the islands of Dinagat and Siargao, and the towns of Placer and Bacuag. But in Gigaquit the torrent was stemmed, and further southward it did not largely reach the masses of the people.

When our predecessors had left, the average Catholics had some difficulty in adapting themselves to the methods of the new priests. The diffidence was encouraged by our enemies, who said, we came only for a few years to fill our pockets and then abandon them.

#### **Our Enemies Feared Our Persevering Endeavors**

For instance, in Surigao, I saw my predecessor begin giving catechism on Sundays of Lent. The first Sunday about ten children attended, the second a pair, and then it was abandoned. In October, 1909, I began a daily catechism. For three months I had no more than three faithful girls attending. Seeing my perseverance, some more parents sent their children, and the catechism class was firmly established. In the other parishes the prospect was far brighter than in Surigao.

Children like singing. With the catechism singing classes were organized, and in many parishes—we may say it with security—out of these classes rose gradually and imperceptibly the Catholic school. *The school!* That has been the center of all our struggles in the province of Surigao. Because we could not agree with the system of the undenominational school, we were painted as enemies of instruction, as adversaries of civilization: the old accusation.

Anyone who has had experience of new enterprises will understand what difficulties we had in founding our Catholic schools. The parents knew only government schools, which in Spanish times were naturally Catholic. In the neutrality of the American school they saw no harm: it was neutral, consequently not opposed to religion: it was free: why, then, spend any money for private schools? How often have these arguments been used against us! Could it be that the gov-

ernment should give anything that was not quite right! For the rest the government schools were well equipped, meanwhile the Catholic school had a heavy struggle to provide for all its requisites. Was it not a foolish undertaking to compete with the public school? The result today?

The parishes which applied for governmental recognition have their schools recognized. The parents now appreciate Catholic education, and begin to see the usefulness of religious schools. New school houses have arisen. The first was built at Tago, with the aid of a fervent American Catholic. After a novena to the "Little Flower of Jesus," the parish priest received from this benefactor the whole amount needed to pay the heavy debts he had contracted in building the school.

Since then the heavenly protectress and her earthly cashier have shown that what they had begun remains in their care. Bacuag has now a fine school, and has no longer to envy the public school. Here it is noteworthy that it was constructed by the people. Cantilan, the biggest and probably the best parish, which can boast of having the oldest Catholic school, finished last year the finest school house we have in the province.

Spiritual welfare cannot always be measured by material progress, but in our case the comparison seems acceptable: churches, presbyteries and schools in good condition give an idea of the condition of the souls of the district. In this respect the progress in the province of Surigao, during this half quarter of a century is most consoling. When we came here, there were good *conventos* in a few of the principal parishes, but how are they metamorphosed! The lower parts, once a depository for rubbish, are cleaned up and reshaped into fine rooms, adapted either for school or for other purposes. In twelve places new conventos have been constructed, for not only had we to continue the four parishes held before, but the six abandoned ones were occupied, and in 1914-15

#### **Nine New Parishes Were Created**

out of the eleven minor stations, which had received a resident priest. We

had therefore to provide an abode, not only for eight priests as our predecessors had, but for thirty-four missionaries, besides fourteen lay brothers.

Large amounts of money and work have been spent in church-building, and repairs, absolutely needed, lest some misfortune might happen to the churchgoers, in this country of earthquakes. Bacuag, Tandag, Tago, Bislig, Lianga, Marihatag, were of this kind, and Taganaan ought to be renewed as well. At the sight of the old church of Bislig, a good American Catholic was so deeply moved that he sent at once \$1,000—to build a new one.

I remember also the desolate state of the church of Lianga, when in 1913 our Right Reverend Prelate, now Archbishop of Manila, made his first pastoral visit. When he came back in 1916, on our trip from one station to another, he asked me with anxiety: "What about the church of Lianga?"

"Your Lordship will see with your own eyes," I answered with an accent of confidence.

"Very well." And he spoke of something else. I see still His Lordship struck with astonishment, when later on he saw this house of God: no longer with loose boards on the floor,

#### **No More With Wretched Roof**

no more walls full of holes, but remodeled and fit to withstand wind and weather. A Father, with the help of a lay brother, had done this with his own hands.

If I did not fear of wearying the benevolent reader, I could mention the metamorphosis of the church of Bacuag, which aside from being a simple barn, has become one of the finest churches of the province; the nearly entirely new church of Tandag; the new churches of Tago, Caguit, Marihatag, Tigao, Madrid, and the repairs or improvements of all the churches in the province.

But I prefer to place here an observation, which I think will fill with joy and pride our American benefactors. Little Holland and Belgium sent their sons to take care of the province of Surigao; they outfitted them for the voyage, neither did they abandon them in their endeavors. But the progress in the province of Surigao came only simultaneously with our acquaintance

with the Propagation of the Faith in the United States. A timid appeal was first made to Boston by one Father. It did not pass unheeded. Encouraged by this first success, notice was given to the confrères. New letters went to Boston again, to New York, Philadelphia, Chicago, and the generosity of the benefactors increased with the success of the work and the gratitude of the missionaries.

So the truth forces us to the agree-

able confession, that the development, the success of all our works in the Province of Surigao, is owed to God and the charity of the American Catholics.

Although we can boast of various achievements in this first half quarter of a century, it is needless to deny that very little relatively has been done: what kind of work, spiritual or material, has attained the relative perfection, we can aim at? Not one. Need-

less also to deny that other foundations are wanting: a community of Sisters, colleges for boys and girls, who have no choice, for secondary instruction, than to go to Manila, Cebu, or to the public schools.

But Our Master has shown that He blesses our work. So we will go on, with confidence in the Sacred Heart, and in the help of our Heavenly Mother, with confidence, too, in the generosity of American Catholics.

### If You Can't Buy A Rafter, Buy A Beam.

There are a round million of pagans in the mission of Atur, Salem District, India, and Fr. Ligeon, P.F.M., believes that some of the Catechist Sisters of Mary, with a dispensary and convent would help to save a countless number of bodies and souls. Of course he hasn't any funds to build the necessary houses, and is going to beg for some.

To show just what money will do in his part of the world, he has compiled a list of items which will no doubt appeal to many persons in the building line. No mason in these parts will work a month for ten dollars, but luckily they do in India.

The list:

"For one dollar I could get a small beam; for five dollars I could get one window; for ten dollars I could get one door; for ten dollars I could pay a mason during a month; for twenty dollars I could get 10,000 bricks; for twenty-five dollars I could get 1,000 tiles; for thirty dollars I could get one rafter."

Fr. Ligeon adds:

"God grant those who read this may come to the rescue of the poor missionary of Atur."

### Ransom a Slave at Twenty Dollars.

Remember that Africa has pressing claims. Here is some useful information regarding alms for the White Fathers' missions in Africa:

An alms of four hundred and fifty dollars constitute a purse at perpetuity, for the education of a Black Seminarist.

An alms of twenty dollars buys a child, victim of slavery—or delivered

as a slave by his relatives; or a young girl sold, affianced for money, by her father and mother, etc.

An alms of twenty dollars procures to a Black Seminarist his board for a year in a native seminary.

An alms of twenty dollars gives the maintenance for a year to a little Black Sister.

An alms of fifteen dollars gives the maintenance to a catechist for a year.

An alms of ten dollars gives the maintenance of a catechist woman for a year.

An alms of five dollars permits the missionaries to keep a catechumen at the mission during the six last months preparatory to his baptism.

An alms of three dollars helps to prepare a child to his First Communion.

All alms, however, small, are received by the missionaries with gratitude.

### Time to Arrise from Their Slumbers.

Although the period of "easy come" money has passed in the United States, there are still thousands and thousands of people with a superabundance, and it is these who should come forward now, and relieve the generous person of small means who have so long supported the missions. There are many wealthy Catholics who have never yet given one dollar to the priest laboring in foreign lands; indeed they seem specially callous to this sort of call, and it is doubtful if they ever read any of the publications in which appeals are printed. Something should be done to rouse the rich from their slumbers and make them take heed of

the wants of the Church outside their own city or town.

The diocese of Bishop Faisandier, S.J., Trichinopoli, India, is suffering for the want of some small chapels where the newly converted pagans can meet to receive the Sacraments. If not held together these people are apt to lapse into their old customs, nor can they be greatly blamed.

Bishop Aerts, M.S.C., formerly of the Philippines and now appointed to Dutch New Guinea, Oceanica, needs a motor boat, as the old sail boat in use is no longer serviceable. The motor is not for comfort or luxury, but to increase the Bishop's usefulness to the poor Blacks.

And all the Bishops unite in saying: "We have many vocations among our converts and only need the money to educate the young men. With help, we could build up a strong native clergy in the next few years."

The sum of one thousand dollars would go a long way toward securing these things for the long suffering shepherds in the mission world.

### Don't Forget India.

If a few offerings were sent to Fr. Ligeon, P.F.M., Atur, Salem District, India, for the purpose of helping on his hospital and dispensary, they would make him a very happy missionary. Think what it is to have all the ills that flesh is heir to without the aid of a physician or the relief of medicines. The poor natives suffer intensely unless the mission can relieve them by means of a little hospital and such medical knowledge as the priests and Sisters possess, which is often considerable.

## MISSIONARIES DESCRIBE EARTHQUAKE IN KANSU DISTRICT

*Terrible indeed were the series of earthquake shocks that brought death and ruin to many towns and villages of Kansu last December. One of the missionaries exclaims: "If such a calamity had occurred in Europe, relief committees would immediately be formed, charitable societies would be organized, etc., but here we are far away, the world does not worry about our poor unfortunates...they are only Chinese!..."*

*"They are nevertheless men, they have wives and children, they also love life, and they can also suffer.*

*"We will do all we can to help: we have full confidence in Holy Providence; all our griefs have been allowed by the good Lord, it is He also Who will come to our aid now!"*

*Since receiving this article the daily papers have chronicled another earthquake in the same region. Poor China!*

Kingyangfu, December 21, 1920.

**T**HE first shock occurred on December 16th about 7:25 in the evening. I was at the table, quietly finishing my supper. All at once the house started to tremble. Frightened, I went out to see what was happening.

### The Ground Seemed Like an Elastic Mass

a wave a couple of feet high was rising, coming from the northeast and going towards the southwest; the air was filled with a strange noise; one had to scream as loud as possible to be heard a few steps away.

This first shock lasted four to five minutes; the force of the shock remaining the same it seemed to me during all this time.

About 8:10 o'clock there was a second shock which lasted several seconds; at 9:10 another short one; slight tremblings were felt several times during the night and also the next day. According to the reports of our people and fugitives, about five hundred men were buried alive in the "miao"—caves dug in the sides of the mountains, and which served as their dwellings.

On December 18th there were five slight shocks during the day.

On the 19th, people coming from Kintzeu told me that where they came from the earthquake had been very violent; the swaying was so great that it had been almost impossible to stand upright. There are over two hundred dead in this locality.

On the 20th of December there were four shocks during the day.

I understand that south of Kingyangfu there was also great disaster. The village of Si-tch'a-tcheng, about eighty li south, must have completely crumbled, and the number of victims will be several hundred.

On December 21st there was another rather severe shock which lasted several seconds. I learn with regret that

### Twenty Christians From My Mission Perished

My residence is situated at Sancheulipou, north of Kingyangfu, and had been completely rebuilt less than three years ago. Now the walls are cracked and in some parts have fallen.

If there are any further shocks, I am afraid it will collapse.

Summing up the information I have received, I can state that the victims number over a thousand. Whole families have disappeared. In all the surrounding villages, houses are in ruins, or read to fall.

Finally this terrible disaster has taken

place in mid-winter at a temperature of at least twenty-five degrees. Where will lodgings for all these poor unfortunates be found? Where will the resources, urgently necessary to relieve the pressing needs of so many poor and to rebuild the ruins, come from?

May the good Lord protect us and find us generous benefactors; with their help we will exert ourselves to fulfill in the proper manner our part as missionaries, to be the perpetual refuge of all those in misery, and once again we will recommence our work.

REV. EDOUARD GEISLER.

The following are extracts of letters from Belgian missionaries:

From Rev. Fr. Jamart:

Kingchow, December 20th.

I returned home last night, having been to administer the Last Sacraments to a Christian, a victim of the earthquake. I can now give you fuller details of the disaster of which I informed you on December 17th.

On December 16th at 7:30 P. M. I was in my room when everything started to tremble. I rushed into the open and called to my people to quickly leave the houses. These houses were shaken and made a noise

### Similar to a Very Loud Peal of Thunder

Standing outside, I was swayed in the same manner as a ship pitches on high seas. This lasted a minute or more.



Destroyed by the earthquake of December.



A wall behind me fell, and owing to the great noise I did not hear it.

A quarter of an hour later, another more feeble shock was felt. At exactly 8 o'clock a great shock, but shorter. During the night altogether about twenty shocks, some greater, some slighter. Several walls of the church fell or cracked and a large part must be pulled down and rebuilt.

On the 17th, continual slight shocks were felt during the day. At 5:45 a shock lasted several seconds; about 8 o'clock another. Yesterday towards midnight we had another rather severe one.

The districts which have suffered are: Kingchow, Ngan-how-iao, Chung-sin, Pingliangfu, Chenyuan, Kuyuan, Changwuhsien (Shensi), and as far as Kingyangfu, from where I have not received any news.

The houses in the valley or in the center of the plain suffered less. On the borders of the plateau and the mountain sides the effect was felt more. Many houses and the pagodas have fallen; caves have collapsed, on the mountains, landslides carrying away caves and inhabitants—victims everywhere. The Chinese speak of "wan" (six thousand), I cannot say how many, but there are certainly several hundreds—whole families have disappeared.

Among the Christians, there were but few victims, but several are without shelter, and have nothing to eat. The dead have been buried.

No one remembers such a disaster—Koang-sin, fifth year, was nothing as compared with this earthquake. One dares not sleep, but overcome by fatigue, however, one falls asleep, for many sleepless nights have been passed. These three terrible days will never be forgotten!

On the 17th, about 10 P. M., a formidable wind arose which blew the

whole of the 18th. The cold was terrible.

The lower part of the town of Kingchow suffered less. The elevated districts, where there are caves, suffered more, and there were numerous victims.

Roads in many places have disappeared, others are full of débris.

The number of destroyed pagodas is remarkable, I think, because these were mostly built on prominent points.

On the border of the plateau, so people say, houses were seen to rise and fall. Trees bent down to the ground and rose again.

The frightened animals ran away, horses and mules broke their halters and fled, fear-stricken birds flew everywhere.

The earthquake seems to me to be traveling from northwest to southeast, for I noticed that

#### The Wall Behind My Room

had commenced trembling, then the one in front; out of doors I felt the same movement.

Is it over? Let us hope that the good Lord will preserve us from further misfortune. Whether it is imagination or a reality, one seems to be on a hollow space which sways from time to time.

From Rev. Fr. Jamart:

Kingchow, December 30th.

Until today there have been more or less severe shocks. On the 25th of December at 6:45 in the evening a severe shock lasted about two minutes; on the 28th, about 10:30, there was a rather severe one of about fifteen seconds. Night before last again, about five minutes: a slight cracking of buildings.

On the other side of Koanchan it seems to have been more terrible than on this side. The cart road cannot be

used between Hweining and Antingkan. Telegraphic communication has been cut off. At Kuyuan, we hear, a lake of blackish water has formed.

Thousands of dead are reported from Tsinchow; seven out of every ten houses have fallen, and whole villages have disappeared.

Our residences there have sustained great damage, but there were not many victims.

From Rev. Fr. Popelier:

Tsinchow, December 23d.

The shocks still continue, usually three or four during the day and two or three a night. The longest lasted for a minute and a half. Every day houses fall. In the town alone there are over four hundred dead; in the sub-prefecture of Tsinchow there are from five thousand to six thousand. Of a village an hour's distance away, nothing but ruins remain.

All our houses here have suffered much; our residence of Fukiang has suffered even more than the one here. The buildings of Kanchu

#### Must Be Completely Rebuilt

The church, however, is still in good condition, also the missionary's room. At Ysing-shui and Sanyangchoan terrible damage was done to our houses.

I shall never forget the night of the sixteenth of December. One would have thought that the earth was going to open and swallow everything; and then our big clock started striking, moved by invisible hands....it was gruesome!

I think there must have been some volcanic eruptions in this region, otherwise I cannot imagine how these earthquakes could last for so many days.

The majority of our Christians are without houses. The town is in ruins, even the city walls are cracked. Black misery pervades everywhere!

#### Interesting Message from South India.

Fr. Anthony, O.F.M., Superior of the Franciscans working in Bellary, sends a New Year greeting, a bit of news and a request all in a few lines:

"I respectfully beg to offer our best wishes for a bright, happy New Year filled

with rich blessings for the helpers of the foreign missions from our dear Infant Lord.

"India is now at the parting of ways: a new constitution is about to come into force, and under this régime non-Christian Indians will almost immediately acquire a far greater share in the administration and management of the public affairs of the country than they ever had before. There is no knowing how the new order of things

is going to affect the missions; but God is with us.

"May I take the liberty of asking for a New Year present? One of our Brothers knows carpentry, and we shall be most grateful if we can find some good people who will be able to send some new or old tools and appliances needed for a small carpenter's shop; they may be sent through the agency of Thomas Cook & Son, New York City."

## SPAIN'S NEW FOREIGN MISSION SEMINARY

Rev. M. de S. Caralt

*This is a letter sent by Fr. Caralt, the founder of the Foreign Mission Seminary in Spain to Fr. Fraser, the founder and Superior of China Mission College in Almonte, Ontario, Canada. Below appears a picture of the beautiful portal of the cathedral in Burgos where the ceremony of foundation took place.*

ON November 22d His Grace, the Archbishop of Burgos, invited Bishop Ibanez and myself to his office, together with a Jesuit Father, Director of *The Century of the Missions*, which with our Spanish edition of *China*, has done much to further the project of a Spanish Seminary for China.

After settling a number of questions, His Grace, as though inspired by the Holy Ghost, declared: "That is sufficient consideration. The foundation of a Spanish Seminary for Foreign Missions, as His Holiness the Pope requested of me, is now an accomplished fact, and we will begin our work in China. It is not I, it is God Who brought you here." Then with great joy depicted on his countenance, he added: "It only remains to give thanks to God," and we chanted the "*Te Deum*," "*Magnificat*," and other prayers in thanksgiving.

Next morning His Grace told us he could not sleep all night thinking on

### The Great Work We Had in Hand

"We must do it in a manner worthy of Spain," he said. "We will inaugurate the work with a High Mass in our Cathedral on St. Francis Xavier's Day."

He then left for Madrid, and after three days sent us word that the King of Spain took the Seminary under his

patronage and that a Minister of State would represent the King at the festival of inauguration.



*Dignitaries leaving the cathedral at the close of the Solemn High Mass.*

On the eve of St. Francis' Day the station at Burgos was crowded with a great throng of people to welcome the exalted dignitaries; the Archbishop,

the Papal Delegate, the King's Minister of Grace and Justice, a Bishop of Tongking, and Bishop Ibanez of China.

A battalion of infantry with its band was on hand and played a Spanish march when the train approached—slowly, like an auto going through a dense crowd and dividing the people on either side of the track.

The royal march was played as the Bishops, Minister General and officers

### Stepped From the Cars

and proceeded to the autos that were waiting in readiness to convey them to the Archbishop's palace.

I need not describe the solemnity of the mass celebrated next day in the cathedral. The ceremonies of the Church and the liturgical chants seemed to me to have a new and special meaning through the assembly of such personages for the transcendental act of *inaugurating a Spanish Seminary for the Missions of China!*

Four priests have already volunteered to join me in the work, and a Bishop of China has offered us half his Vicariate. The new seminary will doubtless be independent, but until further arrangements, I wish to remain a member of China Mission College of Almonte, sent here by you with the express purpose of founding a Seminary for the Missions of China.

The inauguration may be regarded as a great triumph for the China Mission College of Almonte.

### Say a Prayer for the Somalis.

Those apostles who labor among Mohammedans are casting seed on stony ground, and they have need of great patience and devotion not to become disheartened. Among their number is Fr. Pascal de Luchon, O.M.Cap., whose mission is among the Somalis of Djibouti, in East Africa, and his latest letter is far from cheerful.

"Here in this part of Africa we have not the pleasure of compiling impressive statistics showing a number of flourishing foundations, seminaries filled with students, hospitals caring for hundreds of sick every year, schools, orphanages, etc. Islamism has flourished here for hundreds of years, and the souls of its children are hard to reach. In fact they present an almost invincible front against Christianity.

"It was in obedience to the will of the Holy Father that we came to Somaliland,

and if we have not yet reaped a goodly harvest, we have at least the joy of doing the Master's work and of being the representatives of the True Faith among this horde of Mussulmans. But we missionaries have need of prayers, for ourselves and for our Somalis. Powerful grace is required to melt their hearts and this grace can come only in response to the fervent petitions of the faithful. Pray also that our apostolic zeal may augment continually and that we may finally overcome the enemy, at present so powerful."



## A GLIMPSE OF CATHOLIC FOREIGN MISSIONS

EASTER, 1921

**I**NTEREST in the work of the apostolate is growing rapidly amongst us, and it will not be out of place to invite the friends of the missions to give a glance at their actual condition and to the most important happenings of last year. We regret not to be able to present a more attractive picture, but we cannot change facts, and may guarantee that they are as represented. Our knowledge of the missions is based not on the report of the public press, but on authentic letters of bishops, priests, brothers and nuns received at the offices of the Propagation of the Faith.

We limit our analysis to the foreign missions in pagan lands: Japan, China, Indo-China, India, Africa, Oceanica.

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### JAPAN

In Japan proper missionary work is practically at a standstill. The war, which has impoverished so many countries, has brought a period of unknown prosperity to the Japanese. And as an abundance of the goods of the world is not usually conducive to the acceptance of the teachings of the Gospel, still less to the practice of evangelical virtues, conversions are not numerous and our missionaries have a hard task to even hold their ground.

The main obstacle to a greater progress is lack of men and resources. This may be said of all missions, though some are affected more than others. Far from sharing in the general prosperity, the Japanese missionaries are victims of it. The cost of living has more than doubled, and their resources remained practically the same. To make matters worse, the high rate of exchange causes the help they receive from Europe to dwindle to very little. The northern part of the Empire has been especially affected, and there priests and nuns are reported as being on the verge of starvation, the consequence being that in many places catechists have been dismissed, schools closed, and church

properties sold to bridge over the wave of misery until better times.

\* \* \* \*

### KOREA

Korea, which is part of the Japanese Empire much against its will and certainly not for its greater spiritual good, is giving a more consoling report. The Faith is progressing despite occasional political disturbances, and will make greater advance in proportion to the means at its disposal. A new Vicariate has been erected in the north and entrusted to German Benedictines with Bishop Sauer as Vicar Apostolic. This, of course, means an increase of workers.

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In both Japan and Korea the preaching and practice of religion is still theoretically free. In fact, however, many obstacles are placed in the path of the missionary by the civil authorities. The school question is a burning one in the Japanese Empire, as it soon will be with us in the United States. Those in power have realized that the surest way to prevent the diffusion of the Gospel is by demoralizing the soul of the child and undermining the principles of his faith. The programs of studies are being *paganized* more and more; civic manuals are offered in place of the catechism, and the national religion—Shintoism—is slowly becoming obligatory in all schools and institutions dependent upon the Government, and for all public officials. This will soon make it impossible for Christians to enter the service of the State, or will place them in the position of the functionaries of the Roman Empire in the early ages of Christianity. History tells us how many of the latter paid with their lives for their attachment to the Faith and are now honored as martyrs. Will there be a bloody persecution in Japan? It is not probable; the Japanese Empire is not strong enough to indulge in measures

which might bring about a revolution. Nevertheless the national religion and the public school are two perplexing questions for missionaries in Japan.

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### CHINA

The year 1920 will remain an unfortunate one in the annals of the Chinese Republic and also in the history of our missions.

At the beginning of 1920 Bishop de Guébriant, Vicar Apostolic of Canton, made, by order of the Holy See, a general visitation of all the Vicariates and Prefectures in the country, fifty-one in number. He immediately reported the results of his visit to the Holy Father, and was highly complimented for the truly apostolic manner in which he had performed his difficult task. As a consequence, several changes were made in the ecclesiastical administration of China and some new Vicariates were created.

Mgr. de Guébriant is warmly advocating the education of a native clergy for China, and is helping the cause by forming regional seminaries in which the standard of studies will be higher, and which, moreover, will mean a lessening of expenditures, an important item nowadays in the missions. In the meantime, the training of native clergy and nuns is progressing favorably, thanks to the charity of American Catholics and the numerous foundations made for that purpose through The Society for the Propagation of the Faith.

✠

China continues to be the attractive mission field for Americans. The new Vicariate of Kan-Chow will be placed in charge of American Lazarists, and it is expected that a part of Kiang-si will be entrusted to the Catholic Foreign Mission Society of America. It is also rumored that American Passionists may soon go to China. The Chinese Mission Society of Ireland and Omaha has accepted a large mission in the Province of Hupeh, and

the first two Americans to be raised to the priesthood in China, members of the Society of the Divine Word, were ordained last October in South Shantung.

The eyes of old Europe are also turned toward China. On December 3d last, a seminary for the Chinese missions was established in Burgos (Spain). It is a branch of that of Almonte (Canada).



Unfortunate China has been devastated in 1920 by famine and war, and in certain parts the companion of those afflictions, pest, has also made its appearance.

The public press has apprized the world that over forty millions of Chinese are starving, and that probably one-half of that number will be the actual toll of last year's famine. The provinces most affected are Chili, Shensi, Shansi, Honan, and Shantung.

"We starve! There is no corn, no rice, no maize, no potatoes in the bins. How are we to live?"

Such is the cry that has come to us from hundreds of missionaries for the last six months. The poor people are giving up to despair. They come to the priests and nuns asking help, and there is no means to relieve them. Many pagans are murdering their wives and children to save them from the torture of slow starvation.

The Society for the Propagation of the Faith made repeated appeals for those unfortunates, and some answers were received, but the offerings are out of all proportion with the disaster.



While Northern China is gripped by famine, Southern China is suffering from civil war; the provinces most affected being those of Kwangtung and Kwangsi.

As usual, war has brought in its train much distress and misery. The Chinese armies are not always composed of well-disciplined soldiers; the Kwangsi army especially seemed to be made up of perfectly lawless brutes who indulged in every conceivable crime, their march being marked by murders, arsons, robberies, and violations of women without number. Christians as well as pagans have been at the mercy of that savage soldiery

for months. Both are turning to the missionaries for help, but in many places priests and Sisters have been robbed of everything. Churches, schools, and residences have been thoroughly looted if not burned.

This is the sort of thing which the poor people of China may expect without warning at almost any time. There are millions of good people eager to work and desirous to live in peace, but in many places they are governed by unscrupulous leaders who rob and terrorize so that initiative is stifled and progress is at a standstill.



Such are the circumstances under which our missionaries are pursuing their labors. They are not discouraged, and not unfrequently they find that Divine Providence will turn even a calamity to a good purpose and perhaps make it the turning point for new conversions. Many pagans, marveling at the real interest of the local missions in trying to console them and bring them some relief, have asked to be enrolled among the Christians; the once despised religion of the "foreign devils" proves itself to be superior to their hollow superstitions.

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#### INDO-CHINA

We group under this name Tonkin, Annam, Cochin-China, Cambodia, and Siam; some are independent States, others under a protectorate. Indo-China contains thirteen Vicariates and a Prefecture Apostolic, and it is unnecessary to mention that from every one of them The Society for the Propagation of the Faith is receiving appeals for assistance.

In no other part of the missionary world has the formation of a native clergy been more developed than in Indo-China. Of the 1,366 priests at work in those countries, 928 are natives, which means that in most of the Vicariates the natives greatly outnumber the European missionaries, for instance, in Central Tonkin, where there are 138 native priests against twenty-eight Spanish Dominican Fathers.

This native clergy is, of course, a great advantage for the work of the mission, but a heavy burden on its finances, because native priests have no part in the allocations made to missionaries. It is by income from foun-

dations, and especially with mass stipends from the United States, that the numerous native clergy of Indo-China is supported. Despite all difficulties, the Bishops are endeavoring to keep open their colleges and seminaries for the further increase of their clergy. In certain sections the missionaries and the native priests are depriving themselves of necessities to help along this deserving work, and the Propagation of the Faith supports fifty-one students in the seminaries of Indo-China.

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#### INDIA

China is not the only country in the throes of famine. A close second in point of misery is India, though famine is almost a chronic condition with Hindus of the poorer class or the low castes. Numerous missionaries have written that, owing to the failure of crops, famine is once more prevailing in their district; the flocks of the natives are being scattered, while the poor men are wandering about looking for work and something to eat. Such has been the case in the districts of Poona, Pondicherry, and Kumbakonam.



As in many other parts of the world, the political condition of India is also unsettled. The country is now at the parting of the ways; a new constitution is about to come into force, and under this régime non-Christian Indians will almost immediately acquire a far greater share in the administration and management of public affairs than they ever had before. There is no knowing how the new order of things is going to affect the missions.

Here is the opinion of a Bishop: "We have several times discussed the chances of the Catholic Church under Indian Home Rule, whatever be its form, and come to the conclusion that wherever the Church has become Indian and sunk into the hearts of the Indian people, as in South India and some parts of the North, She has little or nothing to fear." Another Bishop confirmed this view, and declared that he had no misgivings on the subject as long as the missionaries identified themselves with the Indian people, becoming Indians of the Indians wherever their work lies among them.

In the same line of ideas, the Bishops of India are making all efforts to increase the number of native priests, and meet with success, especially in Mangalore, Mysore, Madura, etc.; a new seminary was opened at Ajmere by the Capuchins. This does not prevent the chiefs of missions from looking anxiously for new helpers from the outside. A band of American Jesuits left last December for the newly created diocese of Patna entrusted to their care, while American priests and brothers of the Holy Cross recently went to Dacca to reinforce the members of their Congregation who have been at work there for nearly seventy years. They have also opened a seminary at Detroit to train priests for that mission.



The great event of the year for the Indian Church was the Marian Congress, which took place at Madras last January. Altogether thirty-two dioceses were represented by twenty-four Archbishops, Bishops, and Vicars General; over 30,000 Catholics, coming from all parts of India, Burma, and Ceylon, took part; it lasted three days, was most successful, and will have lasting results.

On the whole, it may be said that, despite much poverty and many obstacles, India shows a marked increase in the number of those who desire baptism.

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#### AFRICA

A triumph for the African Church was the beatification of the twenty-two negro martyrs of Uganda, which took place on June 6th at Rome. On that day the Church gave a remarkable proof of what She has so often proclaimed: that all men are equal in Her sight; that all, whatever be their color and nationality, are called to participate in Her spiritual treasures and may share in the honors and veneration She bestows upon the true servants of God.

The burning of these young men, some of them mere boys, exemplified once more that the blood of martyrs is the seed of Christians. For while the tyrant who caused their death exclaimed: "I have finished with those who pray," we find that thirty-five years after their execution there are

200,000 Catholics in Uganda and 100,000 catechumens. Conversions are multiplying and, what is a sure sign of the vitality of the Church in any country, a large number of young men are studying for the priesthood. Uganda possesses already ten colored priests, three of whom were ordained on the very day of the Beatification, and there are over one hundred colored priests in Africa. We have no doubt that before ten years there will be five hundred, because the question of a native clergy has been taken up with vigor wherever possible in accordance with the instructions of the Holy Father.



Nevertheless, considering the immensity of the task, Africa needs many more workers from the outside. It is interesting to know that the American Church is beginning to send some apostles there. A few months ago two native born Americans, members of the Congregation of La Sallette, left for the great African island, Madagascar, and a number of American young ladies have entered the missionary congregation of the White Sisters, founded by Cardinal Lavigerie, exclusively for Africa.



The African Church sustained a heavy and painful loss when, nearly a year ago, Bishop Jalabert of Senegambia, with eighteen missionaries, perished in the disaster of the *S. S. Africa*, which was wrecked in the Bay of Biscay. With the exception of one nun, all were members of the Holy Ghost Order.

While a number of African missions are most promising, those that were affected by the war have not been able to repair its disastrous effects. The missions in what was formerly German East Africa—Togo, Cameroon, etc.—are in a deplorable condition; churches have been destroyed, and many promising missions which were utterly ruined will not be resumed for several years for lack of means and workers. All the repatriated missionaries have not been replaced, and the status of those who were allowed to remain is still unsettled.

Notwithstanding this, we may assert that, on the whole, the African mis-

sions are those giving the most consoling results at the present day. The attention of American Catholics has been so insistently called to the missions of the Far East, China in particular, that they have had no eyes for the Dark Continent, and yet it is there probably that the Church has made the greatest advance in the last century. In 1821 there were exactly eight Christian settlements on the continent, outside of Egypt, and a few on the surrounding islands. Today there are ninety-five Dioceses, Vicariates or Prefectures, with about 4,000 priests and nearly four millions of Catholics.

With Bishop Broderick of West Nigeria we invite Americans to "Give Africa a Thought."

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#### OCEANICA

Postal communications with our missionaries disseminated over the thousands of islands of Oceanica have become very slow and difficult, so much so that in some cases we have been obliged to use the radio to send them assistance. Consequently the news we have from these missions is rather scanty. Those we were able to hear from reported a continuance of the work as far as men and means allow it.

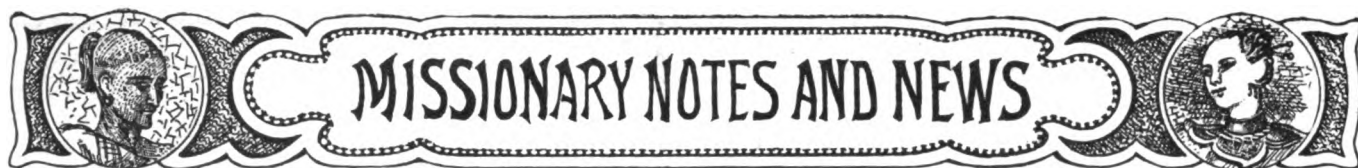
The victims of the cyclones and similar catastrophes which visit those islands at regular intervals were last year the New Hebrides and the Solomons; a number of churches, homes, and also the harvest, were swept away. Mgr. Dunn sent us also a cry of distress from North Borneo.

Over a year ago the first American to enter upon the apostolate in the difficult missions of Oceanica left for the Tonga Islands. Last year two other Americans went to the Fiji Islands. They all belong to the Society of Mary. To this Society, together with the Missionaries of the Sacred Heart (Issoudun), and the Congregation of the Sacred Hearts of Jesus and Mary (Picpus), is entrusted the evangelization of Oceanica.



The conclusion of this short outline of the conditions of the missions is obvious—the missions need you, American Catholics, and you need the missions.





## AMERICA

The growth of the Church in the United States is due, principally, to missionary labors. We are now enjoying their fruits, and we are deeply concerned that the harvest should increase.

And that it is increasing in an amazing manner is shown by recent statistics. A century ago there was only one bishop in the great republic, fifty priests and 40,000 Catholics.

Now there are three cardinals, thirteen archbishops, eight bishops, over 15,000 priests and more than 23,000,000 Catholics, including all places under the American flag.

It is believed that from thirty to fifty thousand persons are converted every year. These glorious figures should remind us that we owe a duty to the missions in other countries. Freely we have received; let us freely give in return.

For several years British Honduras, as a missionary field, has been under the jurisdiction of the Jesuits of Missouri, whose headquarters are St. Louis University. Twenty priests from this University are stationed in various parts of Honduras, while six scholastics and four lay brothers from the University conduct St. John's College at Belize, which was organized as a first step toward higher Catholic education in that section.

Under the guidance of the Jesuits, St. John's College has become an important educational factor in Central America. Many of the students of St. John's afterwards come to St. Louis University to study for their degrees in science, divinity, medicine, dentistry and law. To provide adequate teaching staffs and other facilities to care for this constantly increasing flow of students, the Alumni and friends of the old University now are seeking a Centennial Endowment Fund of \$3,000,000, which is deemed absolutely necessary if St. Louis University is to carry on the valuable work of the past.

## ASIA

A visitor of unusual interest **JAPAN** is expected in the United States some time in the autumn, no less a personage, indeed, than the Prince Imperial of Japan.

We are somewhat accustomed to seeing young scions of royalty in America, but if this Crown Prince comes to our shores it will be the first time in history that a member of Japan's reigning house ventured into this country or any other,

their sacred majesties never being permitted to leave Japan.

Therefore it appears that the Japanese are yielding somewhat to modern customs. The reason for the proposed tour of the world is to return the visits of the Prince of Wales and the Crown Prince of Rumania; after going to Europe and England, the Prince Imperial will come to America, returning to the Orient from California.

Fr. A. M. Roussel, of Tokyo, who sends this information, says that though the proposed trip is of immense significance as showing the broadening of Japan's views, it is not expected by the missionaries that any change in the present political-religious laws, so distressing to Catholics, will result. Shin-tōism is being enforced more firmly than ever before, and is the great stumbling block in the way of propaganda.

Mgr. de Guébriant, Vicar **CHINA** Apostolic of Canton, China, has been appointed Apostolic Visitor for Siberia. Recent changes in conditions in Siberia have made it important to have closer supervision of Catholic affairs there. Mgr. de Guébriant recently completed an apostolic visit to the Catholic missions of China.

Bishop Allys, P.F.M., of **COCHIN CHINA** is another Vicar Apostolic who has been able to place a number of native workers in his vineyard. In December he ordained six new priests which, added to the seventy-nine already ordained, gives a total of eighty-five. This year, thanks to the zeal and activity of these new apostles, over twelve hundred catechumens were enrolled. One of the Bishop's seminarians is being educated by an American lady from St. Paul, and this young man has just received Minor Orders.

## AFRICA

A letter received from **UGANDA** Bishop John Forbes of Uganda, states that his health leaves something to be desired, and that he has been resting on the shores of beautiful Lake Nyanza. During the absence of Mgr. Steicher in Europe, owing to the canonization of the martyrs of Uganda, Bishop Forbes was left in entire charge of the Vicariate, and finally became a victim of fever, of which he had several attacks. Bishop Forbes' friends of Canada and the United States trust that he will soon be able to resume his duties as coadjutor of the important Vicariate of Uganda.

The missions at last have got into the movies, and Africa carries off the prize as the pioneer in this line. No better way of presenting the cause of the apostolate exists, but at present many difficulties stand in the way of such propaganda.

The films presented, which have appeared extensively in the United States, were taken by a professional, under the supervision of an African missionary, and are up to date in every respect. They show all phases of mission work in Uganda. In them may be seen Bishop Biermans and a number of priests and nuns engaged in their regular occupations, and a host of natives receiving ministrations. The scenery gives a good idea of the Uganda district.

The Sisters of the Ho'y **TRANSVAAL** Family at Johannesburg, who have been in South Africa over fifty years, have just kept the centenary of their Congregation with special rejoicings. The work of the Sisters has been recognized by all denominations in the colony.

Mgr. Lucien Dane, O.F.M., **MOROCCO** who has charge of the territory between Agadir to Oudjah, with his residence at Rabat, says that the Faith is making great progress there. Bishop Dane is assisted by ten military chaplains and by about twenty French Franciscans. A religious monthly, *Le Maroc Catholique*, has been started for the Vicariate.

## BOOKS RECEIVED.

*Principles of Freedom.* Terence Mac-Swiney, late Lord Mayor of Cork. Published by E. P. Dutton & Co., 681 Fifth Ave., New York. Price, \$2.00 net.

*The International Jew the World's Foremost Problem.* Published by the Dearborn Publishing Co., Dearborn, Michigan. Price, 25 cents.

*A General View of the Present Religious Situation in Japan.* Published by the Bureau of Religions, Department of Education, Tokyo, Japan.

*Journal d'un Converti.* P. van der Meer de Walcheren. Paper; 5 francs.

*Le Mystere de l'Eglise.* Rev. H. Clerissac, O.P. Paper; 6 francs.

*Les Reconstructions Necessaires.* Mgr. Gibier. Paper; 6 francs.

*Vie de la Mere Marie Madeleine Ponnet.* Paper; 6 francs.

All these books are for sale by Pierre Téqui, 82 Rue Bonaparte, Paris.

*La Conversione del Mondo Infedele.* Rev. P. Manna. Paper; 8 lire. 71 Via Monte Rosa, Milano, Italy.

---

# *Read the Editorial of This Issue*

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and you will arrive at the obvious *conclusion* that

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*and*

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4. Pay for the yearly maintenance of a student in a mission seminary. Cost, \$75.
5. Pay for the support of a catechist. Cost, from \$50 to \$100 per year.
6. Pay for the ransom and baptism of a heathen infant. Cost, \$5.

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*Right Rev. Joseph Trerri, General Director*



# CATHOLIC MISSIONS

A Magazine Devoted To  
Home & Foreign Missions.

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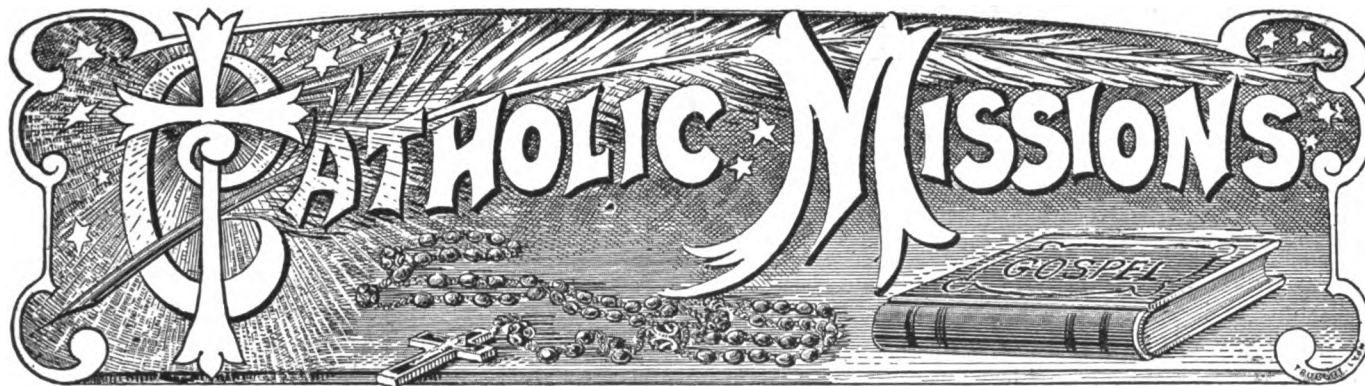
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MAY, 1921

No. 5

## INDIA'S GREAT MARIAN CONGRESS

### A Missionary

*One of the largest gatherings of Catholics ever seen in India met at Madras in January to do honor to Mary, the Immaculate Mother. About twelve thousand Catholics and practically all the bishops of India were present.*

THE first Marian Congress, not only of India, but of all Asia, was held in a huge pandal, a native structure erected for the purpose in the city of Madras, Diocese of Bombay.

The initial event was the reception to the President, His Excellency the Most Rev. Peter Pisani, D.D., LL.D., Apostolic Delegate to the East Indies and

#### Papal Delegate to the Congress

His Excellency was received at the main entrance of the Congress Hall by the bishops and the members of the committee, and was conducted amid strains of music to the *dais* beneath the central dome of the pandal, where this address of welcome was read.

#### YOUR EXCELLENCY:

On behalf of the Catholics of India, Burma, Ceylon, and the East, the Committee of the Marian Congress of India, Burma, and Ceylon tenders its most hearty and respectful welcome of Your Excellency as the Representative of His Holiness, Our Most August Holy Father, Pope Benedict XV., on

this occasion, when Your Excellency has arrived in our midst in order to preside at the deliberations of the Congress. We are especially thankful to Almighty God and to His Blessed Mother for having permitted us at last



*"O Mary, give to all hope and peace."*

to fulfil on this auspicious day the unanimous wish of the Catholics of the East to hold, in a fitting manner, the

#### First Marian Congress Held in Asia

Planned in January of the year 1914, the project of the Congress had to be postponed, when in the middle

of that eventful year the Great War broke out in Europe, rendering it impossible.

We have been richly rewarded for this period of painful waiting and suspense by our having secured the special blessing of His Holiness the Pope for the Marian Congress, together with the renewal of all the faculties and privileges originally granted for the due celebration of the Congress by His Holiness Pope Pius X. We have been rewarded no less by our having secured for the Presidency of this Congress the august and venerated presence of Your Excellency as the direct accredited Representative of His Holiness. We are glad that the Congress has attracted a far larger concourse of Catholics from all parts of India than we ever forecasted in our fondest expectations; another proof, we have no doubt, of the manifest desire on the part of the Great Mother of God that this assemblage gathered in Her name shall be an epoch-making gathering in the history of the East.

Archbishop Pasani responded to the address in fitting terms, and then read the message sent by the Holy Father:

VENERABLE BRETHREN, HEALTH AND APOSTOLIC BLESSING.

It is with the greatest joy that we have heard of the Marian Congress shortly to be held in India, since nothing can be more conducive to the



spreading of the Christian Faith in those vast regions of Asia than a filial devotion to the great Mother of God, known throughout the centuries as the Queen of Apostles. For the Church has ever had recourse with confidence, especially in times of difficulty and danger, to Mary, the Virgin Mother, who gave to the world the Saviour and Lord of the human race, in order that the light of the Gospel might be diffused among the nations sitting in darkness and error. Since in Mary is found all grace, and all hope of life and strength, you will find no part of the Lord's vineyard, however remote and obscure, where all Christian virtues do not, with a kind of instinct, grow with the growth of devotion to the Mother of God. It is, therefore, Venerable Brethren, indeed a happy omen that you are soon to assemble for the purpose of proclaiming the glories of the Divine Mother, since those who make her known shall possess eternal life. Therefore, while greeting with reverence

#### The Whole Body of the Faithful

assembled with their bishops for the attainment of higher things, we are buoyed up with the hope that under the guidance and patronage of the Mother of God, many of those in your land who now sit in darkness and the shadow of death will soon attain to the true liberty of the sons of God. Press forward, therefore, this great work, in which is bound up the salvation of so many souls. We, on our part, imploring the assistance of God, whose greater glory is your sole object, willingly impart to you, Venerable Brethren, to all the clergy and laity associated with you in the Marian Congress, as a pledge of our paternal love and good will, the Apostolic Benediction.

BENEDICT XV., Pope.

The Most Rev. Mgr. Goodier, Archbishop of Bombay, spoke feelingly of the appropriateness of holding the Indian Congress in Madras. He said in part:

After these years of painful waiting, we Catholics of India have been able to gather together. We have gathered together under the protec-

tion of the Blessed Virgin Mary, Mother of Men, that we may express to ourselves what it is that our faith means to us, and may state to others in this country what it is that we stand for, what we would gladly be and do, in their midst.

For eight long years the scheme of this Congress has been maturing; while other Congresses have been held, while others have met together to formulate and urge their different causes, we, too, have felt that we have a mission entrusted to us for the welfare of mankind, we have a message

to proclaim, a work to do, not only for ourselves and our community, but also for the people of this country; and though circumstances have been against us, though at one time it might almost have seemed that the very fabric of the Church in India was endangered, yet at last, thanks be to God, and thanks to the perseverance of our Lady's Sodalists, the opportunity to express ourselves has come.

There is a peculiar fitness that this first gathering of Indian Catholics should be held in this place. For here in this city of Madras, this city of



Left to right beginning with those sitting: Mgr. Benziger, Bishop of Quilon; Mgr. Alban Goodier, Archbishop of Bombay; Mgr. Coudert, Archbishop of Colombo; Mgr. Ribeiro de Castro, Bishop of Mylapore; Mgr. Aclen, Archbishop of Madras; His Excellency Mgr. Pietro Pisani, Apostolic Delegate to the East Indies; Mgr. Faisandier, Bishop of Trichinopoly; Mgr. Perez Cecilia, Archbishop of Verapoly; Mgr. Eestermans, Bishop of Lahore; Mgr. Taveggia, Bishop of Krishnagar; Mgr. Martins Ribeiro, Bishop of Cochin; The Rt. Rev. Winkley, Prefect Apostolic of Kashmir and Kafristan; Mgr. Vismara, Bishop of Hyderabad; Mgr. Robichez, Bishop of Trincomallee; Mgr. Poli, Bishop of Allahabad; Mgr. Caumont, Bishop of Ajmere; Mgr. Perini, Bishop of Mangalore; Mgr. Kandathil, Vicar Apostolic of Ernakulam; Mgr. Chulaparambil, Vicar Apostolic of Kottayam; Mgr. Teissier, Bishop of Mysore; Mgr. Rossillon, Coadjutor Bishop of Vizagapatam; Mgr. Brault, Bishop of Jaffna; Mgr. Bede Beekmeyer, Bishop of Kandy.

Top row: Very Rev. Geradon, Vicar General of Galle; Very Rev. Canon Carvalho, Co-administrator of Goa; Very Rev. Pius Lyons, Vicar General of Simla; Very Rev. Sovignet, Vicar General of Kumbakonam; Very Rev. Christopher, Vicar General of Agra; Mgr. Pera, Administrator of Damaun; Very Rev. Prudent, Vicar General of Pondicherry; Very Rev. Hervey, Vicar General of Mandalay; Very Rev. Puducherry, Administrator of Trichur.

Madre-de-Dios, we are in a city which owes its origin and its name to our Catholic forefathers. Here, close to

### The Tomb of the Apostle St. Thomas

we are on holy ground. Like St. Francis Xavier, at the beginning of his apostolate, we come here to join ourselves with the past, and to carry on the work which he did so much to promote. It is much for us to realize that outside of Rome itself perhaps no church can boast, so long, so unbroken a tradition of Christianity as can the church of Southern India. In a true sense we are from the Apostles themselves. Were it not that India is so proud to forget its own past, we, too, should be able to show our long series of martyrs. Our confessors, our virgins, are manifold. And through it all, what constancy of faith! Persecution has not destroyed us; war and famine have not exterminated us.

We have undergone no Reformation; we are, and we believe, and we do today what our forefathers did, and

believed, and were. No heresy has grown up on our soil; whatever strange doctrines are today in the land are not of this country, creation; they have come in wholly from outside. There is a true sense in which it may be said that India is the most Catholic country in the world; for she has the oldest of traditions, she has been steadily faithful to them, today there are none more loyal to that inheritance of truth which has been entrusted to them.

\* \* \* \* \*

The program of the Congress as carried out day by day had all the brilliancy and beauty typical of the country. Perhaps the most spectacular event was the great procession that moved from the beach to the pandal on the afternoon of the last day. Peasants in heavy white cloth, women in gaudy colors, children of Mary dressed in white and blue, barristers, merchants and prelates made up the procession, fifteen thousand strong.

Eight cars, drawn by handsome bul-

locks, each covered with cloth of gold, symbolized various titles of Our Lady. There was the Annunciation, the Queen of Peace, the Immaculate Conception, the Queen of All Saints and Our Lady of Lourdes, each a wealth of gold, satin and handsome faces, the children having been trained to personify Our Lady and her suites of angels and saints with statuesque perfection.

The most striking part of the pageant was the body of the Indian Hierarchy, twenty-five archbishops and bishops in glittering mitres and copes, headed by His Excellency, the Apostolic Delegate, robed in purple, and followed by a phalanx of three hundred European and Indian priests.

Taken all in all, the Marian Congress of India was a magnificent and a significant event. The effect it will have on Catholicity in Asia can not be estimated, but the great Mother of God will surely richly reward those who are seeking to extend her kingdom in the Far East.

### The Real Reason for the Marian Congress.

A writer in *The Ceylon Messenger* says regarding India's religious festival in honor of the Blessed Virgin:

"There is one reason why the Marian Congress ought to appeal to the intellectual sympathies of our countrymen. A special dogma of the Catholic Faith was the *raison d'être* of the Marian Congress. And it is a reason, we venture to think, which ought to make a special appeal to the heart and imagination of Indians. It is the dogma of the Devotion to Mary, the Mother of Christ, the Mother of God, which the Marian Congress has been called to celebrate. There is no doubt a historical reason for the holding of the Congress. It was to celebrate the sixtieth anniversary of the definition of the Dogma of the Immaculate Conception. It was to have been held in 1914, but the Great War postponed it to the year of grace, 1921. But no other dogma of the Catholic Faith could, we make bold to think, have been chosen with greater appropriateness for celebration in India. Veneration of the Blessed Virgin Mary is the distinctive mark of Catholicism. It is the rock of offence to Protestants. On account of the Protestant repudiation of the dogma, it may well stand as the banner, the battle-cry of Catholicism against the army of Dissent. But the devotion to the Blessed Virgin Mary is not merely a challenge to

Protestants, it may well stand as a peace-offering to Hindus. Motherhood is almost a religion in India. Nowhere is woman as mother honored so much as in India. The Mother of Christ must always be dear to the thousands of our countrymen who are willing to pay an intellectual homage to Christ."

### Interests of Corea to be Furthered in the United States.

A society of Americans and Coreans living in the United States has been formed for the purpose of considering the present social, economic, and religious situation in Corea. This country desires self-government, to which idea Japan has not agreed.

Within the last forty years Corea has been surveyed and explored, and it was found that the country was not such a poor, desolate and destitute hermitage plunged into extreme poverty, and not worth while to be visited as its inhabitants tried to make out.

The peninsula which extends six hundred miles in length from north to south and measures some one hundred and thirty-five miles in breadth, covers an area of between 70,000 to 80,-

000 square miles and has a population of 17,000,000 souls. The soil is extremely fertile and produces an abundance of wheat, barley, rice and beans, is rich in minerals, gold, copper, iron and coal.

The Coreans are a fusion of Mongolian and Caucasian races and are physically superior to the Chinese and Japanese, whilst their language is of Mongolian origin with a slight resemblance to Japanese.

Their religion is a mixture of Buddhism, Confucianism and Shamanism intermingled with ancestor-worship and demonolatry.

Corea has always been the shuttlecock in the Far East, and has hardly ever enjoyed perfect freedom or independence, as she was on the one side pressed by the Chinese, and on the other by the enterprising seafaring Japanese, to whom she now belongs.

The first Catholic priest who entered Corea was Padre Gregorio de Cespedez, S.J., who came there not indeed in the capacity of a missionary, but in that of a military chaplain to the Catholic Japanese soldiers in the campaign of 1592.

## CATHOLIC MISSIONS IN BURMA

Dom Maternus Spitz, O. S. B.

*There are ninety thousand Catholics in Burma out of a population of twelve million. If this figure seems small, read about the trials and obstacles which the priests in this section of India encounter, and you will change your opinion. The climatic conditions alone call for real heroism on the part of the missionaries.*

**S**TRETCHING from the confines of Tibet some twelve hundred miles in length southward to the Malay Peninsula, and from the Chinese borders some five hundred miles westward to the Bay of Bengal, there lies in the

### Southwestern Part of Further India

the largest of all the provinces of the Indian Empire, the British province of Burma, "*the golden land*" of Ptolemy, the "*Suvarna Bhumi*" of Buddhist tales.

It includes the former kingdoms of Pegu and Ava, Independent Burma, and other portions which were acquired by the Anglo-Indian Government in the wars of 1826, 1852, and 1885, and covers an area of nearly 239,000 square miles, or nearly twice the size of the British Isles.

The total population of Burma—ethnologically an Indo-Chinese puzzle—amounting to 12,115,000 inhabitants, consists of Burmese and Shans, Karens and Arakanese, Talaings and Chins, Kachins and Hindus, Indians and Chinese, Eurasians and Europeans.

As far as religion is concerned, the population is divided into nine million Buddhists, four hundred thousand Animists or Spirit worshippers, three hundred thousand Hindus and Mohammedans, whilst only about one hundred and fifty thousand profess Christianity.

The Burmese who call themselves Mran-ma possess Mongolian characteristics common to the Indo-Chinese races. They are of a stout, active, well-proportioned form, with a brownish dark complexion, and black,

coarse, and abundant hair. In consequence of their gay and lively dispositions they have been called

### The "Irish of the East"

They seem happy and well-to-do, for the necessities of life are easily obtained, though in some parts life is as hard as anywhere else in the world. From a social point of view, Burma seems to be an ideal place in India, for the women have equal rights with the men, and are not shut up like the Indian women.

The province is intersected by long and high mountain ranges, which run from north to south, such as the Arakan and Pegu Yomas, the Paung Laung, and the Shan hills, which reach a height from two thousand to thirteen thousand feet, whose deep gorges, valleys, and plains are watered by the Irrawaddy, and its numerous affluents and outlets, by the Sittang, the Salween and the Koldan. The province abounds in rich forests which, on account of the valuable timber of some fifteen hundred different species, are the finest in the whole of British In-

dia. They form one of the chief assets of the wealth of the country, and have been one of the principal causes which finally led to the annexation of Burma. Teakwood, "*the royal tree*" for shipbuilding, and ironwood for railway sleepers, are the best known among the export articles.

The large forests also afford extensive shelter to wild animals, the elephant and the rhinoceros, numerous tigers and leopards, the wild hog, and the Indian roe, whilst rivers and lakes abound with fish and aquatic wild birds.

### The Luxuriant Pastures of the Plains

afford grazing land for domestic animals, and the extensive sea coast of twelve hundred miles long gives employment to thousands of fishermen, who are carrying on a flourishing trade. The rich mines yield gold and silver, copper and lead, coal and petroleum, limestone and marble, sapphires and rubies, and other precious stones; but for want of skill and proper methods, the mineral wealth is of not much account, and has hardly been touched.



*Representative Christian family of East Burma.*

The cultivation of land is by far the most important industry of Burma, and nearly two-thirds of the entire population are directly or indirectly engaged in agriculture. The staple crop of both Upper and Lower Burma is rice which, together with salted fish, fresh or dried, is the ordinary food of the people. But apart from rice there is wheat and maize, sago and indigo, sugar-cane and custard apples, tea, condiments and spices, cotton and tobacco, etc. Thus Burma might be called an earthly paradise, were it not for the fire flies and flying ants of every kind and size, for mosquitoes and bullfrogs, and myriads of other insects, of snakes and scorpions, of king-cobras and giant pythons.

The precise moment at which the Burmese entered upon the stage of history is not known, for their earlier history is shrouded in obscurity, and it is only between the eleventh and the thirteenth centuries that the mysterious veil is drawn aside. In 1274 the Mongols under Kublai Khan seem to have invaded the country, which became subject to the Shan dynasty. In the sixteenth century Burmese princes rose in power, and for a considerable time exercised it over Pegu, Arva, and Arakan. Their continuous wars, however, brought the land to the brink of ruination and decay, till a new dynasty arose which, under King Alompra in 1757, became master of the whole of Pegu and Ava.

When after his death in 1760 his successors tried to extend the boundaries by waging wars with Siam, Cochin-China, etc., they came into conflict with British interests towards the end of the eighteenth and in the beginning of the nineteenth centuries. Being arrested in their conquests, the Burmese tried to measure their strength with their new neighbors. On March 5, 1824, the British Government declared war against the Burmese; this was ended by the treaty of Yandaloo on February 24, 1826, by which parts of Burma were ceded to Great Britain.

Open hostilities and acts of violence on the part of the Burmese rulers, however, led to a new war under King Pagan-Min in 1852, when Martaban, Rangoon, and the lower portion of the Irrawaddy valley were annexed by

Lord Dalhousie. Under King Thibaw (1878-86) the relations with England became once more strained, which led to

### The Third Burmese War in 1885

British troops occupied Mandalay, deposed the King, and annexed Upper Burma on January 1, 1886. Under the British flag, the population has greatly increased, the cultivation of the land has been extended, the standard of living has much improved, and the Burmese have become a contented people.

Nearly all the writers who have something to say about the political and religious history of Burma and her people tell us that Christianity was introduced into the Burmese territory under Pope Clement XI. in 1719. But the dawn of Christianity set in with the arrival of a colony of Portuguese Catholics, under the leadership of the adventurer, Philip de Britto, to whom the King of Arakan granted in 1581 the port and town of Syriam in Pegu in reward for some important services he had rendered to him.

This colony was visited before the close of the century by three priests, Nicholas Pimenta and two Jesuits, Bowes and Fernandez. When in 1613 the town of Syriam was obliged to surrender to the King of Ava, the Portuguese colony lost its independence; Philip de Britto was impaled, and the colonists were deported to the banks of the Mu River.

Nearly eighty years pass by before we hear again of renewed missionary efforts in Burma. In 1692 the Missionary Society of Paris sent two priests, Genoud and Joret, to Pegu. Their preaching, however, excited the jealousy of the Buddhists, at whose instigations they were arrested, ill-treated, sown up in bags and thrown into the river. Thus they died as the "proto-martyrs" of Burma on February 12, 1693.

It seems also that some Portuguese secular priests had remained among the scanty remnant of their fellow-countrymen, who were allowed to stay in Burma after the fall of Syriam, and ministered to the religious needs of the "Kalas," or strangers from the West, as they were called by the natives.

Another thirty years elapse. In 1719 Pope Clement XI. sent an embassy to China, consisting of Mgr. Mezzabarba as Papal Legate, and several other ecclesiastics, who were graciously received in audience at Peking. According to paper directions, the Legate sent in 1721, Frs. Vittoni, a secular priest, and Calchi, a Barnabite, to Burma. On their arrival in Syriam, they found there two Portuguese priests who looked after the Portuguese settlers, but not knowing the native language, left the natives to themselves. After much opposition, the two missionaries obtained a personal interview with the King of Ava, who allowed them to preach the Christian religion.

### And to Build Churches

The King in return sent Fr. Vittoni with costly presents to the Pope, whilst Fr. Calchi remained to carry on the missionary work till his death on March 6, 1728, worn out by fatigue and labor. Shortly before Vittoni had returned with Frs. Rosetti and Gallizia. The latter, being a Barnabite, worked single-handed in Pegu, and, being unable to get any help in spite of repeated efforts, went to Rome to plead his cause before Clement XII.

A few years later Benedict XIV. (1740-58) appointed Fr. Gallizia Vicar Apostolic of Pegu and Ava (1742-45), and entrusted the field to the Congregation of the Barnabites. Accompanied by Frs. Nerini, Mondelli and del Corte, the first Bishop of Burma reached Syriam in 1743, only to find the place in a state of anarchy and revolution. After peace had been restored, Fr. Nerini, "the most famous and the best known of the missionaries, and a man of great eloquence, publicly preached the doctrines of Christianity with great effort and success; many churches were erected, the Catholic worship was publicly exercised, funerals and processions marched through the streets without giving the slightest offence."

The fruits of this enterprise unfortunately did not last long. During the absence of the King in 1745 there arrived before Syriam a squadron of six Dutch vessels under the command of the Chevalier de Sconenville, Governor of the Dutch factory of Seram-

pore, with the object to seize Syriam and to depose the King of Pegu. The Bishop remonstrated with the Dutch commander, and whilst he accompanied de Sconenville to the court of the Governor, the Burmese had entered upon a plot to murder all the foreigners.

Bishop Gallizia, with Frs. Mondelli and del Corte, de Sconenville and all his party with the exception of four were killed in the jungle (1745). Nerini, whose life was also in danger, seeing that he could do no good under the circumstances, left Burma for a time, went to Siam, and thence to Pondicherry and Madras, and came back again to Syriam in 1749, accompanied by Brother Capello, to resume the Apostolate in Burma, which was singularly blessed by Providence.

He gathered together the scattered flock and was received both by the King and the people with great enthusiasm. With the substantial help of a rich Armenian, he erected in 1750 the first brick building in Burma, *i. e.*, a church, a residence for the clergy, a college for forty students, and an orphanage for girls. He also received a schismatical Armenian priest, Aspharni (+1753), into the Church, exercised his ministry among the pagans, the schismatical Armenians, and the Catholic Portuguese, and during his spare time revised a grammar and dictionary of the Burmese tongue and prayer books for the use of his flock.

Since the death of his colleagues (1745), Fr. Nerini and Brother Capello had stood alone in the vast mission field of Burma. Fresh apostolic laborers had been dispatched, but never reached their destination. In 1754 Rome had appointed Nerini Vicar Apostolic of Burma,

#### **But the Letters Never Reached Him**

He, therefore, continued his work single-handed in the midst of renewed hostilities between the Kings of Ava and Pegu. Finally, Alompra, King of Ava, captured Syriam, occupied the mission buildings, and ordered Fr. Nerini, whom he suspected of complicity with the enemy, to be beheaded. Brother Capello had been killed during the siege of the town, whilst tending the wounded.

Thus far the mission field of Ava-Pegu-Burma had demanded the lives

of one Bishop (Gallizia), one Bishop-elect (Nerini), of four priests (Genoud, Joret, Mondelli, del Corte), and one brother (Capello). King Alompra founded a new capital in the place of Syriam and called it Yan-gon or Rangoon, and consequently the missionaries following Alompra's conquest, extended their work beyond Pegu and Ava. In 1760 two Barnabite missionaries arrived in Rangoon, Frs. Gallizia, a nephew of the martyred Bishop, and Donati, and these were followed by Percotto and Avenati. Thousands of Burmese were baptized, ten new churches were erected, and a school for girls was opened. In 1767 Fr. Percotto was appointed Vicar Apostolic of Burma (1767-76).

The arrival of four missionaries in 1767, and of two more in 1772, enabled the Bishop to extend the work still further. Himself a remarkable scholar and linguist, Bishop Percotto devoted all his energy to the missions and to literary work. He published a dictionary in Burmese, Latin, Portuguese, translated the Genesis and Epistles of St. Paul, wrote pamphlets and controversial books, translated the Epistles and Gospels for the Sundays, and after a laborious work of fifteen years in Burma, which he governed as Bishop for nine years, he died in 1776.

He was succeeded by Fr. Cortenovis in 1778, who died two years later on

the Nicobar Islands, whilst Mgr. Montegazza followed as the last Barnabite Bishop in Burma, and ruled the Vicariate till 1794. More missionaries were sorely needed, and steps were taken to obtain them. But owing to the invasion of Italy by the French armies it was impossible to get even an answer. Thereupon Fr. San Germano, one of the most popular men in Rangoon, honored by the Burmese viceroy, and in receipt of a life pension from the British Government, set out for Rome in 1806 to plead in person the cause of the missions and their needs, and to obtain help. During his enforced stay there he wrote his famous work on the Burmese Empire, but unfortunately died in 1819, when he was on the point of returning to the East.

During the first Burmese War (1824-25) the three Catholic churches in Rangoon were destroyed by the natives, and all the missionaries, with the exception of Fr. d'Amato, were imprisoned; the number of five thousand Catholics in 1800 had dwindled down to three thousand, and for the whole Burmese mission field

#### **Only Two Priests Were Left in 1830**

For over one hundred years (1721-1830) the Barnabites had been in charge of the missions in Burma which had been governed by Bishops Gallizia,



*Getting ready to build a chapel at the edge of the jungle.*



Nerini, Percotto, Cortenovis and Montegazza. Owing to the serious losses, the scarcity of vocations, and the poverty of the Congregation, the Barnabites were no longer able to carry on the work in Burma, and applied to Propaganda to be relieved. Thereupon the latter took charge of the mission, appointed Mgr. Cao (1830-40) as Vicar Apostolic, who took possession of the field with four priests.

In the meantime, Burma had been entrusted to the Oblates of Turin, with Bishop Ceretti as Bishop. But after only five years at work (1842-47), the energetic apostle died, and all the five priests who had accompanied him succumbed one after the other or had to leave the field broken in health by the rigors of the Burmese climate.

In June, 1847, the first Sisters, six in number, of the Congregation of St. Joseph, arrived in Mulmein to take over the educational work under the administration of Mgr. Balma (1849-1856). After many a hard struggle, mission stations had firmly been established at Rangoon, Mulmein and Bassein, among the Burmese and the Karens, when the second Burmese War broke out, during which the natives took once more revenge on the Catholic missionaries and razed all their stations with the exception of Mulmein to the ground (1852). Bishop Balma, worn out by his labors, was obliged to retire to Italy 1853, and returned again two years later.

As the Oblates of Turin were greatly affected by the destructive edicts of the Sardinian Government, and were therefore unable to supply the necessary laborers for Burma, Propaganda, at the request of Bishop Balma, entrusted the mission

#### To the Missionary Society of Paris

two members of which had watered that field with their blood in 1693. Bishop Balma resigned in 1856, and left Burma in the hands of Bishop Bigandet. The mission field at that time was not one of roses, but of ruins, where everything had to be recommenced; for the churches were devastated, the presbyteries and schools destroyed, and there were no revenues. There was, however, a solid founda-

tion of five thousand fervent Catholics, and there was established in Southern Burma the British Rule, which for the future guaranteed an era of tranquillity, peace, and progress.

And indeed, the hopes have been realized to some extent. The arrival of Bishop Bigandet, who for nearly forty years was to rule the destinies of the Burmese missions, marked a new era in the history of the Catholic Apostolate in Burma (1856-94). In 1846 he had declined the offer of becoming coadjutor to Bishop Boucho of the Malay Peninsula with the right of succession; ten years later he accepted the burden as Vicar Apostolic of Burma, and set out with five priests to take possession of it (1856). Within a year he visited the whole district.

After his return from the episcopal visitation to Rangoon, Bishop Bigandet published in 1858 his chief work, *The Legend of Gautania*, which secured him a European reputation. In the midst of all his occupations to replace the old churches by new ones in all the central stations, he did not lose sight of the education question, the schools, and the conversion of the Karens; he founded an ecclesiastical seminary to train a native clergy, established a printing press, acted for the British Government, and concluded an important treaty with King Mindon.

At his request, the vast mission field of Burma was divided in 1866 into

three Vicariates, i. e., the Southern, the Northern, and the Eastern. The latter was entrusted to the Seminary of Foreign Missions of Milan, whilst the other two remained under the care of the Society of Paris. In March, 1868, the first three Milanese missionaries under Padre Biffi commenced their work in Taungu, whilst in 1872 Fr. Bourdon took possession as Vicar Apostolic of Northern Burma. Bishop Bigandet remained in the Southern Vicariate and devoted his work and thoughts to the future development of the missions in view of the steady growth of the population and the rapidly changing conditions of Burma under the British Rule.

In 1883 he ordained the first Talaing-Karen priests, and also founded a native Sisterhood for Indian and Burmese women, *The Sisters of St. Francis Xavier*, who were to take charge of native schools, instruct female catechumens,

#### Visit Sick and Afflicted Women

Bishop Bigandet, "a philanthropist and a scholar, a Catholic Prelate and a zealous apostle, a writer of distinction and a skillful diplomatist, and the most popular man in Burma," kept the golden jubilee of his priesthood in Rangoon on February 7, 1887, surrounded by his clergy and all the leading members of the province. He felt the weight of his seventy-four years, and in November, 1888, he asked his



Karen girls educated in the Normal School and ready to become teachers.

clergy to designate a coadjutor. The choice fell on Fr. Cardot, who was consecrated in 1893. On March 19th of the following year, Mgr. Bigandet died at the age of eighty-one years, thirty-eight of which he had spent as Bishop. He was followed by Mgr. Cardot, who ever since has closely followed the footsteps of his saintly predecessor, and carried out his designs of the new cathedral at Rangoon.

The progress of the Vicariate of Southern Burma may be measured by the following statistics: In 1856 we find about 5,000 Catholics with one Bishop and five priests; in 1895 there were 24,300 Catholics, and in 1918, 60,000 Catholics with 40 European and 22 native priests, 260 churches and chapels, 130 Sisters, 166 schools with 8,570 pupils. Less developed is the Northern Vicariate, for it numbers only 10,500 Catholics with 25 European and 5 native priests, 62 churches, 92 Sisters, 41 schools with 2,530 pupils.

In Eastern Burma the missionaries of Milan as stated above arrived in

their field on March 6, 1868. Fr. Biffi as Prefect Apostolic with his three companions found there at their arrival 281 Catholics. When in 1889 the Prefecture was made a Vicariate with Mgr. Tornatore as Bishop it numbered over 7,000. Under the administration of his successor, Mgr. Segrada (1908), Eastern Burma has made good progress, and numbers now over 20,000 Catholics with 250 churches, 14 central and 240 secondary stations with only 24 priests.

It has been remarked by some writers that the progress of the missions in Burma has been slow and its results small, considering that the Catholic Church has been in the field since 1721. But they seem to forget that the Apostolate had to be started afresh in 1856. The free life of the Burmese, their love of independence, their want of respect for authority, order, and obedience, and the baneful influence of Buddhism over young and old are almost insurmountable obstacles to the conversion to the Catholic faith. Native priests, catechists, and Sisters,

elementary and technical schools are sadly needed to counterbalance the evil influence of both Buddhists and others.

True, 90,000 Catholics in a population of 12,000,000 is an insignificant number; but it also indicates what an amount of work there is still to be done in the missions of Burma. Both the missionaries of Paris and Milan have carried on the Apostolate, and still do so in the midst of trials and difficulties, of poverty and persecution, and under climatic conditions which greatly undermine even the strongest nerves and constitutions.

The missionaries have been ably supported in their work by no less heroic souls serving God and their fellowmen in the various Religious Orders of Women: the Sisters of St. Joseph, the Good Shepherd Nuns, the Sisters of St. Francis Xavier, the Little Sisters of the Poor, and the Franciscan Nuns, who share with them the trials and the blessings of the Apostolate and of apostolic poverty "to bring all men to the knowledge of the Truth."

### First Pilgrimage to the Scene of the Martyrdom of Uganda's Brave Sons.

The White Fathers some months ago inaugurated the first pilgrimage to the spot where the Blessed Martyrs of Uganda suffered an agonizing death by fire. The occasion was one of immense importance for Equatorial Africa, and the crowds of Blacks present were deeply impressed. This description of the pilgrimage was sent by Bishop Forbes to *The African Missions*:

"The hill of Namougongo, where the souls of Charles Lwanga and his glorious companions ascended from the pyre to Heaven is about eighteen miles from Entebbe, my starting point. As I and my companion proceeded along the road made sacred by many incidents in the great tragedy, we were joined by numerous groups on their way to the meeting place. Finally the drums beat; we were at the village which witnessed the captivity of the martyrs, and we entered to say a prayer in its little chapel. Here also we spent the night. At dawn the crowd outside was increased every moment by the arrival of new pilgrims.

"At half-past eight, our great Catholic chief, Stanislas, appeared on the hill. He

was accompanied by Prince Joseph and several notables of the country. A number of missionaries from neighboring missions were present with a deputation of White Sisters and another of native Sisters.

"Solemn High Mass was celebrated in the open air.

"We then tried to form the crowd into a procession, but in the end, the procession became a magnificent human wave following the holy standard of the cross.

"The place of execution occupies a space about ten yards by six, and was surrounded by a light fence of reeds.

"The crowd massed itself in the neighboring banana plantations. We privileged ones entered the venerated enclosure.

"Rev. Fr. Dupupet, in a beautiful discourse, exalted the supreme prerogatives of the Holy Father, the Shepherd of shepherds, who had placed on the altars those who had here made the sacrifice of their lives in testimony of their faith.

"He finished his sermon by saying: 'Who shall henceforth scorn the black children of Africa, so heroically attached to our holy faith? Who among us does not feel himself stirred by such example, or will fail to renew, on the cinders of the holocaust of these predestined souls of grace, the vows of his baptism? Yes, we will all walk in their footsteps, that we may one day share their eternal reward.'

"I will not try to describe the enthusiasms

with which the eight thousand persons present sang the *Te Deum*.

"Very slowly the crowd dispersed, and each returned to his home, his soul filled with the perfume of this beautiful and pious ceremony."

### NOTICE.

It is always better to send money rather than the article for which the individual missionary appeals. The cost of freight and transportation is prohibitive these days. In old times we could send supplies abroad for a comparatively small sum, but today the freight is higher than the cost of the articles.

### Save a Life.

Half the world is in the grip of famine and turns to us for assistance. We cannot ignore the call and let helpless millions die without an effort to save them. Even five cents will feed a child for a day; a dollar will provide food for a month. Send an alms for China, India or the Near East.

## "GIVE ME SOULS, TAKE ALL THE REST"

Rev. A. Quetu

*The writer of this interesting letter is a French priest who has spent thirty-two years in the United States, chiefly in Arizona and California. On his return journey to France he visited Canton and witnessed the ceremony he describes. His words regarding the nuns are also of especial value.*

**I**T was my good luck and special privilege to reach Canton just in time to assist at a most beautiful and most imposing ceremony, the consecration of Bishop Luigi Versiglia, as Vicar Apostolic of the District of Shiu Chow.

The consecration was to take place on Sunday, the ninth day of January, in the Cathedral of Canton. I left Kowloon, where I was the happy and

honored guest of the good Fathers of the American Foreign Missions, at Fr. Spada's house, on the morning of the eighth, and reached Canton early in the afternoon. Not wishing to impose myself as a guest upon Bishop de Guébriant on such a day,

### I Followed Certain Directions

that had been given to me, and not without some difficulty reached the Asiatic Hotel, through a maze of thousands, and I would not hesitate to say of tens of thousands of rickshaw drivers, chair-bearers and coolies of all descriptions, shouting and clamoring in the most deafening manner.

After I had been given Chinese quarters by a Chinese manager, and had been served some refreshments á

la Chinese by a Chinese waiter in a Chinese dining-room—but everyone nice and polite, and everything nice and clean—I sallied forth to find the Cathedral. Canton is a large city of nearly one million inhabitants, and eminently Chinese. No one, therefore, could indicate to me the direction of the Cathedral, as no one, even among the best dressed and most intelligent looking citizens, understood what I wanted. I did not know then, as I learned afterward, that the word Shek-shat (the house of stone) was the "Sesamic" word which, spoken in front of any coolie, would have opened the way at once towards my goal.

I was discouraged and while I was trying to catch sight of the spires of the church, which I knew were made



Consecration of Mgr. Versiglia, First Vicar Apostolic of Shiu Chow. He sits in the center. At his left are the Governor of Canton, Mgr. de Guébriant, Mgr. Pozzoni, Mgr. Rayssac. At his right, Fr. Fourquet, Mgr. Da Costa Nunes, Fr. Robert, Fr. Quetu.

of granite and very high, I saw a priest with a beautiful beard gliding rapidly by in a rickshaw. The coolie who drove him was without a doubt an expert in the art of trotting. But it was apparently my only chance, and I followed through the dense crowd. I felt much relieved when I saw him alight and pay the human horse. But, to my amazement and disappointment, he started off at a step almost as high and rapid as that of his late coolie.

Nothing daunted, I ran and, while running, shouted "Mon Pere" at the top of my voice. He finally heard something, stopped, listened, looked first up to the sky, then to the left, then to the right, until it seemed to occur to him that he might as well look behind. He saw me still running and waving my cane, and for an instant I thought everything was lost, for

### He Looked Scared and Ready to Fly

but I got to him in good time, and was not a little surprised and abashed to see, from a ring he wore and the red buttons on his cassock, that he was a bishop. To make short an already very long story, I will say at once that it was Bishop Rayssac, of Swatow, who took me kindly under his protecting wing and conducted me to Bishop de Guébriant's house.

I was received most graciously by the latter, and had the pleasure of a long conversation with him, besides taking a walk around the premises in his company, as he said he was the only one who was not busy on this day of great preparations. And thus I had the pleasure of admiring the beauty and spaciousness of the church domains at Canton.

The cathedral, a magnificent structure of the purest Gothic, was built some sixty years ago by Bishop Zepherin Guillemin on a large tract of land given to the church by the Chinese Government, as indemnity for a number of churches and chapels that had been destroyed by the natives. It is called by many the church of Napoleon, because the millions which this imposing building must have cost, were donated chiefly by the nobility of France, with Napoleon III. and the

Empress Eugenie at their head. It is the finest church in China, and indeed very few large cities in France or in the United States can boast of such a fine place of worship.

\* \* \* \*

The ceremonies of the consecration began at 8:30, at which time the procession left the hall at the Bishop's mansion, headed by the band of the Brothers' School, composed of Chinese boys, who, by the way, performed very well. Mgr. de Guébriant was to be the consecrating Bishop, with Mgr. Pozzoni, of Hong Kong, and Mgr. Rayssac, of Swatow, as assistants. Mgr. da Costa Nunes, Bishop-elect of Macao, was also present.

A circumstance worthy of notice: The priests assisting the Bishops in different capacities, as deacons of honor or otherwise, represented many different nations. For instance, the Rev. Lucas is a Portuguese; the Rev. Valtorata, an Italian; the Rev. Walsh, an American; the Rev. Favereau, a Frenchman; the Rev. Young, a Chinaman, etc., thus bringing forcibly home the note of universality in the Catholic Church. Besides, was not the date the very middle of the Octave of the Epiphany? Had we not therefore there and then the full realization of the manifestation of Christ to all the gentile nations, as figured by His own manifestation to the Magi on the Day of Epiphany?

I could not but remark another coincidence. There, in the sanctuary, in the persons of Mgr. de Guébriant and Mgr. Pozzoni, were represented side by side the veteran Societies of the Foreign Missions, Paris and Milan, and also the two younger ones only recently recruited in the Chinese field. Young, but already strong and vigorous and full of promise for the gigantic task before them, the Salesiens and the American Foreign Mission Society, the latter represented by Fr. James E. Walsh, recently appointed a pro-Vicar of the Canton mission.

The Salesien Fathers had been called to Macao about fifteen years ago by Bishop da Castro. They have worked hard and have established an industrial school, which was flourishing under the able and energetic direction of its Superior, the Rev. L. Ver-

siglia, when Bishop de Guébriant, eager to promote the spiritual welfare of his entirely too large district, asked them, in 1917, to accept

### A Goodly Portion of His Field of Labor

At about the same time he conceded another section of his province to the American Foreign Missions, a society founded in the State of New York, in 1912, by the Rev. James A. Walsh.

The cathedral had been beautifully decorated, the dominating feature being the arms and motto of Mgr. Versiglia: *Da mihi animas, caetera tolle*; give me souls, take all the rest. Those few words of his own choice describe, better than whole pages could ever do, the Apostolic soul of Mgr. Versiglia, in whose ardent eyes and noble demeanor these seems to be a strong likeness to the Apostles of the Gentiles.

After the ceremonies of the consecration were over the Bishop and priests escorted back the new prelate to Mgr. de Guébriant's house, where he was the object of congratulations on the part of many. At one o'clock, after the arrival of the Governor of Canton, Chan Kwing Ming, and his suite, the whole party repaired to the banquet room, where seventy honored guests seated themselves around a well-adorned table.

Towards the end of the repast Mgr. de Guébriant arose and addressed the gathering as follows:

"In the name of the mission of Canton, which glories in the thought of having given birth to the new Vicariate Apostolic of Shiu Chow, I propose to raise our glasses to the prosperity of the young mission, to the health of Mgr. Versiglia, and to the fruitfulness of the episcopate that begins today. I deem that we have cause indeed to rejoice on this occasion and to exchange congratulations in the simplicity suitable to children of God. Our two religious families, the Salesien Fathers of Dom Bosco, and the Fathers of the Foreign Missions of Paris, have given a good example in the church for the last three years: an example of discipline when they did not hesitate to see the will of God

in a mere wish expressed by the Pope; an example of mutual trust and charity, the latter as they offered what in their conscience they judged to be fair and equitable and advantageous to the welfare of souls, and the former as they bowed without hesitation before those who were more experienced and older in apostolic work; lastly an example of an accord fully disinterested, the latter as they surrendered voluntarily posts that had been laboriously conquered, works achieved at great cost, cherished memories, beloved flocks, the hope of future harvest, and the former as they consented, with tact and simplicity to take their place, having no concern but to preserve the work of their predecessors and advance the glory of God: *'Da mihi animas, cætera tolle.'*

"And so it happened that it was all quietly done, as it comes to pass when no human calculations hinder the work of God. And the great laborer, the devoted, untiring organizer, as able a man as he was unassuming, was the obvious choice to become the first chief, in such a manner that, had there been in Shiu Chow a basilica in which to assemble the Christian people to take part, as in the time of St. Ambrose, in the selection of a Pontiff, even the voices of the little children would have been heard crying: 'Loui Chinfou,' that is 'Father Versiglia for Bishop.'

"Let this celebration be a stimulus and a consolation, not only for the Salesien Fathers, but also for the Fathers of Macao, who were the first to call the Salesien Fathers to China; for the Fathers of Hong Kong, who are showing us what the Italian missionaries can do when they have at their head a Bishop who is himself missionary among missionaries, and for the young American Fathers who may witness with their own eyes how all things become simple and easy when one yields to the direction of the Church with a spirit of mutual confidence and of respect for traditions.

"While thanking all those who have come to honor with their presence this beautiful solemnity, I desire to propose the health of Mgr. Versiglia, and to offer in the name of all, and specially in the name of the other Sister,

the mission of Canton, the wish of the Patriarchs: *Soror nostra, Crescas in mille millia* (thou art our sister, may you increase to thousands of thousands)."

In the midst of great applause, Mgr. de Guébriant sat down, and when the noise subsided, the audience listened eagerly to the following words of Mgr. Versiglia:

"I remember the words of Mgr. de Guébriant, spoken by him at the conclusion of the contract which ceded to us the mission of Shiu Chow: *Ceci ne tombera pas a l'eau*. While they sounded as a threat, they were, on the contrary, an indication of a well-conceived plan, the execution of which he proposed to make sure.

#### Mgr. de Guébriant Has Done It All

The mediation of Rome was not needed. All she had to do was to sanction the accomplished fact by affixing her signature. This task was rendered possible by the material and moral disinterestedness of the Fathers of the Paris Foreign Mission Society, which surrendered to us the position, established at the cost of all sorts of sacrifices: by the good-will of all the missionaries, who remained at their posts till the new ones had been initiated by them and were prepared to take full charge, and who, after their departure, stood ever ready, at the least sign, to facilitate the period of

transition and the work of evangelization. This day's beautiful solemnity is but the natural result of the steps taken.

"We thank the Paris Foreign Mission Society, and pray that it will always keep up the good spirit which is bound to render such great services to the Holy Church. It is our desire that the best of relations should continue between ourselves and the Society which has given us our first mission in China, and that we shall continue to be always the happy recipients of their valuable counsels."

Then turning to Mgr. de Guébriant, he added: "Monseigneur, on this day you have become my spiritual father, and therefore, by the same token, the grandfather of these children of mine. In the future also let your house continue to be for us a home, as it always was in the past."

And then Bishop Versiglia saluted successively with a few well-chosen and appropriate words, the Bishops of Hong Kong and Swatow, and the Bishop-elect of Macao, without forgetting the Governor of Canton, who had come to think enough of the Catholic missionaries to attend in person this banquet.

Then followed Fr. Canassey of the Salesiens of Heung Shan, who in the purest of Cantonese language and after the fashion of a Cantonese humorist, presented his respects and his



Where the poor of Canton dwell, and where the missionary Sisters find innumerable charges.



thanks to the Bishops and the Governor, and called upon the heads of all present the Chinese *ad multos annos: Man Seui, ten thousand years!*

This, like all other speeches and demonstrations, was followed by some fine music, executed by a group of Italian priests which had organized themselves into a choir, and were ever ready with some beautiful song, gay ditty, or an old ballad.

Finally Governor Chan Kwing Ming made a neat little speech, through his interpreter. Among other things, he told us the pleasure he felt at finding himself in the midst of missionaries whose sole aim and ambition was to do good to the Cantonese people, and expressed the hope that his people would understand their motives, and that religion would grow and spread in his province.

"Humankind would be in a sad plight," he said, "if every preoccupation and care tended only to the good of the body. It also requires a certain peace and quiescence the foundation of which is religion. Though I am not a Christian, I know that such modern ideas as sacrifice, liberty, equality, and fraternity emanate from the Christian religion. . . I therefore thank you for my people to whom you endeavor to do good. I do not deserve the flattering words just addressed to me by one of you. We are going through a troublesome period. The missionaries, scattered everywhere, are not sufficiently protected, they suffer much. I apologize for it all, and hope that things will improve gradually."

The Governor's speech, *O tempora, O Mores! Quantum mutatus ab illo!* still fresh in the minds of the oldest missionaries, is the memory of the times when they were hunted and trapped like wild beasts, locked up in narrow cages or exposed to the rays of an unmerciful sun, and to the ignominies of the soldiers and populace, to be afterwards cruelly murdered. And behold on this day, the Chinese Governor of one of the largest provinces of China, deems it an honor to be seated at the right of a Catholic Bishop, upon the occasion of the consecration of a new Catholic Bishop; and that same Governor promises solemnly that he will do all in his

power to protect the missionaries, and drinks to the prosperity of the Catholic religion in China!

This brings back to my mind a circumstance narrated to me a few weeks ago by Fr. Aurientis, of Kyoto, in Japan. There took place recently a public review of some troops in Tokio, and the Japanese General was asking many of the men what religion they were, when one soldier became visibly perturbed and hesitated to answer, and the General said: "Why don't you answer? Have you no religion?" "Yes," answered then the soldier. "I am a Catholic, but was afraid to say so." And the General: "Why should you be ashamed of your religion? I would rather see you all belong to the Catholic religion than to none at all. A soldier without religion cannot be a good soldier."

Such have become the signs of the times in China and in Japan. Are not such signs the strong and consoling indications of a happier era for our Holy Mother Church?

\* \* \* \*

On the following day, I had the honor to accompany Bishop de Guébriant and the newly-consecrated Bishop on a visit to the Little Sisters of the Poor, and to the Sisters of the Immaculate Conception. We walked along dirty, filthy, ill-smelling streets, flanked on both sides by dingy, smoky open stores, and workshops overcrowded with all sorts of natives, old and young; a few rather well dressed, but the majority in tattered rags, and we found ourselves suddenly, as by enchantment, in what would give the impression of a heavenly oasis in a vast desert. Outside there was business of a kind, bustle, cries, shouts, yells, and curses. . . suddenly some sombre-looking gate among other sombre-looking gates, in

#### In the Narrowest and Most Loathsome Street

it ever was my lot to be in, opens before us. We gently glide in while the gate closes immediately behind. And lo, we find ourselves pervaded by an atmosphere of peace and holiness. Smiling angels in the garb of white and black-clad Sisters advance towards us quietly, noiselessly.

The Little Sisters of the Poor! Who does not know, and who does not love them? Their children venerate, I was going to say adore, them. Yes, their children, whose age varies from sixty-five to a hundred, or thereabouts. In this particular case their children were Chinese, dozens of them, old and decrepit, so old that it was impossible to risk a guess at their age.

\* \* \* \*

From the Sisters of the Poor we passed to the compound occupied by the Sisters of the Immaculate Conception. We found the same peace, the same savor, if I may use the word, of holy quietness. Here they have schools for girls of all ages; here they train and instruct young girls, or virgins (which is the word used), who will later become catechists in pagan centers, and thus render immense services to this church, while greatly alleviating the missionary's burden.

But that is not all, from the virgins' class-room we were shown into the crib, a large room in which there were several rows of little beds. The good Sister raised some of the white coverlets and discovered to our astonished eyes such tiny and sad-faced Chinese babies. She explained to us that, at the present time, an average of twenty-five babies are brought to them every morning, some by unknown persons who leave them at the entrance of the house; some by Christian women who are in the employ of the Sisters and go every day on a baby hunt through the slums of the city.

There we have an example of the magnificent work that goes on in China. Of course, for the two Bishops these were scenes of their own creation, of their own making. They were simply viewing them with the eyes of the father, of the protector. But it was all new to me, and I was amazed and confounded, am yet, I had read about it all, just as those who will read these lines have read about it. Yes, we think we know, but we never bring our knowledge to a state of realization.

Is it not worth while to give it a thought?

## ST. XAVIER'S HIGH SCHOOL, PALAMCOTTAH

Rev. A. Lebeau, S. J.

*The writer of this article is evidently not of the opinion that there is no danger to Catholic propaganda in the wealth of the various sects in the field. The people of India are very poor, but also ambitious for educational advantages. Naturally they will be tempted to go where such are to be obtained.*

ST. XAVIER'S is one of the High Schools of the Madura mission. The Madura mission, or Trichinopoly diocese, under the Fathers of the Society of Jesus stretches over the south-eastern districts

### Of the Madras Presidency

In area and population it equals Belgium. It comprises the civil districts or collectorates of Trichinopoly, Madura, Ramnad and Tinnevely, regrouped into the ecclesiastical districts of Trichinopoly, Madura and Palamcottah.

The ecclesiastical district of Palamcottah forms the southern apex of the mission, comprising the civil district of Tinnevely, part of the Ramnad district, and some large villages in Travancore. It has over 214,000 Christians, 106,929 of whom are Catholics and 101,844 Protestants. The religious importance of this part of the mission can hardly be overrated. There is the great number of Christians—ten per cent of the entire population, in fact, more Christians than in any other district of the Presidency; there is its educational superiority: according to the census of 1911, Tinnevely heads the list in point of male education; there is finally the educational superiority of the Protestants.

This crushing superiority of the Protestants in matters educational is naturally followed by a proportionate increase of the Protestant and decrease of the Catholic influence in the district. The long list of educated Protestants is a great moral strength for the Protestant social position. In government or other lucrative and important posts we find a large percentage of Protestants, and we know of what help such officials are to their co-

religionists and how much their influence helps to strengthen their community.

The same ascendancy is felt in the missionary field. The pagan of good parentage passes the Catholics by as low and backward; the low caste man seeing in Protestantism a sure way to instruction and subsequent promotion is but too ready to get himself enrolled as adherent or believer and what not, and thus fettered by the chains of Mammon

### Is Forever Lost to Us

Worse still! How many Catholics for want of the protection they need and look for in vain among their brethren are thrown, disappointed and dejected, into the arms of an all-powerful Anglican Padre! The consequence of it all is that we are being gradually outnumbered. In 1835 the Protestants were only 10,000 strong, in 1885 they had risen to 56,000, the Catholics at the same time numbering 60,517. In 1911 the balance was nearly the same, 84,890 against 86,991; there is therefore a greater advance on the Protestant side. This influence of Protestants whether in society or in the missions is the direct and necessary result of their educational superiority.

What makes matters worse is that we can hardly remedy this state of

things. To make any headway against the Protestants we should first oppose to them equal forces on the very field where they now beat us. But this we cannot do. New schools cannot be opened nor existing ones improved for want of funds. Nay, war and its consequences have so crippled our resources that some existing schools have actually to be closed and the Central Catholic High School of the district, St. Xavier's High School of Palamcottah, is battling for its very existence.

St. Xavier's has 1,300 pupils, 450 of whom are Catholic boarders. These are recruited from all the ranks of society, but mostly belong to the backward and poorer classes. Up to January, 1921, no school fees had been exacted and boarding fees are low, in fact wholly inadequate to cover the expenses; many, too, can pay only part of their fees, others nothing at all.

The social position of St. Xavier's as a Catholic school is particularly important both for its institutional character and for the rivals it has to fight. It is first the Catholic educational center of the district. Our High School at Tuticorin is only a local institution run for the Catholic boys of the town, and as such has but local and limited influence. But the Palamcottah High School is essentially a district school, meant to be the fountain-head



Three little boys of the school have constructed a grotto to Our Lady of Lourdes and are enjoying their handiwork.

whence our youths from all parts of the district can derive the necessary amount of education they need to live their lives worthily.

Another characteristic is its large percentage of poor Catholic students. As St. Joseph's College at Trichinopoly is inaccessible to most of the boys in outlying districts, the traveling and boarding expenses being more than they can afford to pay, the district High School supplies this deficiency; it is nearer home and its fees are made to suit poorer purses. This then is St. Xavier's second end, to help the poorer classes of the district, and give them the education they can not get elsewhere.

Mark now the importance of St. Xavier's social position. As the Catholic educational center of the district, the education of our Catholics depends on its efficiency and the Catholic educational level is gauged by its own; as the only school adapted to the poverty of our Catholics their improvement is bound up with its own prosperity. As the Catholic bulwark it must equal and outdo Protestant schools

### By Greater Efficiency and Success

As long as it does this its influence will countenance Catholicism in the district and make it acceptable to the people; but let it be thrown into the shade, Catholics will be discouraged and cowed and their religion slighted and destined to vanish.

We have fought long and hard to give the school the efficiency it demands, and our efforts might have ultimately proved successful but for the war and its economic consequences. We now see with dismay and apprehension the present abnormal conditions imperiling our work, and do what we may, we cannot cope with them. The prices of food and other necessary articles have risen to a despairing height. Meanwhile the teachers demand higher wages. What with the boarding expenses for four hundred and fifty hungry boys and heavy increments to forty teachers our finances are strained to the snapping point.

Considering, moreover, that alms from France have either totally ceased or been reduced to an insignificant sum, that this sum on its arrival here

is further squeezed into nothing owing to the low rate of exchange; that non-Catholic Indians are in no way eager to help a missionary institution, that our Catholics with a few exceptions have little worldly gear to help others with, that the Government has so many schools to support that the grant allowed us will not pay our teachers for a month, our situation is well-nigh desperate.

But raise the school fees! This is, in fact, the expedient we shall have to resort to. To raise the school fees! not of the pagan day-scholars who pay the standard fees and would if these were raised

### Bid Us Good-Bye and Vanish

with fees and all; but of the Catholic boarders who have up to now not covered their expenses. Alas, they are "beggars all, beggars all."

Here then is an unpleasant dilemma; whether we raise the boarders' fees or not we are in danger. If we spare the boarders, the teachers' salaries must be kept low, as increased expenses without funds means bankruptcy and ruin. But then the best qualified teachers leave us—and rightly so—for schools where the wages are higher, leaving us but a poor staff behind. Such a desertion would mean inefficient teaching, failure at the public examinations and serious loss of

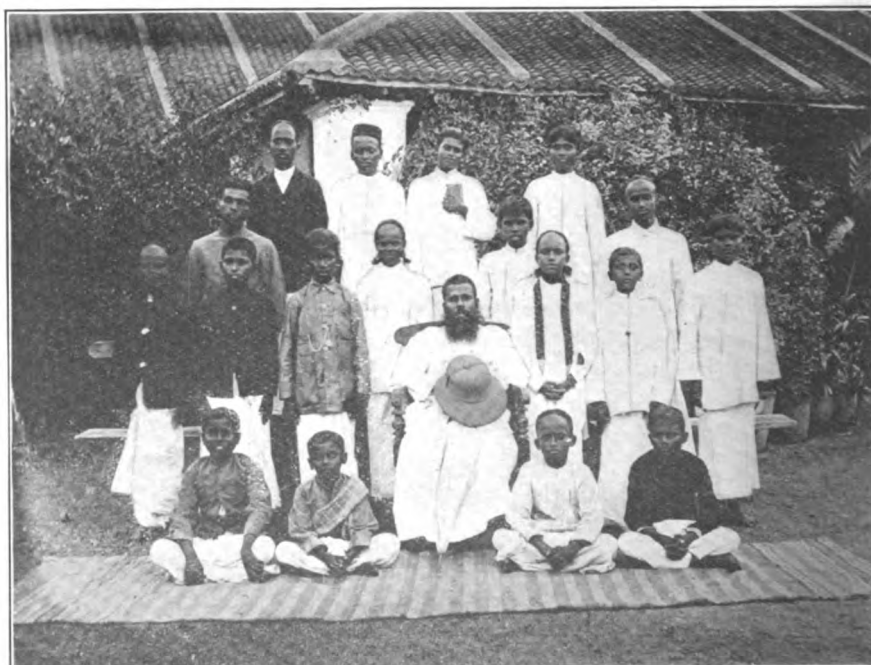
students and consequently a material check to St. Xavier's Catholic influence in the district.

If we insist on higher boarding fees, the difficulty is no less serious. Our boarders, as said above, are generally poor and their situation has been made considerably worse since the war.

Many poor Catholic children intellectually well gifted would thus be debarred from the necessary Catholic education and either become a prey to Protestantism or be left to run waste and rot in degrading ignorance and misery.

St. Xavier's without these poor Catholics, would no longer be what it is meant to be; inaccessible to the majority of our poor Catholics, it would not do the missionary work it has been founded for; its influence as the Catholic educational center of the district would be gone. In short, this educational failure of St. Xavier's would be the triumph of Protestantism over Catholicism in Tinnevely.

Here we are at bay, the difficulties can no longer be evaded by delaying their solution. We stand on moving sand where advance and retreat alike are impossible. We look around for a helping hand: a lift for a year or two is all we ask for. May God Who is nearest when He seems farthest incline a generous heart toward His distressed children of St. Xavier's High School, Palamcottah.



Tenkasi parishioners studying at St. Francis Xavier's.

## TAY LEGENDS

Rev. J. B. Degeorge, P. F. M.

*The amusing legends related by Fr. Degeorge belong to a tribe in Tonkin called the Tays. The purpose of the tales is to show that the brain of man is more powerful than the strength of all the forest animals combined.*

ONE day a man cut down a tree in the forest for the new house which he was building. An elephant who was observing him said: "Let us fight to see which is the most powerful."

"Leave me alone," answered the man. "We will fight some other time. I am in a hurry today."

Elephant—Why are you in a hurry?

Man—I am hurrying to build my house.

Elephant—You have lived all your life without fear. Why do you hurry today to build a shelter?

Man—You saw nothing this morning?

Elephant—Saw what?

Man—This morning the sun was red. There is going to be a big wind. Therefore it is necessary that I should take shelter in my house, so that nothing can harm me.

Elephant—You will have a house so strong that the wind can not harm you?

Man—Certainly.

Elephant—And I, so big and heavy, could I be affected by the gale?

Man—Big as you are, you could not fight against it.

Elephant—Then do you know how to fix me up so that I will not be blown away by the wind?

Man—Yes, I do.

Elephant—I would like to see you try to fix me up so I would not be in danger.

Man—If you are afraid of being blown over by the wind, go into the forest and bring me a bundle of big, strong withes. I will then endeavor to render you a service.

The elephant soon brought the withes. The man placed him between five large trees. Then he tied the elephant's feet

### To Four Trees

and his trunk to the fifth tree. This done, he told the beast to try three times to break his bonds. If he could, then he was the victor.

The elephant struggled and broke the withes. The man brought stronger lines and tied him up again. The elephant broke these. Again the man tied him, this time more firmly. With all his strength the great beast strained in vain. He could not free himself. Then the man took his hatchet and cut the withes tied to the trunk, saying: "Do you know now which is more powerful?"

All the other elephants beholding their master vanquished by the power of man, fled far away.

\* \* \* \*

A tiger, seeing a man one day ploughing in his field near a forest, said to a buffalo: "Why do you not strike and kill that man? He is so small and you are so large."

The buffalo said: "He is little, but his power is great."

The tiger said to the man: "The buffalo says that you have great power. I should like to see it."

Man—I did not take my power with me, I left it at home. If you wish to see it, you may follow me to my house.

Tiger—I wish that you would bring it out here.

Man—If I go home for it, I am afraid that you will eat up my buffalo.

Tiger—I will not harm your buffalo. Go and fetch your power that I may behold it.

Man—My house is far away. While I am gone you will not go away?

Tiger—No matter how long you are gone, I shall wait here.

Man—Very well. If you really wish to see my power, let me tie you up with these withes. Then you will be sure to wait for me.

Tiger—All right. Tie me up.

The man cut some withes, tied up the tiger, and asked him to free himself if he could.

The tiger easily broke the bonds. The man tied him with stronger withes and said: "See if you can break those."

The tiger tried with all his strength,

### But Nothing Broke

Then the man took a big stick, struck the tiger a mighty blow, and cried: "My great power is here. Do you see it?"

The buffalo spoke to the dying tiger. "I told you so. He is little, but his power is great. You have not won."



Tonkinese barber and ear doctor at work.

The man seeing the expiring tiger showing his teeth, said: "You are beaten and you laugh still."

\* \* \* \*

All the other animals wished to match their power with man. The bears appeared and said to the man: "We wish to know if you are as strong as we are."

The man answered: "In three days come and see."

They went away. In three days the man had built a cabin. It was very secure. When the animals returned, he said to them: "I am going to enter this house. You remain outside. Do all you can to frighten me."

The man went into the house and closed the door tight. Outside, the animals made faces and threatening movements of all sorts. Some struck the posts; others mounted the roof, tearing it apart with their claws. But inside the man held them at bay with a sharp knife. The animals on the roof jumped to the ground. Then the man said: "Can you do no more?"

The bears answered: "You are inside. Very well. We cannot harm you. Now come out and let us enter the house. Then see if you can conquer us."

The man came out. The animals

went into the house, where they were locked in. Then the man gathered

#### A Lot of Dried Leaves and Grasses

and spread them around the cabin. While he worked he called out: "Are you afraid?"

Animals—No.

Man—I am setting fire to the leaves, are you afraid?

Animals—Certainly not.

The smoke began to suffocate them. The cabin took fire. They cried out in terror. The walls fell and they ran

out, all more or less burned. The bears became black; the tigers' paws were burned and his coat was scorched in places, so he remains thus to this day.

The monkey suffered in the same way. One serpent fell on his head and flattened it as you see it today. Another did not escape so well. His tail was burned off. So he is blunt at the rear part. A third was partly burned. He bears black and white stripes.

Thus all the animals were vanquished by the power of man.



*Statue of the great Buddha, recumbent.*

### When the Apostle Suffers Most.

These impressive words come from Bishop Roy, P.F.M., of Coimbatore, India:

"The missionary priest expects to suffer and he bears suffering courageously, as long as only he himself is concerned. But when he is obliged to look at the deep affliction of his helpless Christians, and to realize that he can do little to relieve their pain, then his agony is complete.

"In many parts of the world there exists a state of famine. India is no exception. Destitute mothers, leading their flocks of famished children, present themselves at the mission, and with tears streaming down their cheeks cry: 'Behold my little ones! They are hungry! The good missionary is our father; give us food.'

"Alas, the priest knows only too well that these forlorn creatures are starving. He is prepared to give to the last bit of his time, his energy and his intellect, but with all his fervor and his good will he cannot feed the

hungry unless he has food to give them. He has then only one resource—to ask the Most Sacred Heart that so loved men that It gave Its last drop of blood not to forsake His missionaries when the burden seems greater than they can bear."

### An Appeal from the Chaldean Archbishop of Mesopotamia.

We trust that the wretched Christians of the East may find a few friends among our people. This appeal is entirely authentic:

"The Turks took advantage of the state of war to show their hatred towards Christians by attempting to annihilate the race completely. Our small Chaldean nation, already so weakened, is on the point of total destruction.

"Nearly all the young Chaldeans, forcibly drafted into the Turkish Army, perished in the trenches, for greater part victims of privation and bad treatment to which they

were subjected. Those exempt from military service were the object of all sorts of requisitions, confiscation and taxation. The Government thus reduced them to beggary. Not content with that, the Turks completed their work so cruelly begun, by a terrible drama of bloody massacres and tragic deportations.

"During the past two years a terrible famine has intensified their misery, claiming many victims amongst the widows and orphans. Without food or support, and having no one to help or shelter them, these innocent people are doomed to perish if not sent immediate aid.

"For this reason we appeal to all noble and charitable people, to all tender hearts and to all those who have pity for the suffering and misery of others, and beg them urgently to come to the help of these weak, innocent sufferers, the last survivors of our Chaldean nation.

✠ SULEIMAN SABBAGH,  
Archbishop of Diarbekir.  
"(Mesopotamia)."



## MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION

*The missionary congregation described on this page seemed destined by Providence to grow and flourish in a special manner. Scarcely were the Sisters banded together when an important field was offered them in China, and they now care for thousands of helpless children, aged people, and lepers. Their own numbers are constantly increasing.*

It was in 1902 that three pious women laid the foundations of this Order, destined exclusively for foreign mission work. The scene of the important event was the city of Montreal, and thus Canada was in advance of the United States in giving a congregation of nuns to the apostolate.

In their seemingly somewhat bold enterprise, which hid at first under the name of Apostolic School, the foundress had the support and counsel of Rev. Gustave Bourassa, at the time

### Secretary of Laval University

Fr. Bourassa was deeply interested in the little community, and possibly had visions of what its future success was to be, but he did not live to see the fulfillment of his dreams, for he died just two years later—in 1904.

It would seem that the death of Fr. Bourassa would come as a fatal blow to the Apostolic School, and indeed its existence was for a time in doubt. Archbishop Bruchési was of course in touch with the little community and familiar with its aims and hopes, but he was perplexed as to his own course of action.

Just at this time, however, he was due to pay a visit to Rome, and he decided to have recourse

### To the Spiritual Light

of supreme authority and submit the matter entirely to the judgment of the Holy Father.

Upon hearing the story of the little

flock, now without a shepherd, Pope Pius X. reflected a moment. Then he spoke:

"Support this foundation, Mgr. Bruchési," said he. And then with that expression of supernatural sweetness, combined with resigned sadness which so often overspread his countenance, giving it an extraordinary reflection of the other world, he added: "Heaven's richest blessings will descend upon the new institute."



*"Those women who have labored with us in the Gospel."—Phil. iv. 3.*

Fortified by these words, the Bishop became the vigilant father of the struggling community. Blessed by the Holy Father, it assumed in 1904 the name of the Immaculate Conception, and had the distinction, as already stated, of being the first Sisterhood in Canada or the United States to consecrate itself solely to the missions.

The prophecy of Pope Pius was fulfilled. Although barely organized in 1904, the institute now possesses five houses—two in Canada and three in China, with a membership of eighty-eight. Even in Montreal the Sisters

devote themselves to the Chinese, and have numerous day classes and

### A Hospital for Christian and Pagan Chinese

They even visit the sick Chinese in their homes, thus carrying out in the city of Montreal the purpose for which they were organized.

Called to the mission of Kwang-tong in 1909 by Bishop Mérel, a little band of Sisters left Montreal in September of that year, arriving at Canton a month later. Their first efforts were directed to a creche located in the very heart of the city, where were received those outcast infants whom the cruelty of their parents condemn to a speedy death. At present about two thousand babies are sheltered and baptized each year, most of the number, however, living but a short time after the waters of regeneration have made them ready to be little angels in heaven.

Other institutions founded by the Sisters of the Immaculate Conception are an orphanage, an asylum for blind and infirm women, a workroom, a school for girls, a finishing academy for young ladies, either Chinese or foreigners, and finally a novitiate for native virgins wishing to dedicate themselves to the apostolate.

The splendid results achieved by the creche in Canton caused the civil authorities to request the Sisters to undertake a similar work for the state at Tong-Shang. Three nuns went to that city and opened a house where now

### About Four Thousand Rescued Infants

are baptized yearly, some of whom live and pass later to the orphanage, where they receive good Christian education.

But the most vital work of these nuns must ever remain their care of lepers, to which sublime task they were

drawn from the very beginning of their apostolate in China.

Shortly after their arrival in Canton, the Superior, Sister Mary of Lourdes, wrote to the Mother General:

"At the gates of this city there stands a leper hospital sheltering about seven hundred patients, who are cared for by a single saintly priest who has consecrated his life to them. If we had a sufficient number of Sisters, would it not be a beautiful field of action for us to share the burden of this Father?"

This was in 1910. In 1912 Mgr. Mérel, having written in the same strain to the Archbishop of Montreal, the latter conferred with the Sisters of the Immaculate Conception and dispatched this account of his interview to Bishop Mérel:

"I have just been to see our dear Sisters, who knew your desires and

were expectantly awaiting me. The community numbers about forty, professed, novices, and postulants. I said to them: 'My children, a new work is being offered you in China, one which demands the highest form of abnegation and sacrifice, but glorious beyond measure, for it is the very charity that Our Lord Himself preached and practiced. This divine task is the care of poor leprous women. Do you offer yourselves for this arduous and dangerous labor? Those who are ready to start at once for the leper hospital may signify their willingness by rising.'

"Mgr. Mérel, the forty nuns rose as one. Therefore the matter is decided and I am most happy at the result. Your asylum will be under the direction of our Montreal Sisters, and this will bring on our diocese a great benediction and many graces."

Naturally, only a few of those offering for the hospital could be accepted, but in due time

#### Four Sisters From Montreal

and one from Canton took possession of an asylum for women situated on the island of Sheklung, a short distance from Canton. Since the inception of this foundation the patients at the asylum have doubled.

Nor are the ministrations of the nun-nurses confined to women alone. Twice a week they visit the colony for men, on a neighboring island, and bind and anoint the dreadful sores of the wretched unfortunates.

Such labors need no eulogy, but in the article by Fr. Quetu we see how deeply impressed a stranger may be by the charitable works of the nuns in Canton.

#### Native Priest Writes Touching Letter.

Two years ago an American Bishop founded a Burse for the support in perpetuity of a student in the Seminary of East Cochin, China. The first beneficiary of his charity recently addressed him the following letter, which he kindly communicated to us, and which we are sure will interest our readers:

"Dai-an, Nov. 1, 1920.

"Right Reverend and dear Bishop:

"On the occasion of the approaching great feast of Christmas your most humble servant begs to offer you another proof of his sincere gratitude and his most devoted affection. May our dear Lord Jesus hear the prayers I address to Him every day that you may remain safe and sound for a very long time and that all your works may receive the blessings of Heaven.

"In my former letter I told you of my promotion to Minor Orders and of my hope that I would soon receive sub-deaconship. But as the time of the ordination was drawing near I fell suddenly very ill, and, for a time, there was no thought of preparing for ordination, but for an imminent death. My body became emaciated, my lungs were affected, and I was spitting large quantities of blood.

"When all human means to restore me to health were apparently exhausted, I turned my eyes to God, and, with the assistance of one of my fellow students, I

begged the Sacred Heart of Jesus to extend His infinite mercy on me and to deliver me from the threatening danger. At the same time I made a solemn promise that, if my prayer was granted, I would consecrate my whole life to promote the devotion to the Sacred Heart in all Christian souls and families.

"It was not nine days after I had made the promise when all danger of death began to disappear. I was soon restored to a perfect health and received the holy orders of sub-deaconship and deaconship. I hope that within one year I will be ordained a priest and will have the happiness to ascend the altar of God.

"May I request you, my Lord, to help me thank Heaven for such signal favors and obtain the grace that I may be faithful to my promises and that the blessings of God may never be bestowed on me in vain.

"Begging of you to grant me also your blessing, I remain,

"Most respectfully yours,

"PAUL CAN."

#### Comforting Thoughts.

Said a fervent Catholic lady recently:

"I have many heavy trials, but in the midst of them all, I am comforted by the thought that my priest, the one I put through college, is saying mass for me and my little nun, whom I helped through school, is remembering me in her daily communion."—*From The Bengalese.*

#### Hats Off to the Missionary as a Photographer.

Though we may occasionally criticize our missionary correspondents because they do not sufficiently describe the wonders that surround them, we have nothing but commendation to offer them as amateur photographers. Many are real artists with the camera, and the views sent from the innermost parts of practically unknown regions are not only well taken, but are extremely valuable as curiosities seldom seen in any civilized country.

For the first time in his life the ferocious head-hunter of New Guinea, the unapproachable sorcerer of Equatorial Africa, the hidden Buddhist monk of Tibet, faces the camera at the request of the persuasive missionary and forthwith a rare photograph is taken and dispatched across the world to instruct, interest or amuse the friends of the missions. And the views of scenery and monuments are no less wonderful.

All praise, therefore, to our "camera men" in the apostolate. They may often be without the necessities of life, but they somehow manage to achieve fine pictures, and these plead loudly for the mission cause in the pages of mission literature.

## ENGLISH ACTION AFFECTING CATHOLIC FOREIGN MISSIONS

By N. C. W. C. News Service

THREE important official documents have been issued recently in London, two by the Foreign Office and one by the India Office, that have a very direct bearing on Catholic progress in different parts of the world, and remove so far as can be seen at the present time, all, or nearly all, obstructions to the preaching of the Gospel by Catholic missionaries.

The official document referring to India is too lengthy even to be summarized here. But put in its briefest terms, it sweeps away in a single act a whole host of regulations and restrictions that harassed missionaries of non-British nationality. Formerly there was a whole round of detail that had to be gone through by each missionary,

### Which Took Weeks and Even Months

before it was satisfactorily settled. All that is swept away, and all that the prospective missionary has to do now is to present to the Cardinal Archbishop of Westminster a recommendation from his immediate Superior. This recommendation is counter-signed by the Archbishop of Westminster and is immediately accepted by the India Office, who on the strength of the Cardinal's counter-signature issues all the necessary papers to the missionary. All he has to do then is to book his passage and proceed direct to his destination in India; there are no more regulations, no more officials to be interviewed. How new regulation works. For example, an American missionary procures the recommendation of his Superior, which is sent to the Cardinal Archbishop of Westminster, who counter-signs it and has it sent to the India Office, which issues the necessary papers. So that when the American missionary departs from an American port for India he has nothing to do but go straight to his post.

Formerly he had to wait about the consulate in New York for his visa; then he had to get an Indian visa in London, and when he reached India had to secure the visa of the Indian Government, and after that possibly the endorsement of the local provincial government. But all this vexing delay has been abolished.

The other two documents just published are the preamble to the Palestine and Mesopotamia mandates and the mandate for East Africa. Both in Palestine and in Mesopotamia it is laid down strictly that not only is there to be perfect liberty of conscience, but that the authorities shall not discriminate in any manner against any religious body whatsoever.

In Palestine, as Cardinal Bourne pointed out to the N. C. W. C. correspondent, religious work was badly put back by lack of food and of shipping facilities, and that the Catholic restoration is largely a matter of waiting until conditions become more normal.

In Mesopotamia conditions became very bad indeed, on account of the massacres and barbarities of the Turks, and the Catholic missions were almost wiped out. But great progress has been made since the Vicar General of Mosul reorganized his Vicariate, and already schools and orphanages are being erected as far as available funds will permit. In Mosul itself so much progress has been made that it has been found necessary to found a Latin parish for the English-speaking Catholics and an English language school.

### East Africa Mandate's Terms

The terms of the mandate for East Africa, which is now being submitted to the League of Nations for approval, contain a clause which, while not exactly in the nature of a concession, creates a condition that is of the highest importance to the Catholic missions in parts of the world where the missionaries are carrying on the work

of temporal as well as religious civilization.

This clause calls for complete religious liberty and freedom; the free entry of missionaries of all religions into the territory, and the right to acquire and possess property, to erect religious buildings, and to open schools throughout the entire territory. Although Catholics are not specifically mentioned in this mandate, it is understood here that this right to acquire and possess property has in mind the enormous works carried on by Catholic missionaries in Africa, where they have farms, schools, orphanages, hospitals, industrial establishments, and stations for helping the natives in trade and agriculture. In Africa the monks and other religious are repeating, deed for deed, just exactly what they did in times past in the civilization and regeneration of Europe, and many a small town is springing up around the nucleus of a monastic establishment. A good many of these Fathers are German, and their territories stretch over many thousands of acres which they have reclaimed from the scrub and converted into highly profitable farms.

There is, however, a proviso in this East Africa mandate, which is not quite clear. Free exercise of all forms of worship is ordained "which are consonant with public order and morality." The exact meaning of this proviso has not yet been defined, but from an inquiry addressed to an authoritative quarter it was understood that that has no reference to any differing forms of Christian worship, nor even to the prohibition of Mohammedanism or other non-Christian religions. It is a safeguard against certain forms of religion that advocate such things as polygamy, or devil worship, and some of the fetish religions with their debasing and lascivious rites, such as are to be found among some of the lower races in Africa.



## CARDINAL GIBBONS AND THE PROPAGATION OF THE FAITH.

FEW men in the history of mankind have departed this world accompanied by more genuine regret, universal praise and heartfelt mourning than His Eminence, Cardinal Gibbons, Archbishop of Baltimore, who died on March 24th, last. It was our cherished privilege, as well as our highly esteemed honor, to be intimately acquainted with this illustrious Prince of the Church, and we most heartily subscribe to everything that has been said and written in his honor by representatives of all classes and creeds.

It is not our purpose to recite his services to the Church and to America; they can never be adequately appraised, but we must pay to his memory a tribute of gratitude for what he has done for the missions in general, for the Propagation of the Faith in particular. In his death our Society has been deprived of one of its most faithful friends and constant supporters.

Up to the III. Council of Baltimore, held in 1884, the American clergy and people had taken very little part in the work of the missions, although they had received considerable help from their brethren in Europe. Cardinal Gibbons, who presided, proposed in the first place that the Fathers of the Council express their gratitude for the assistance received from the Propagation of the Faith, and, in their name, he wrote to its Directors a letter from which we extract the following:

"Gratitude imposes on us the pious duty of publicly recognizing the signal services the beneficent Society for the Propagation of the Faith has rendered to the young Church of the United States. If the grain of mustard seed planted in the virgin soil of America has struck deep roots and grown into a gigantic tree, with branches stretching from the shores of the Atlantic Ocean to the coasts of the Pacific, it is mainly to the assistance rendered by your admirable Society, that we are indebted for this blessing.

"Assembled for the third time in Plenary Council, the Archbishops and Bishops of the Republic of the United States feel a justifiable joy in thinking of the co-operation which you have never ceased to extend to the apostles of the Catholic Faith in the New World, from the year 1822 to the present day; and the sums which during that time you have allotted to the different dioceses and missions of this vast country are a striking proof of the zeal and charity with which you never cease to aid us."

In order to give a more substantial proof of thankfulness, Cardinal Gibbons caused the Council to decree the establishment of a branch of the Propagation of the Faith in all dioceses, and until this were done a collection was ordered to be taken up in all churches on the first Sunday of Lent for home and foreign missions.

In 1897 The Society for the Propagation of the Faith felt the need of appointing a General Director for the United States and opening a National office. It was thought therefore that it could not be located in a better place than in Baltimore under the paternal guidance of Cardinal Gibbons, and, in fact, he gave most valuable help in the organization and development of a rather delicate undertaking. When later on, by his advice, the office was transferred to New York for reasons of convenience, he took occasion to address a letter to the clergy and laity of Baltimore, in which he said:

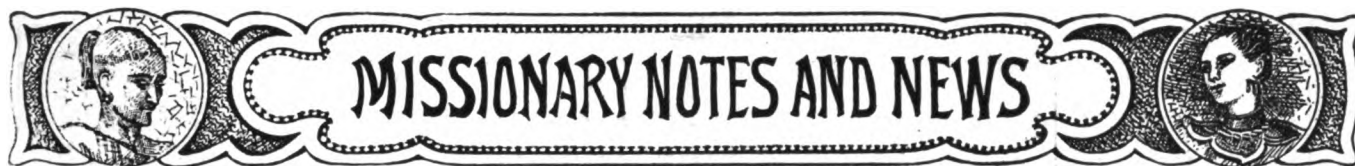
"I strongly urge the Reverend Clergy and Faithful to give a most earnest aid and liberal support to the truly Catholic work of the Propagation of the Faith. Its very nature should appeal to every Christian heart. It aims at bringing the fruits of the Redemption to those millions of people who do not as yet share in them."

Cardinal Gibbons was poor, let it be said to his glory, and he was unable to answer the numerous appeals he constantly received from all parts of the world and sometimes from our missionaries. But when he could assist them, his alms were always transmitted through our office.

Cardinal Gibbons remained to the end of his life the protector of the Propagation of the Faith. It is only a few months ago that he invited the National Director to go to Baltimore to confer with him in regard to certain measures concerning the work of the missions. He did not fail on that occasion to assert his full confidence in the methods and administration of the Propagation of the Faith giving at the same time some valuable suggestions for the greater development of the work. Most of them have already been acted upon and are giving beneficial results.

In the death of Cardinal Gibbons the Church has lost a most gentle and wise ruler, the country a most devoted and loyal citizen, and the Propagation of the Faith a sincere friend and patron.

May he rest in peace.



## AMERICA

Word has been received **NEW YORK** at the National Offices of the Propagation of the Faith Society that Rome is preparing a twofold celebration for next year: the fourth centenary of the S. C. of Propaganda, founded by Gregory XV. in 1622, and the first centenary of the Society for the Propagation of the Faith, founded at Lyons in 1822.

To commemorate the occasion the Cardinal Vicar of Rome, Cardinal Pompili, has just addressed a letter to all the pastors of the diocese, ordering that branches of the Society for the Propagation of the Faith and the Holy Child Association be organized in all the parishes of the Eternal City.

The diocese of Porto Rico, whose latest bishop, Right Rev. W. A. Jones, O.S.A., died last February, is the oldest diocese now under the American flag. It was erected by Pope Julius II., in 1511, and its first bishop took possession of the See in 1515. There have been fifty-one bishops since the erection of the See.

Word has come that the **CANADA** Rev. Father Damase Dandurand, Order of Mary Immaculate, died in Manitoba, April 13th, at the age of one hundred and two years. He was said to be the oldest Catholic priest in the world. He was born on March 23, 1819, in the village of La Prairie, Quebec, of French parentage.

The ozone of the great Northwest seems really to prolong life, for several of the missionaries of that region have attained a remarkable age. Perhaps next in line to the late Fr. Lacombe, comes Fr. Le Goff, who is eighty-two years old, and has been forty-five years among the Montagnais of Alberta. He has written several books in the Montagnais tongue, and decided, in 1914, being a Belgian, to go to the land of his birth with his manuscripts and have them printed. He had hardly arrived there when war broke out, and he was taken prisoner, remaining so for three years.

But his duress finally ended, and, in spite of his years, he made haste to return to his dear Indians of Alberta, and has taken up his work with the enthusiasm of a young man. The posts of the Oblates in the Canadian Northwest are scattered over a vast expanse of wild country, and to withstand the long, winter journeys alone requires an iron constitution.

## ASIA

Mgr. Louis Van Hoeck, S.J., **INDIA** has been appointed Bishop of the newly created Diocese of Patna, India.

The Faith is old in Malabar (South India), dating to the time of St. Thomas, the Apostle. After going through various vicissitudes there seems grounds for believing that present-day prospects for Catholicity are most encouraging there.

A tour of Malabar just made by Mgr. Peter Pisani, Archbishop of Constanza and Delegate Apostolic in the East Indies, proved that an unusual interest is now taken in the Church.

People of all denominations and castes united in enthusiastic welcomes to His Excellency at diocesan centres and at important Catholic towns which are to be found in the region. At two of the places where the visitor was welcomed it was estimated that the number of faithful assembled exceeded 20,000 and 30,000.

Outstanding features of the tour were the welcomes given by the Maha Raja of Travancore and the Raja of Cochin. Both of these officials have among their subjects a greater proportion of Catholics than is to be found elsewhere in British India. They took great care to make the visit of His Excellency in their State congenial.

During his tour in Malabar the Delegate Apostolic received more than twenty illuminated addresses of welcome. These expressed deep loyalty and attachment to the Holy See. His Excellency expressed himself as greatly pleased with the flourishing state of Catholicity in Malabar.

Mgr. M. Chiolino, M.F.M., has been made Vicar Apostolic of **CHINA** North Honan, China, to succeed Mgr. Menicatti, who has resigned.

It was stated in this publication last month that Frs. Clark and King, S.V.D., were the first Americans ordained in China. It seems that Fr. William Hornsby, S.J., at present connected with St. Louis University, was ordained at Shanghai in 1897. Therefore, Fr. Hornsby deserves the honor of being America's first citizen ordained in China.

Fr. J. Girard, P.F.M., of Changchun, North Manchuria, reports that Chinese robbers are as active as ever and are devastating whole colonies. They usually send a letter to the chief official of a town demanding a large sum of

money, firearms and ammunition, with the threat of destruction if the valuables are not forthcoming. Usually the official cannot comply even if he would, and tremblingly awaits annihilation.

Brigands also seized a native priest last January as he was making a tour on horseback, took his steed, stripped him of most of his clothes and after ill-treating him flung him to the ground and departed. Only a real miracle saved him from dying of cold, but he was in a bad state for a long time after the assault.

As everyone knows, the soldiers sent by the Chinese Government are useless as a protection, being ex-bandits themselves and anxious to share in the loot. Therefore, the harassed missionaries have to rely chiefly on their guardian angels for support.

## AFRICA

Mgr. Louis Gummy, O.M.Cap., has been made Bishop of Port Victoria, **SEYCHELLES ISLANDS**, East Africa.

There is no doubt about the success of the Church in Uganda—it is overwhelming.

Fr. Kerkhoff, E.F.M., of Kampala, reports that the schools are crowded. A famine drove a whole new tribe into the district, and the result is another harvest of conversions. Regarding the feast of Christmas, the Father says:

"We had a lovely Christmas; thousands of confessions, and for Solemn High Mass about four thousand native Christians inside the church and another thousand outside. The sight made our heart rejoice."

## OCEANICA

Mgr. D. Le Cadre, S.H.Pic., has been appointed Vicar Apostolic of the Marquesas **MARQUESAS ISLANDS**, Oceanica.

## BOOKS RECEIVED.

*Shall This Nation Die?* Rev. Joseph Naayem, O.I. Published by the Chaldean Rescue, 253 Madison Avenue, New York City.

*The Blackrobe in the Land of the Wigwam.* Published at St. Francis Mission, South Dakota.

*Psychology and Natural Theology.* Owen A. Hill, S.J., Ph.D., Lecturer at Fordham University. Published by The Macmillan Co., New York City.



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A Magazine Devoted To  
Home & Foreign Missions.

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# The Society for the Propagation of the Faith

is an international association whose aim is to send Missionaries to the heathens, and to assist by prayers and alms the priests, brothers, and nuns who are at work among them.

The Society is approved by the HOLY FATHER and the AMERICAN HIERARCHY.

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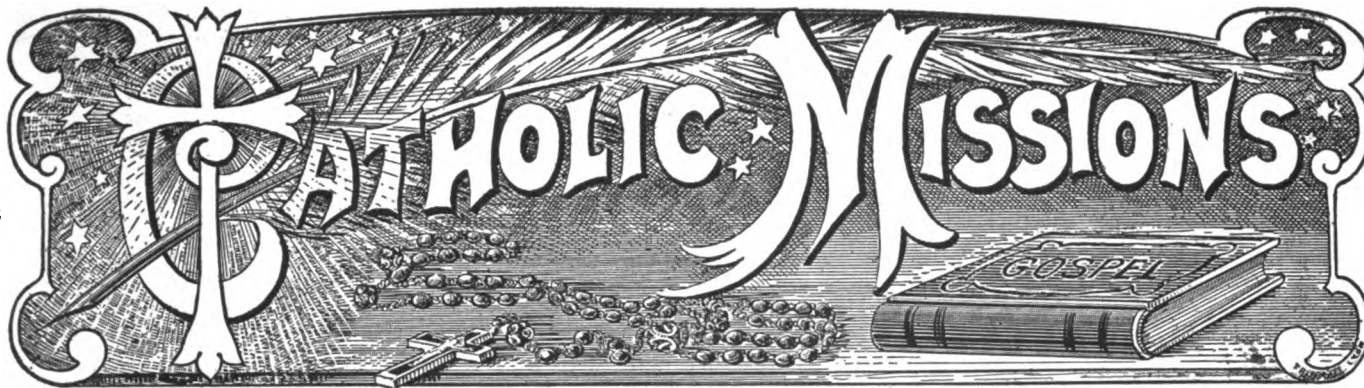
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No. 6

## BEAUTIFUL SOULS

Rev. J. Bonnefont, W. F.

*Remarkable is the apostolic spirit shown by some of those whom the missionaries meet in the midst of Africa's jungles. Not content with becoming Christians themselves, they seek other souls, and by some special gift succeed in winning them.*

SOMETIMES God ordains that lilies shall grow in the midst of thorns. The missionary often has an opportunity to notice this fact,

### And Rejoices Accordingly

I am going to tell about some beautiful characters whom I knew in my district.

Pandzou was a young man twenty-five years of age. He had encountered our missionaries in Kialou, his native country. His own village was near by, and he had intended to go to a catechist for instruction, but the mission was later transferred to Koamou, so he could not put that project into execution.

One day he fell sick. His desire to

become a Christian was augmented, and as he felt his malady weakening

pagan heart. Some days later, the sick man was strong enough to seek a neighboring catechist, to whom he related his experience. The catechist proposed to bring Pandzou to the mission as soon as he was completely cured.

Pandzou told the Father Superior the story of his illness, begging to be allowed to remain at the mission, where he would work for his board.

He was placed under the direction of the Brother who did the carpenter work, and the ardor he evinced

### Sawing and Planing

convinced the Father Superior of his sincerity, since labor is very obnoxious to our Bacongoss.

But the missionary wished to prove the good-will of the new recruit, so he asked how many wives he had. Pandzou truthfully answered: "Two."

Observing the shade passing over the priest's face, he added hastily: "I know that your children have only one wife, Father. Please help me to arrange



*The Sacred Heart is the strength and support of apostles.*

him, he cried: "My God, if You will cure me, I will become a Christian."

God granted the prayer of that

my affairs so that I may have only one wife."

This was done. Soon after, the first wife came with her children for instruction like her husband,

### Showing Also Much Good Will

The second wife returned to her family, according to the native custom. She did not fail to return her dowry to Pandzou.

At the end of a few months, Pandzou became homesick, and asked permission to return to his native village for a visit to his relatives. The missionary knew how attached the natives are to home, so he felt that a little vacation would not harm his catechumen. It appeared that the latter had other ideas.

When Pandzou returned, he said to the Father: "My mother is old and sick. I have spoken of God to her, and she wishes to be baptized. I have also three brothers, and a cousin who are ill. I wish to convert them that they may not die pagans. Fear nothing, I will work hard and support all of them."

Astonished and touched at the great charity of this pagan, the priest acceded to all his demands, promising his aid if necessary.

A catechist was sent to instruct the old mother, as she was not able to come to the mission.

### She Was Soon Baptized

and some time after presented herself at the gate of heaven under the beautiful name of Mary.

Maingiri was the name of the older brother of Pandzou, and he was ill with sleeping sickness, being too far advanced in the malady to have any hope of recovery.

The catechist hastened to instruct him, caring rather for the soul than the body. His disposition was excellent. When a turn for the worse made us fear for his life, he became a child of God, receiving the name of Anthony.

Our heavenly Father renewed his health for a little while, and for about a month, supporting himself with a cane, Maingiri walked painfully to the class in catechism. His instruction

terminating, he joined his mother in heaven.

The second brother of Pandzou was N'Tinti. He was hopelessly sick with heart disease. As soon as he was baptized he displayed a piety not often found among the blacks.

He made his First Communion with great fervor, and constantly approached the Holy Table.

It was touching to see him kneeling painfully at the altar, using his two hands to aid himself in rising.

One day he became worse. The missionary proposed to administer Extreme Unction. He accepted eagerly, and at the exhortation of submission to the will of God, N'Tinti answered: "Now that I am a Christian, can I refuse anything to my Saviour?"

He died murmuring his beads in response to his brother.

Pandzou had long deserved to be made a child of the Church. He had shown the soul of a true missionary

### In the Body of a Pagan

The time had come for him to participate in the happiness he had procured for his relatives.

Nzonabote, his wife, had also finished her catechumenate, so they were baptized together.

It was a beautiful sight to see the father, mother, and the two children

become children of the Faith. Those who were already in heaven must have rejoiced to see their benefactor thus rewarded.

The latter was not slow in continuing his conquests. Pandzou burned with that zeal of the apostle which only death can extinguish.

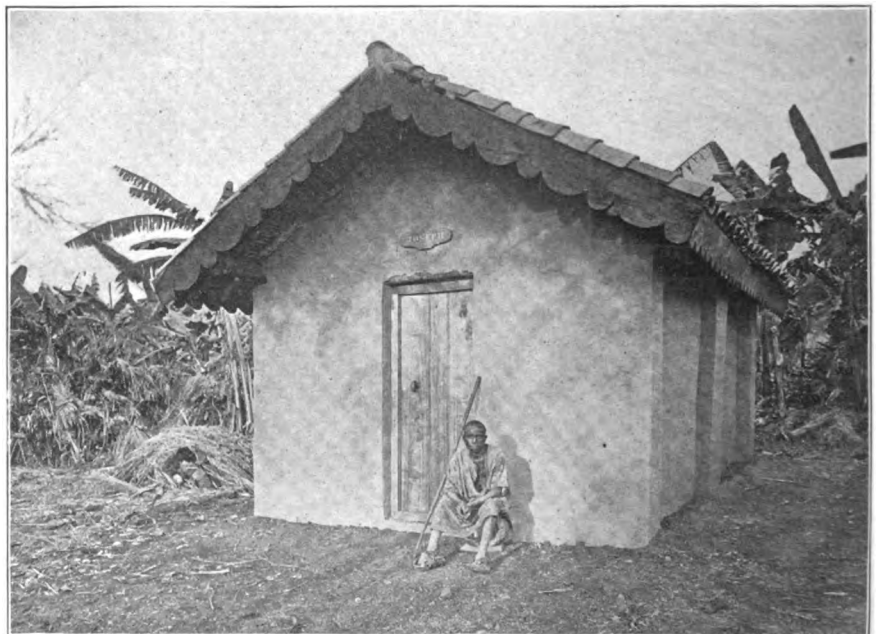
It seems this faithful soul had still some pagan relatives in his native village, and he did not delay in visiting them and in endeavoring to convert them. What did he do? What did he say? That is his secret; but on his return he sought the Father Superior as before, and in practically the same language said:

"Father, I have still a sister who also has sleeping sickness. I wish that she could come here, for we must all go by the same road. My two little cousins have sleeping sickness, too. Will you permit me to bring them here?"

All that he asked was granted.

Kinguali, one of the cousins, had sleeping sickness, but not in the advanced stage. He was placed in our hospital, and as he was intelligent, he quickly learned his catechism. Unhappily, a complication of diseases set in and heart failure hastened his end. He was baptized Marcel, and joined his good relatives.

Pandzou's sister, Moumpessi, wished to follow the example of her brothers.



*A leper of Uganda sitting before his comfortable hut, the gift of some Americans. The hut is dedicated to St. Joseph.*



She was too ill to come to the mission at once, so she waited till her malady abated a little, and then made the journey. Finally she arrived, but nigh unto death. As soon as possible

### She Received Baptism

and her innocent soul entered the portals of eternity.

Yet to this beautiful crown of achievements Joseph wished to add still another flower. A nephew, little Malonga, became a Christian, after proving a worthy catechumenate.

Our apostle had by his sole exertion brought to the path to heaven his mother, sister, four brothers, nephew, and cousin.

One day Joseph said to the missionary: "Now that all my family have gone to heaven, I shall soon go also."

Although he was not robust, there was nothing apparently to justify his presentiment.

The following Sunday, after his usual Communion, he went home to his wife and children. At noon he was seized with acute indigestion. The priest was called and he was able to administer a helpful cordial. But during the night his agony became in-

tolerable, and the sufferer cried: "I shall not see another day!"

Joseph then proceeded to speak his last words. To his wife he said:



*A possible Dempsey and Carpentier of the future.*

"We came here seeking God. We became Christians. All the family are in heaven. Soon I shall be there also. Remain at the mission. Do not return

to the village amongst the pagans. Bring the children up well. I should be happy if they became catechists. Pray for me. I shall not see another day."

The missionary came and assisted him at the supreme moment, encouraging him, and telling him to have faith.

"I suffer so much," Joseph answered. "I shall not see another sun."

Then, with a supreme effort, he threw his arms around the missionary, sighing: "Father, I am dying."

He received with great piety the Extreme Unction, recited the Confiteor, received the indulgences of a good death, and pronounced his last words: "Ah, it is well! Oh, my God!"

After two hours of agony, Joseph Pandzou went to receive the reward of his zeal and to meet those whom he had sent to heaven before him.

The Christians made a novena of masses for the repose of his soul, and each morning for nine days Joseph's widow received Holy Communion with the same intention.

Joseph Pandzou had known both seed-time and harvest, and after his death his work continued to produce fruit.

### Elevating the Position of Indian Widows.

The lot of widows in India is a sad one. Married by their parents when little children, native laws or rather customs forbid a second marriage, so that girls though losing their husbands while in their teens are condemned to remain widows the remainder of their lives. The custom results in sad abuses, and to care for young widows is an important task of the missionary nuns.

With the recommendations of his bishop, the Very Rev. Fr. Franco, of Mylapore, sends this letter to the S. P. F. of the United States, and his plea is one that should be heard. Here is an excellent opportunity for the rich man to come forward with the entire amount, though any sum will be gratefully received.

"The Indian nuns of Bon Secours Convent

of the Mylapore Mission, India, for the past few years have been pressing me to establish a home for widows.

"There are at present, thirteen of them under the protection of the Sisters, and the nuns state that they are obliged to refuse many applications for want of accommodation and funds. This is indeed heartrending, as these poor women, owing to their social customs and crude notions, are not allowed to remarry, in spite of the Catholic Church allowing them to do so.

"The result is, many of them have gone astray. To prevent such evils and to make them respectable and useful members of the Christian community, a home, I think, is an absolute necessity. Under the kind protection of the nuns the widows could be educated according to their capacity and turned out splendid teachers in the mission schools. Just now there is a great demand for women teachers in the elementary school encouraged by the British Government.

"The cost of constructing a house will not be less than two thousand dollars. Owing to the condition prevailing just now, in India, it is impossible to expect any help here. Therefore I send this appeal for help

to meet the eyes of some good generous souls in America. I can assure them in return these poor widows will not fail to pray for their benefactors.

"Any small donation towards this laudable object will be gratefully received."

### Your Offering Brings Good Results.

Money sufficient to educate a native seminarian and make of him an apostle to his people is still coming in to the National Office of the Propagation of the Faith, and is immediately forwarded to the designated countries. Some of the bourses are in India, and Bishop Paul Perini, S.J., of Mangalore, writes in this connection:

"I am happy to report that all the students who are the beneficiaries of American benefactors are giving me full satisfaction by their conduct and by their progress in their studies. I have every hope that all of them will, in course of time, become excellent priests."

## THROUGH THE GATES.... TO LIFE

Mother Jeanne, C. M. M.

*The best introduction to this inspiring article is a letter from Mother Jeanne, who is Superior of the Catechist Missionaries of Mary.*

*"I am sending a little story, 'Through the Gates,' which will give an insight into the busy life at the Holy Angel's Convent, Kumbakonam.*

*"All our mornings are not so fruitful in graces as the one in the present article, but it is rare that a day passes without some soul entering the gates, or is not blessed in some way or other.*

*"Since the story was written, the 'adaystam pillay' has flown to heaven, the man in the Sattiram, too. The old woman lived with us long enough before she died, so as to be instructed and baptized, and buried as a Christian. Thank God for the help He gives us, to carry on the good work we came so far to do. This morning an old man quite unknown to us presented himself. 'Folks say you are good to the sick; my son is very ill, his legs are swollen like an elephant's. Come and see him.' The words of this father reminded us vividly of 'Come down before my son die!'"*

**A** BLAZING day in May, and though it was only 7:30 A. M., beads of perspiration had already to be mopped away! From her post of observation in the guard room, the Sister could see the tall

### Cotton Trees Laden With Bursting Pods

falling continually to the ground; the big, ugly gate of corrugated iron standing open, revealed the red, sandy road, the huts of the natives with their tiny verandas, their bits of matting or sacking fixed up here and there to keep out the rays of the tropical sun.

Another Sister, looking like a limp rag, and as if all her courage was oozing out of her finger tips, passed, and said in halting English: "Another day to love Thee, O my God! another day to work for Thee! another day to rise higher to Thee!" And then her weariness vanished, and she went on

her way to the workroom, while the Sister Portress set about her duties, too.

She was not left in peace for long, however, for it turned out to be a busy morning, and even when she could sit down, she had to look up continually, being responsible for all who entered or left the compound. First, the Sisters passed out in their modest *vandi*, with its sturdy brown bullock, and their confidential servant, Mikel, whose skin was exactly of the same hue as the four-footed beast. They were on their way to a distant village for the day, to give medicine to the sick poor, and on the seat beside them was a small tiffin basket, and a box of simple remedies. This box had long ago been named "Sesami," for it was the magic key that opened the door to every hut and wigwam.

Then the little orphan boys came along, dressed in their veshties or in trousers, these last of many colors and patched, but clean and withal pleasing to the eye, pushing and teasing each other

### Just as Western Boys Would Do

Jean, who is always fond of play, had tied a bit of wood and rag round his

foot and was limping along, but on seeing the Sister's questioning look, he laughingly called out: "Nonedi, Tai-yar!" ("I am lame, Mother!") Then undoing the bandage, he raced out of the gate, nearly letting his slate fall in his hurry.

Behind came Arulapen, who, picking up one of the cotton pods, ran to the Sister, and laid it demurely down on the windowsill near her with a hasty attempt at a salaam. Sandanam, aged six, thinking she did not notice him, dashed at

### A Flaming Ibisus Flower

and hid it under his primer, until he got into the road, then, not being able to place it in his buttonhole, for his little brown body was bare to the waist, he popped it behind his ear, keeping on the alert, however, for fear an enemy would snatch it from him.

"He stole a flower," shouted a boy in a scandalized voice who lagged behind, but the Sister pretended not to hear, for since the day Our Lord died taking a thief to heaven with Him, how can anyone be hard on robbers?

After our boys' exit, there was a rush of people into the garden, all of them noisy and talkative. Hurrying



*One of the busy days of which Mother Jeanne speaks.*

out to see what the invaders wanted, the Sister found herself confronting twenty persons hailing from a village called Nagakoil, five miles' distance from Kumbakonam.

The chief, who bore the sign of Siva, the Destroyer, on his brow, made a motion to the women to prostrate themselves. Seeing a boy in the crowd, wearing a medal, the Sister asked him if he were a Christian, and a nod of his head sideways was his answer in the affirmative. The chief immediately said: "Siluvay vajeelay nadake maten" (I do not walk under the Cross). And drawing his hand across his forehead, he showed the sacred ashes smeared there which proved he was a follower of Siva.

"We have come for medicine," he went on; "the other day the Taiyars came to our village, but many people were at work in the fields, so they want to get some here today."

A woman stepped forth, pushing a girl towards the Sister; she silently showed the child's left ear, torn asunder by a heavy leaden earring. Without a word she shook her fist at the Sister, which was not a menace, but a simple query meaning: "What can you do for her?"

Another woman, aggressively shoving her aside, brought her boy forward, and clamored for medicine for her darling, who yelled through fear. After a few minutes of explication, the whole band was led to the dispensary, which is open every day to all who care to enter.

For ten minutes there was a lull, tradesmen passing to and fro to the Sister housekeeper's door; the dark-limbed milkman, with his brass "saymbil" on his head; the baker's man dragging his elephantiasis leg along; the butcher's boy, the "Vanans" (washermen), box-irons on their heads and their midday rice wrapped in a cloth; the vegetable vendors with their cries of "Katrika! (brinjol) Ama! Amo!"

A Chinaman ventured in, and pointing to his bundle of wares called out: "Cloth, calico, pue silk, mother. Very low price, money not much." A woman seeing the Sister shake her head said: "Vendam" (Not wanted).

"Me speak English," he answered, as he moved on with his "pue silk."

A group of people entered, and timidly looked about them. One bore a tiny child hidden in her *silley*, and it was evidently for that purpose the people had come. The oldest man said: "Taiyar, we want to give you a child whose mother is dead. It is an 'adaystam' pillay' (lucky child). It has six fingers, and that brings good luck, you know." The necessary preliminaries gone through, Mouthiammal (fine pearl) was carried to the Crèche; through the iron gates she had come to find eternal life.

The palmyra climber was the next person to enter, and for an hour he trotted about the compound, mounting first one cocoanut tree and then another as agilely as a cat. Then the chaplain passed on his way to the Convent Sattiram,

#### To Administer the Last Sacraments to a Dying Man

converted from paganism some time previously. On his return he went to the chapel, where he baptized the "adaystam pillay," just arrived, as well as another child adopted the previous evening.

A Mussulman appeared on the veranda, asking to exchange one hundred rupees in silver for notes, but his request was not granted. Suddenly a cowcart was driven inside the gates, and lying in it was a toothless old hag. The men who brought her said they had found her on a veranda of an empty house, and that she had no one to take care of her. A young Sister standing near approached the woman, and with some curiosity, seeing her borne down with the burden of her years, questioned her kindly: "Amatchi" (title given to old women), "say, how old are you?" "I do not know," she answered. "Put me down as the same age as yourself." A laugh followed this unexpected reply.

"No, that cannot be," said the Sister, "tell us your age."

"I cannot say. Ask those men that are standing there." Another laugh followed. Then one of the men had a bright idea. "Grandmother, how many times have you seen the Mahamakan?" (This Hindu festival takes place every twelve years, and is peculiar to Kumbakonam. Common peo-

ple when asked their age will answer that they assisted at it so many times.) Quite naturally she replied: "Seven times have my eyes beheld those blessed processions of the gods, and seven times have I been purified in the sacred waters."

Raising her eyes to the sky, she made salaam to the gods. Her answer showed that her age was somewhere between eighty-four and ninety-six. After a little more conversation, old Savundiram was driven to the Sattiram, and the two Sisters sent up a silent prayer for the conversion of this pagan woman.

She had scarcely been taken away when two more men presented themselves, each holding a paper in his hands. The elder one putting his left hand under his right elbow, according to the rules of Tamil etiquette, held out the papers on which was written "Leper Asylum." It needed no trained eye to see the nature of their disease, for both were much disfigured by leprosy. They were given directions to go to Muthupillaymandabam, where our home for lepers is situated.

At 10 o'clock the Sister, being replaced for a little while, slipped into the chapel, and thanked God for the graces of that morning: the Last Sacraments given to the dying man, the baptism of the two children snatched from paganism, the entry of the aged woman to the Sattiram where she would learn to know the true God, the two lepers on their way to the Sacred Heart Leper Asylum.

The heat of the tropics, and physical weariness, are a drawback to ecstatic love, but in the heart of every foreign missionary

#### Lies a Deep Feeling of Tender Compassion and Love

for the Divine Master, so lonely in the Tabernacles of pagan lands, and a sentiment of enthusiasm at the thought, to use the words of a holy priest, of being attached in ever so humble a way "to the car of the Propagation of the Faith."

On going back to her work a young man presented himself. He asked the Sisters to visit his wife, who was ill. Drawing out a paper she asked his name. In answer he silently showed the palm of his hand, where "Madri-

muthu, Assari" (Madrimuthu of the carpenter's caste), was tattooed.

"Where do you live?" she continued. This time he pointed to his arm, and she made out "Perieu Tayru, 5 No. Daruswaram." It was a novel way of taking down a man's address, and the Sister smilingly promised that she would ask if the dispensary Sisters might go to his house on their daily rounds.

Then the Sister in charge of the Sattiram appeared, followed by a Sanyasi, who had been brought to us a few days previously, by some men who had found him dazed and ill, at the station, and not able to understand even a few words of Tamil. A Sister asked him in Hindustani why he would not stay in the Sattiram.

"I am Hirai Shiva Shanker (the diamond of thanksgiving) of Benares, Ama," he answered. "I am a Guru, and have a family. I wished to visit the shrine of Sitaram, and the temples of Southern India. But on my way here I was drugged by another Guru, and when I came to myself he had dis-

appeared and had stolen all I had. I do not know how I got here."

"This is the house of the Koomaris (Virgins), you are very ill and do not know the language of this country. Stay with us, stranger, and you will not regret it." He shook his head. "Ama! I only ask one thing, show me how to get out of this house. I do not feel at ease in this place. I am a Guru."

"You will suffer greatly. Remain with us."

"I cannot rest. Let me go!" And the Sisters sorrowfully let him go. Through the gate he passed, shuffling along he knew not whither, rather than stay in the home of the Virgins of Christ. The three Sisters who had gathered round this fanatic pilgrim from Benares, having the same apostolic vocation though of three different nations, felt the same pang at heart for the loss of this soul returning to his pagan home.

Ah! if that unsightly gate could speak, it would utter words like these: "O dwellers in Christian lands over

the sea, if you could only know the good to be done in this sacred city of Southern India! How swiftly would you then send assistance to those who toil here. In my twenty long years of service, how often have I swung to and fro to gether in tiny Eastern babes, who have grown up to know the true God, or who have flown away to the children's corner in heaven! But how many more would have been saved, if more money had been forthcoming, and thus have prevented rich unbelievers from adopting abandoned children. Oh! bear in memory this distant mission, and its many burdens! work for the salvation of the aged and the young, for the sick and healthy, for the rejected lepers, and for the good of the poor in the town and up country. And for those who sacrifice themselves, one day the golden gates will be flung aside in the Eternal City, and they will pass through the heavenly portals unto life."

"Happy are those who dwell in Thy house, O Lord, they will praise Thee for ever and ever!"—*Ps. xciii.*

### Those "Other Sheep"

In China New Year's is the greatest festival of the year—not January 1st, but the national feast which comes a month later.

Fr. Edmond Devloo, B.F.M., of Chaoyangfu, Cheli, tells about this festive season.

"With the Chinese New Year all our school children are disbanded; the boys and girls return home to spend their biggest national holiday."

"No matter how poor, all of them must eat pork on that day, and drink their national wine; there are plenty of fireworks, crackers, cakes; nothing is lacking. It is plain that we priests would be rather undesirable even in the houses of our Christians, whose time is totally taken up by the preparations for this great holiday, but we have opportunity to spend a few weeks at the presbytery and to write some words to our dear benefactors from overseas."

"When I think upon the festivities of the Chinese New Year, the numberless superstitious practices, the waste of money to worship Satan and to beautify his temples, and hence the increased power of Satan upon these his worshippers, I cannot but remember the words of Jesus: 'And other sheep also I have that are not of this fold. Them also I must bring, and they shall hear

My voice, and there shall be one fold and one Shepherd.'

"We priests here in Chaoyangu are much in need of a new chapel, and there is no doubt that many of those 'other sheep' would be gathered in if we could preach the word in a church capable of accommodating a large congregation."

### Prayers for Infidels and Pagans.

This prayer is said to be the favorite of St. Francis Xavier, the great apostle and the patron of the S. P. F.:

"Eternal God, Creator of all things, remember that the souls of infidels have been created by Thee, and formed to Thy own image and likeness; behold, O Lord, how, to Thy dishonor, with these same souls hell is being filled. Remember that Jesus Christ, Thy only Son, for their salvation, suffered a most cruel death. Do not permit, O Lord, I beseech Thee, that Thy Divine Son be any longer despised by infidels, but rather, being appeased by the prayers of Thy Saints and of the Church, the host holy Spouse of Thy Son, vouchsafe to be mindful of Thy mercy; and, forgetting their idolatry and their infidelity, bring them also to know Him Whom Thou didst send, Jesus Christ, Thy Son, Our Lord, Who is our health, life, and resurrection, through Whom we have been saved and redeemed, to Whom be all glory forever. Amen."

### A Poor Missionary Robbed.

"Hold-ups" seem to be prevalent in all parts of the world. A story of robbery from China concerns a poor missionary who was deprived of his entire wealth, consisting of one hundred and ten dollars. Fr. M. Kennelly, S.J., who sends the report, says:

"Your last alms was sent to missionaries in the Hsuechow-fu district, North Kiangsu. It is a wild quarter, and infested with brigands and robbers, many of whom are ex-soldiers. Even the missionary's life is sometimes threatened. Lately one of our priests had his presbytery invaded at 10 P. M., and was deprived of all his winter clothing upon which the brigands could lay their hands, and \$110.00 into the bargain, being all he had at the time for the instruction of his catechumens, educational and other work."

"It was only when a revolver was pointed at him, and a knife placed beside his ear with a threat of lopping it off, that our brave missionary consented to disclose the place where the money was kept, and decided to sacrifice it to save his life and avoid the general pillage of the church and property. In such trying circumstances as these the missionary requires heroic courage and the most sublime patience to carry on the work of evangelization."

## CATHOLIC MISSIONS IN THE BELGIAN CONGO

Dom Maternus Spitz, O. S. B.

*The history of that vast region in the blackest heart of Africa, known as the Congo, is full of interest. The explorer was often accompanied or even preceded by the apostle of the cross, and it was recognized by rulers that religion alone could successfully cope with the savagery of the natives. In connection with this article may be mentioned a pamphlet entitled "Les Missions Catholiques au Congo Belge," prepared by a Belgian foreign missionary, and giving an account of missionary work in the Congo.*

IN the year 1876, Leopold II., King of the Belgians, summoned a number of the leading geographers, explorers, and travelers of Austria and England, France and Germany, Italy and Russia to a conference which was to be held at Brussels on September 12th. Among these we find Sir Bartle Frere, Alcock and Cameron, Quatre-fages and de la Roncière, Semenov and von Richthofen, Nachtigall and Schweinfurth, and others.

This was not done to satisfy a mere caprice of a royal monarch, nor for any political intrigue; King Leopold was guided by humanitarian and philanthropic as well as by Christian ideas, to explore and to open up the Dark Continent

### To Science and Commerce

to suppress the inhuman traffic of the slave trade, and to civilize and Christianize the negroes in Central and Equatorial Africa.

With the help of these scientific experts he formed the *International Association for the Exploration and Civilization of Africa*, together with an *International Commission*, with special branches and committees in the principal countries of Europe, its headquarters being at Brussels. From the outset, Belgium displayed the greatest activity in this enterprise, supplied both men and money for the scientific expeditions and for the erecting of a series of stations which

were to serve as centers for further investigations.

At the invitation of King Leopold, Sir H. M. Stanley, after his exploration of the Congo in 1876-77, came to Brussels, and at his suggestion the King founded the *International Association of the Congo* (1878) which, however, became more or less a purely Belgian enterprise, with Stanley as its chief agent. From 1879 to 1884 numerous expeditions were organized, and about twenty-two stations were established along the Congo River and its tributaries.

But as in the course of time other nations—Portugal, France, England, and Germany—became also interested in Africa, another Congress was held in Berlin (November 15, 1884, to February 23, 1885) to settle the interests of the various claimants, whilst the

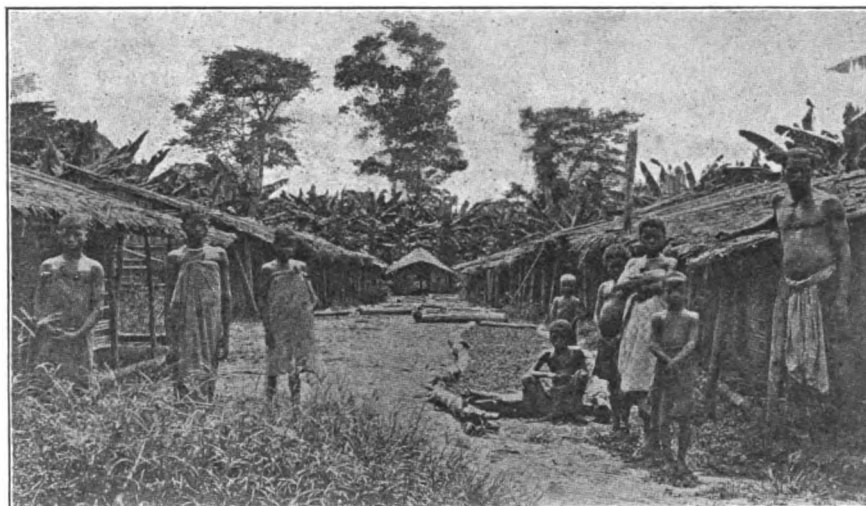
### International Association of the Congo

was acknowledged and recognized as the *Independent State of the Congo*, with King Leopold as its authorized President (1885). This union between Belgium and the New State of the Congo was, however, exclusively a personal one, resting with the King, whilst the various Powers concerned

settled the boundaries of this Independent State of the Congo.

King Leopold's avowed object was now to develop the resources of the territory with the aid of the natives, and as the Arab slave dealers between Lake Tanganyika and the Stanley Falls were the only obstacles for the realization of his programme, the King, at the suggestion of Stanley, appointed the famous Arab leader, Tippu-Tip, as Governor of the Stanley Falls district. This led to serious risings of the Arabs against the Belgians under Rumliza, and to the revival of the slave trade, but these were finally suppressed by Belgian officers and native troops under the leadership of Van Kerkove, Descamps, Jacques, and Baron Dhanis, and thus the danger was averted.

In 1895 and 1901 the Belgian Government proposed to take over the Congo Free States with all its possessions, claims, and obligations, but the proposal was defeated. In the meantime repeated and serious charges of ill treatment of the natives were made against the officers of the administration, whereupon King Leopold appointed a *Commission for the Protection of Natives* and a *Commission of Inquiry* regarding the "Congo atrocities" in 1903-04. After many years



"Main Street" in a Congo village.



of discussion and prolonged delay, the Independent Congo was finally handed over to the Belgian Government on August 20, 1908. On November 14th the Congo Free State ceased to exist, and on the following day the rights of sovereignty were assumed by Belgium and its newly created ministry of the colonies.

The Belgian Congo lies nearly wholly within the geographical basin of the Congo River, and covers an area which is estimated at 900,000 square miles, or seventy-five times the area of Belgium, with a population of over twenty million souls, exclusive of the recently ceded portions of the former German colonies of East Africa. Thus the Belgian Congo is one of the largest of the

#### Political Divisions of Equatorial Africa

one, however, covered with primeval forests of giant trees from one hundred and fifty to two hundred feet high, teeming with animal and insect life of every form and color, with abundant vegetation and rich coal and copper, gold and iron mines, and precious diamonds, coffee and cotton plantations, oil wells, and rubber trees, and quantities of ivory.

The natives with their different languages and dialects belong to the great Bantu family; some of the tribes are civilized, others are half civilized, whilst others again are still in their savage state. Cannibalism, which was formerly prevalent, has now largely been stamped out owing to the rigorous measures adopted by the Government.

For a Catholic, however, the history of the Congo has a special interest in so far as for three centuries there existed a Christian kingdom in the midst of African paganism, ruled by Christian Kings, such as Alfonso, Pedro, Alvarez, Garcia, and a flourishing Christian church, governed by at least two native bishops, with a cathedral chapter of native canons and native priests, supported by Franciscan, Dominican, Carmelite, Jesuit, and Capuchin missionaries. But alas! this was brought to a premature fall by the desertion of Portugal, the jealousy of commercial Europe, the slave traffic, the inconsistency of the natives, by re-

ligious rivalry, by the disastrous policy of Pombal and his masonic followers, and finally by the suppression of all the Religious Orders in Portugal in 1832, but only to rise again by the great missionary revival which set in in the year 1878 under the auspices of King Leopold II. of Belgium.

It was in the first half of the fifteenth century that Prince Henry of Portugal, an enterprising navigator and explorer, laid the foundations of Portuguese power on the western coast of Africa, which was afterwards built up by Gil Avannes (1435) and Alphonsus V., 1472. Under King John II., who called himself Lord of Guinea, new discoveries were made in 1481, and finally three years later Diego Cano and Martin Behaim discovered the mouth of the Zaire or Congo River. At the suggestion of Diego the native King sent some of his subjects to Portugal

#### To Be Instructed in the Catholic Faith

and after their baptism they returned with the expedition of Rodriguez de Souza, 1490, accompanied by some Franciscans or Dominicans. In the following year the native King, Vizinga, himself received baptism, and adopted the name of John in honor of the King of Portugal, whilst his wife received that of Eleanora, and his eldest son that of Alphonsus.

The latter, who ruled his people for nearly forty years, became the defender of the Faith in the Congo against Mani-Pango, who tried to overthrow the infant church, and in thanksgiving for his victory built three churches, dedicated to the Holy Cross, Our Blessed Lady, and St. James. This "Constantine of the Congo" appealed to King Emmanuel of Portugal for more missionaries, who from 1504 to 1512 sent annually some Franciscans; to these were added Dominicans in 1513 and Augustinians later on (1521). In return the King sent two of his sons to the court of Lisbon, one of whom became later on a Franciscan, together with a Congolese envoy, Peter, whilst some noble Congolese went to Rome to study for the priesthood.

King Alphonsus died in 1532, and was succeeded by Pedro I., who

closely followed the footsteps of his predecessor to extend the work of the Apostolate. During his reign, Portuguese settlers came to the island of St. Thomas, and when the latter was made a bishopric, with Diego Ortiz de Villega, a Franciscan, as its first bishop, the missions in the Congo district were placed under his jurisdiction. His successor, appointed by the Pope, was Henry, son of King Alphonsus, who after his consecration returned to the Congo, but died on the way.

At the request of King John II., of Portugal, St. Ignatius sent in 1549 several Jesuits to the Congo, *i. e.*, Frs. Vaz, Ribeira, Diaz, and Soveral, to found a college at San Salvador to train a native clergy for the Congo, as the See of St. Thomas had also been transferred there. From 1554 to 1592 eight bishops

#### Occupied the See of San Salvador

when at that date the Sees of Angola and Congo were united under the title of San Salvador and transferred to San Paul de Loanda.

But with the expansion of her power in the East and the West Indies, Portugal soon forgot her supernatural mission, and instead of converting the natives to Christianity, they turned them into slaves and carried them off to Cuba, New Grenada, Guyana, and Brazil. All the protests of the Popes were of no avail; the Portuguese provoked the Congolese, and the result was that the Jesuits were expelled in 1555. The Church in the Congo went from bad to worse, especially during the civil wars.

Fr. Govea arrived in 1560 with some Jesuits and Franciscans to avert disaster, whilst King Alvarez wished to repair the harm he had caused; Lisbon promised help, but that help never came. Thus we find in 1578 only eight priests, *i. e.*, four secular, two Franciscans, and two Jesuits, who six years later were strengthened by the arrival of three Carmelites, and in 1587 by Jesuits, some secular and regular priests. Owing to the insufficient number of laborers, however, Kings Alvarez II., 1587-1614, and Alvarez III., a very zealous promoter of the faith, appealed to Pope Paul V. (1605-21), to send them some Capuchin missionaries. The General

Chapter of the Order then assembled in Rome accepted the invitation and appointed Fr. Louis of Saragossa as the Superior of the first expedition, consisting of five priests and five brothers.

In consequence of the death of Paul V., the mission was delayed, and it was only in 1644 that the first dispatch of Capuchin friars under their Prefect Apostolic, Fr. Bonaventure of Alesano, arrived in the Congo, which by Pope Urban VIII. was erected as a Prefecture Apostolic under the title of Micoco. The Italian Capuchins were supported by Portuguese, Belgian, and French, and apparently extended their Apostolate as far as the present Stanley Falls and the valley of Kasai.

The sacrifices which the Order made to convert the natives of the Congo to the true faith may be learned from the fact that in the course of seventy years the Capuchins lost one hundred and forty-four members in the Congo. Yet nothing was able to daunt their zeal or heroism, for we also learn that on June 29, 1651, not fewer than forty-five Capuchins arrived in the Congo under their leader, John Francis, of Valencia. In their heroic work they were greatly supported by the native Queen, Zinga, or Dona Anna de Souza of Matamba, who died on February 6, 1665, at the advanced age of eighty-one years.

The various wars waged between the Portuguese and the Dutch, the slave trade which was encouraged by the Europeans in spite of the protests of the Popes, and the civil feuds among the natives themselves depopulated the Congo district more and more, whilst the unwillingness or inability of the Portuguese to support the missionary enterprise hampered the Apostolate, which was difficult owing to the immorality and the inconsistency of the natives, still more.

In 1717 the Capuchins were expelled from the Congo after seventy-three years of hard labor, though casual attempts were made in 1765 and 1781 with but scanty success. The Apostolate of

#### Some Belgian Franciscan Recollects

who under Fr. Cornelius Wouters had come to the Congo with letters and faculties of the Nuncio in Belgium

(1672) was but ephemeral; when on their arrival they found that the Capuchins were in charge by orders of the Pope and the King of Portugal they withdrew.

In 1781 Raphael de Castillo de Vide, a Franciscan, went to the Congo with three missionaries belonging to different Orders to revive the Faith, but it was the last flickering before desolation set in. The suppression of the Jesuits, the anti-Christian policy of Pombal and his followers, and finally the suppression of the Religious Orders in Portugal brought the Apos-



*Buddies of the African wilderness.*

tolate to a standstill. Yet the memory of a once flourishing church in the Congo and of Catholic practice, in spite of the absence of the missionaries, survived. When Livingstone in 1856 arrived in the Congo he found villages which had been deprived of their pastors for a long time, faithful to their religion, churches preserved by the Catholic population, eagerly expecting the return of representatives of those heroic pioneers who had planted the Cross in the Congo.

When in 1841 Mgr. Barron, Vicar Apostolic of the Two Guineas, revived the Apostolate of the Catholic Church on the west coast of Africa, he entertained the idea of reviving the Congo missions by the Capuchins, but without success. In 1855 a Congolese chief applied to the Governor of Angola to send him a priest, but in vain. On

September 9, 1865, the Congregation of the Holy Ghost sent three missionaries, but all the efforts of Fr. Pousot to penetrate into the interior of the Congo failed, and he had to return, as the Catholic Power in possession, instead of supporting the enterprise, put all kinds of difficulties in the way of the missionaries.

To secure their object of starting work in the Congo, the missionaries of the Holy Ghost, *i. e.*, Frs. Carrie, Duparquet, and Engel explored the northwestern portions of the Congo outside the Portuguese territory, and opened new stations there, whilst Frs. Carrie and Agouard joined in 1879 the expedition of Stanley.

In the meantime, a fresh impulse had been given to the Catholic Apostolate in the Congo. Scarcely had King Leopold summoned the geographical conference (1876) to Brussels and commenced to erect stations to stay the slave trade in the Congo, when Cardinal Franchi, Prefect of Propaganda, consulted the Superiors of the missions in Africa regarding the opportunity of erecting new missionary centers for the evangelization of the natives in the remotest corners of Central Africa, as European occupation had always brought in its train a kind of security for the development of Christian missionary work, whilst vice versa the support of the Apostolate has always furthered the work of civilization.

Pope Pius IX. decided to entrust the evangelization of Equatorial Africa to the White Fathers of Cardinal Lavignerie, and on February 24, 1878, four days after his accession to the chair of St. Peter, Leo XIII. erected four Vicariates Apostolic, among them that of the Upper Congo. Thus before the conference of Berlin two French Societies

#### Had Actually Began Missionary Work in the Congo

the Congregation of the Holy Ghost in the West and Northwest, that of the White Fathers in the East. When the Berlin Congress acknowledged the Congo as an Independent State and sanctioned the entrance of missionaries irrespective of nationality or denomination, the enthusiasm for reli-

gious propaganda and for the Catholic Apostolate increased accordingly.

Because of the many bonds which were soon to bind the Congo to Belgium, the evangelization of the Independent State was naturally destined sooner or later to be confided to Belgian missionaries. King Leopold II. realized from the very outset that no enduring civilization in the Congo could be obtained without religion, and in July, 1886, decided upon a foundation of a special apostolic college at Louvain in order to train future missionaries. This was highly recommended by the Belgian episcopate, and in November it was opened with six students by Abbé Forget.

But it was not a success. Thereupon the King appealed to the *Congregation of Scheut*, founded by Abbé Verbist in 1862, whose members had done excellent work in Mongolia and China. The offer was accepted in 1887, and on May 11, 1888, Propaganda created the Vicariate of the Independent Congo which embraced the whole of the immense territory over seventy times the size of Belgium, with the exception of a portion in charge of the White Fathers, which had been raised to a Vicariate on December 30, 1886.

On August 26, 1888, four priests, Guelug, Huberlant, Cambier, and de Backer set out from Scheut and arrived at Berghe Ste Marie on November 24th, four pioneer missionaries in the vast ocean of paganism, among a people steeped in grossest ignorance and fetishism, low morality and corruption. With a "*Sursum corda*" on their lips and the motto, "*If God is with us, who shall prevail against us?*" they started the heavy task

#### With the Loss of Four Priests in One Year

Yet the ranks were filled again and over again. After ten years of hard work the Apostolate was crowned with success. The Independent Congo received its first Vicar Apostolic in Mgr. Van Ronsle, whilst in 1901 the Prefecture of Upper Kassai (1901) was separated. Owing to the steady progress of the Scheut missionaries in the Belgian Congo, Propaganda raised the Prefecture to a Vicariate, August

24, 1918, with Mgr. De Clercq, one of the ablest Congo missionaries, as its first Vicar Apostolic, whilst at the same time it divided the other Vicariate into two, now known as those of Leopoldville and New Antwerp.

As we have seen above, the White Fathers had commenced missionary work in the eastern part of the Belgian Congo in 1884. This portion was taken over by the members of the Belgian province of the Congregation in



*Secured near a mission. But the eagle never submits to captivity and will die if not released. Like the American Indian, "rather than grovel he would cease to be."*

1891, and its Fr. Roelens was appointed Vicar Apostolic in May, 1896, under whose able administration the Vicariate has made visible progress. When in 1891 the new boundaries between Portugal and the Congo State were settled, Pope Leo XIII. requested the General of the Jesuits to take over a portion of the Belgian Congo. This was done on April 8, 1892, by the Belgian Province, to which was assigned the Prefecture of

Kwango. The first missionaries who set out were Frs. Van Hencxthoven and de Meulemeester. This mission was made a Prefecture in 1903.

But the natives of the Belgian Congo were not only to be evangelized and to be made Christians, they were also to be taught the rudiments of civilization, to make them useful citizens, farm laborers, artisans, planters, and cattle-breeders. For this reason King Leopold appealed to the Trappists of Westmalle, who in 1895 settled near the Ruki River in the present Vicariate of New Antwerp, where they founded the Abbey of Bamania. Their district comprises an area of the size of Belgium and Holland combined.

After many years of heavy trials and sacrifices owing to the murderous climate, the evil example of the white colonists, the pernicious influence of the sorcerers and polygamists, and the base calumnies of non-Catholic missionary agents,

#### Their Influence Has Now Spread Far and Wide

In 1920 we find there fourteen priests and eleven brothers, thirteen Sisters of the Precious Blood, and one hundred and seventy-six catechists in charge of five central and twenty-five outstations with forty-nine schools among 21,734 native Christians.

To the four Vicariates in the Belgian Congo, *i. e.*, Leopoldville, New Antwerp, Kassai, and Upper Congo, is to be added the Vicariate of the Stanley Falls, in charge of the Priests of the Sacred Heart of St. Quentin. This Congo mission was started by Fr. Grison, who after his expulsion from Ecuador in 1895 went two years later to the Congo, where Propaganda had intrusted to him and to his companions a district of some 98,000 square miles with three million souls. With the greatest difficulties they entered upon the Apostolate, which was visibly blessed. The Prefecture of 1902 became a Vicariate in 1908, and in 1920 had the stately number of 20,000 Catholics and 21,000 catechumens.

And yet the so-called "Belgium in Africa" was and is still big enough for further divisions, and there is room for more laborers. King Leopold

and his people, Propaganda and the Belgian hierarchy realized the fact, and new appeals were made to the secular and regular clergy, to the Religious Orders and Missionary Societies of both sexes in Belgium. The trumpet call for more laborers was sounded and the call was answered, and each succeeding expedition of missionaries took up the position intrusted to them for the extension of the kingdom of God.

Premonstratensians of Tongerlo went to Uelle in 1898; and this they divided with the Dominicans in 1912 as the Prefectures of Western and Eastern Uelle. Belgian Redemptorists followed in 1899 to Matadi to take over the ministry which from 1891-99 had been exercised by secular priests of the diocese of Ghent; Fathers of the Congregation of the Holy Ghost in 1907 entered upon their Apostolate in Katanga, which they divided with the Benedictines of St. André of Lophemles-Bruges in 1910. Capuchins went to Ubanghi in 1911, whilst Salesians, Recollects, and some Peres Croisiers have entered the field in more recent years. And last, to counteract the accusations brought by English Protes-

tant agents against Belgian Catholic missionaries, the Society of Mill Hill sent some English priests out in 1906 who help in the vast Vicariate of Leopoldville.

Nor must we forget the zealous and heroic workers of the various brother and sisterhoods actively engaged in the educational, charitable, and philanthropic departments of the Apostolate, i. e., the Brothers of the Christian Schools, and the Marist Brothers—the White Sisters, the Daughters of the Cross, the Sisters of Charity (Ghent), of the Passion, of the Precious Blood, of Notre Dame, of the Sacred Heart, of Mary, the Franciscan Sisters, etc.

"Here we have an excellent example before us to imitate," said one day an English officer when he alluded to the work of the Belgians in the Congo. "*Da mihi Belgas.*" "*Give me Belgians,*" was the favorite motto of St. Francis Xavier when he had started his soul-gaining crusade in the Far East and had to appeal to his Superiors for willing workers in the Apostolate of the Church. No one will deny the heroic zeal, devotion, and endurance of these laborers in the vineyard of Christ

whom Catholic Belgium has supplied in the nineteenth and twentieth centuries for "Belgium in Africa." The following statistics speak more than volumes of their apostolic zeal. In 1885 there were in the whole of the Congo State only six priests with three Catholic missionary stations. Twenty-five years later (1910) we find there: 70 principal and 143 secondary stations with 1,913 catechumenates under the charge of 230 priests, 90 brothers, 110 Sisters, and 2,042 catechists with 131,852 Catholics and 139,088 catechumens, 1,125 schools, and 62 charitable institutions. And again ten years later (1920)—in spite of the great World War with all its fatal consequences to Church and State—the Catholic missions in the Congo numbered: 125 central and 468 secondary stations with 6,713 catechumenates under the care of 374 priests, 189 brothers, 194 Sisters and 11,114 catechists with 736,318 Catholics and 313,514 catechumens. There were 4,674 schools and 209 charitable institutions. "Here we have an excellent example before us to imitate." (See *Les Missions Catholiques au Congo Belge*, 1921.)

### Good Coming Out of Evil.

We know that unparalleled disasters have overtaken China during the past year and the good results of these misfortunes are shown by Right Rev. Adalbert Schmücker, O.F.M., the newly appointed Vicar Apostolic of North Shantung, one of the famine districts.

He says:

"Circumstances were perhaps never so favorable for conversion in this country as now, and misery is the reason for this. As missionaries we are receiving alms for the starving and we distribute these alms without distinction to pagans and Christians alike. In this way we come in touch with hundreds of pagans who for the first time are obliged to consider Catholic priests and what they stand for.

"Of course many of the pagans will give us a cold shoulder directly their necessity ceases, but others are going to remain with us. Now this will mean a large flock of converts and the question comes—how are we to care for them spiritually? We shall need more schools, more catechists, more chapels, more orphanages, but with our

present empty pockets these converts, welcome as they will be, will constitute an embarrassment.

"It would seem that our Divine Master is bestowing temporal afflictions on China in order that a vast number of pagans may be conducted to everlasting life, but we as ministers of this propaganda require help in fulfilling our Master's designs.

"Therefore I earnestly ask that our district be not forgotten by those who are able to make foundations, establish and educate catechists and further the general works of the missions. Such assistance is going to be urgently needed the moment the present physical suffering is lessened."

### A New Interest For Us in Oceanica.

Several letters have come to the National Office of the S. P. F. of late from Dutch New Guinea, to which notice has been drawn by the appointment of Mgr. Aerts, M.S.H., whom we knew as an apostle in the Philippines, to be Vicar Apostolic of its mis-

sions. New Guinea, or Papua, was formerly divided among Holland, Germany, and England, Holland possessing the larger part. The natives are extremely primitive, and the head-hunters present a terrifying appearance. But the missionaries have gained a firm foothold there and would progress faster if well supplied with means.

Fr. Van den Kolk says:

"The missions of Dutch New Guinea have no other income but the gifts of Catholics and a small subsidy of the Government for the schools. Before the war, we were poor, but now it is impossible to pay all the expenses for food, clothing, etc., of the thirty-six missionaries and seventy catechists, and the necessities of eighty churches and chapels for the 15,000 Catholics. For the year of 1920 we have a deficit of \$4,000. The coming year, the first of the administration of Mgr. Aerts, will be no better.

"We have therefore painful prospects regarding our creditors and they will make trouble if we cannot pay our debts. That's why I take the liberty of asking help."

## A WAYSIDE FLOWER

Rev. V. Guichard, O. F. M.

*Numerous are the blossoms plucked by the grimy wayside in China's crowded towns and cities. Many are too bruised to live long in the healthier atmosphere of the missions, but they receive the one great gift of the missionary—the waters of regeneration—and then go to flourish in the heavenly garden.*

**H**OW cold it was that evening! The snow lay deep and as hard as ice on the ground.

A little Chinese girl, scarcely eight years old, standing shivering in the cheerless street, clutched in her trembling hand a single garment of soiled linen, holding it as best she could across her chest as the wind

### Threatened to Tear It From Her

In her basket she displayed her wares—some pins only.

Few walked abroad in such weather. Few also were the pennies in the pocket of the old gray garment. The child's eyes were filled with bitter tears, as she thought of her poor mother whom death had taken six months before.

Since then she had dwelt in misery amongst neighbors, receiving more blows than bread, paying her hard-earned pence

### For a Corner of a Pallet

That evening she felt the bitterness of her lot more than usual. Her heart beats with sudden indignation, her eyes flashed, and she cried: "I will not return to that wretched house, since I have so little money! I shall not face again the blows of the cruel stick." And then, sobbing, she thought of her former friends, her own warm hearth, her mother.

She walked on aimlessly. Her desolate soul seeking consolation and courage. Then it was that the Immaculate Mother heard the sobs of the

waif and took the child under her protection.

It was night. The stars sparkled in the heavens. The little girl wandered aimlessly along, knowing not what was to become of her. Then suddenly she noticed a group of people

### Entering an Open Door

Following closely, she crept unnoticed into the building and hid herself behind a big pillar. She was in a church, though a very poor church, for in



"Some rice, please."

China the Lord is often contented with a very simple home.

Within the church a venerable priest was exhorting the faithful; the child listened to his words and learned that Some One loved her, that He is everywhere, and that He suffered to redeem her soul. He, also, was very poor. He died upon a miserable cross. At these words, so new to her, the little orphan wept again, but a new feeling of hope and courage and thankfulness filled her heart.

A year rolled by. Our Chinese girl

all this time had begged from door to door, sleeping in barns or beside the road. But December had come again, and the snow covered the earth, the barns, the highways.

A fever attacked the wanderer. Her steps became slow. A ghastly pallor overspread her features. Like a lily stricken in a tempest, her little body swayed and fell.

One of my Christians passing at the moment saw the pitiful inanimate form. He raised the little one in his arms, and gently, very gently, bore her to my residence.

"Father," he cried, "here is a present for you, sent by Divine Providence."

I drew near to examine his precious gift, and seeing an apparently lifeless child, I hastened to get some remedies and to restore her to consciousness.

### The Poor Little Stranger

responded slowly to our treatment, and in disjointed sentences told her lamentable story.

Then came her recital of the first visit to the church, and I perceived that she had come to the House of God on Christmas night—that the Christ Child taking pity on the waif of the streets had thus planted the seeds of the Faith in her lonely heart.

And now as she lay weak and white before me she spoke again of what she had heard—of the wonderful story that had fallen from the lips of the priest. She spoke of the promises made to the children of the Heavenly Father, and asked pitifully if she might become one.

I uttered a prayer of thanksgiving as I responded:

"My child, your desire will be fulfilled at once, for I am a minister of God, the very one whose words touched your soul. I will give you completely to Jesus."

The exhausted appearance of the



sufferer warned me that I should not delay in making her a lamb of the True Fold. In her heart was a deep love and an ardent desire for our religion, and her suffering had made of her a martyr.

After a few questions I decided to baptize her at once, feeling that she had been brought to my door by a special design of Providence.

As the holy water fell upon the dying girl's brow, her face became

transfigured with joy and peace. A soft whisper fell upon my ear—the words: "Thank you, Father."

That was all; in a few seconds more the weary soul, eased of its earthly burden, winged its way to peace.

### Let the Child Wax Large and Strong.

We may learn from Fr. Armand's words how poor little missions in India are born and "reared." The mission in question is in the Diocese of Ajmere and is named Bhavvamkhua.

"I think some few new words about our station will not be out of place. Bhavvamkhua will enter its thirteenth year very soon. The birth was rather humble, as the mission was started in a shop, where a few boys began to study under a pagan master paid by the diocese. Seeing the good results achieved by the said school, the villagers later on gave us, near the village, a plot of ground to build a school upon. Complying with their wishes, we began a modest school, to which, in a short time, were added two rooms—our present chapel and sacristy—and later on other rooms for our own use, and a dispensary. And even with all these additions, the mission house is proving to be too small, as, not only has it to shelter our own particular works, but since last year, it has to lodge the normal school for the training of zealous catechists for the whole diocese, so that now we are contemplating the purchase of a new plot of ground for the building of a new house.

"We are very bold, perhaps? Well, a mission is like a baby, if it lives, it must grow—and as we are now twelve years old, it is a proof that we are living, and also that we have grown so much since our birth day, that our old jacket is not large enough.

"Of course we are asking for help. The present times are hard for poor missionaries, but if the times are getting harder day by day, it is a great consolation to know that the missions' friends are also getting more numerous. We trust in them."

### Waiting Twenty Years for a Mission.

This letter, written by Sister Mary Raphael, T.O.M., of Vesale, in the South Solomon Islands, is a direct call to some well-to-do person who as yet has done nothing for the furtherance of his Church in poor and distant lands. The faithful nun who is no doubt performing wonders herself in

her struggle with poverty, hardship, and a difficult climate says:

"Near a town called Makira, which possesses a mission station, there are some villages whose inhabitants have been waiting twenty years for a mission of their own, and a priest or catechist to dwell among them. They have energetically refused to accept Protestant ministers, clinging to the hope that one day they may have a Catholic missionary.

"Is not this really heroic? And, alas, there seems to be no immediate chance of their patience and good will being rewarded; the means to build chapels, and the priests or catechists to teach catechumens are not to be had, but Providence will surely one day bring the treasure of the Faith to our poor natives."

### "Those Women Who Have Labored With Us in the Gospel.

Beyond price is the work done by the various Sisterhoods in pagan lands. Orphans, the aged, the sick, all come under the kindly care of missionary nuns and by gentle degrees are brought to the safe shelter of the Church.

Mother Louise writes from the Motherhouse of the Canonesses of St. Augustine, Canal St., Louvain, Belgium, to make known the needs of her companions in the Belgian Congo, Africa. The Bassongos, among whom the Sisters have gone, had never seen a white woman before, but they now love the *Doctor-Mothers*, as they call the nuns. This is an appropriate name, for the helpful medicines that are given in the hospital and wherever the sick can be reached make the white women seem both mothers and physicians. If only there was plenty of money to procure these remedies for the poor Blacks! But the purses are always nearly empty, and it is only by constant "reminders" that the nuns are able to maintain their numerous enterprises. So place the Belgian Sisters of St. Augustine on your list.

### China's Present Attitude Toward Education.

This clipping from a letter in *The Vineyard of the East*, missionary organ of the Dominicans of Louisiana, shows exactly why the Chinese demand schools and why our missionaries should be enabled to cope with the growing desire for education:

"When the Manchu dynasty was overthrown by the present Republican régime, the old order of things, educational as well as political, passed away. With the new era came an insatiable desire for learning. Chinese youths longed to surpass their neighbor, Japan, and even to rival America and Europe in the quest of higher learning and civilization. With the coming of new political régime, the old educational system gave way to the newer European methods, and the ancient studies are gradually disappearing. Chinese literature, so difficult of attainment by reason of its undecipherable hieroglyphs, has been entirely modified with the adoption of modern studies.

"Formerly education was not a national nor a civic, but a private, concern, and, consequently, it lacked elementary organization. There were private instructors; but their duty consisted largely in the inculcation of polite manners and in teaching Chinese literature. Heretofore the Chinese had abhorred the study of foreign languages. They had only heard of three countries: China, England, and France. They remember the last two named nations, because, in 1850, they stormed and laid down the walls of Canton and Foochow. Today thousands of Chinese youths journey to American and European universities and colleges. On the other hand, English-speaking teachers have opened schools in nearly all the large cities of the Republic. But indifference is spreading rapidly over China; and it is only Catholic faith and instruction that can check it."

### A Missionary's Epitaph.

*He was a perfect missionary. He loved only God and souls. For God he left his country and his people; to souls, he devoted himself until the end.*

## A NATIVE AFRICAN PRIEST WRITES TO THE UNITED STATES

Rev. Pierre Marie Gouassa

*Scientists have decided that the Negro presents a case of arrested development only. He is centuries behind the times in environment and opportunity, but when given the advantages of the white man he proves that he is not inferior in mentality or in character.*

*Countless evidences of this truth are offered by the Blacks of Africa, who are now in ever-increasing numbers being ordained to the priesthood. These young men are usually only one generation removed from primitive savagery and superstition, and yet they successfully follow the course of study prescribed for European students and master two or three languages. Such accomplishments really place the Blacks not only on a footing intellectually with white seminarians, but considerably ahead when the odds against them are taken into consideration.*

*The letter appearing below was written by Fr. Pierre Marie Gouassa, of Nsesse, in the Congo district. The chirography was as perfect as copper plate; the composition equally faultless; of the sentiment readers will judge for themselves, the reference to the late beloved Cardinal being especially appropriate, though Fr. Gouassa of course had no knowledge of the death of this friend of the missions at the time of his writing.*

RECALLING the eloquent words of the venerated Cardinal Gibbons on the subject of foreign missions, I feel assured that the kind and generous hearts of members of The Society for the Propagation of the Faith will not reject an appeal

### In Behalf of Africa's Unfortunate Sons

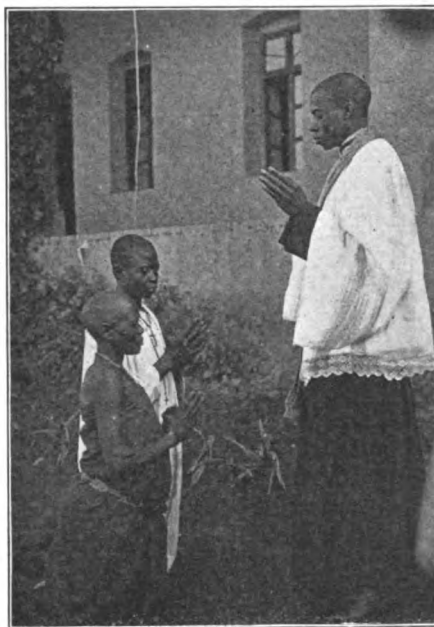
Therefore I take the liberty of calling the attention of these friends to the souls confided to me, a native priest of the mission of Our Lady of Victory at Nsesse.

No one can deny that in the great scales of salvation, the material must be weighed against the spiritual, if the balance is to be maintained. The higher value is placed on the spiritual, but indirectly the saving of souls depends on material things.

If the Congo was less primitive, if it had a small degree of the civilization of European countries, Apostolic labor

### Would Proceed With Comparative Ease

But, alas! The condition of Equatorial Africa is still deplorable in many ways,



*A newly-ordained African priest blessing his relatives.*

and obstacles that, described to other ears would sound trivial and petty, are sufficient here to embarrass or impede the entire course of missionary endeavor.

Poverty, in one word, therefore is the menace of our Christian existence, and this poverty is especially fatal to the foundation of good Catholic families, the base of all good civilization and progress. I will explain how this is so.

In the Congo when a young man wishes to marry, he is obliged to be-

stow on the parents or guardians of the bride-to-be a certain sum of money or the equivalent in livestock, for in Africa the man gives the dowry and not the girl.

Many of our young men, arrived at a proper age and anxious to enter the bonds of matrimony, are deterred by their lack of worldly goods. The guardian or parents of the maiden setting a high value on her, place the required *dot* at a figure

### Which Makes Her an Unattainable Treasure

The youth sets about saving his dowry, but perhaps he makes little progress, and after a time, becoming discouraged and despairing of securing the prize, he turns his eyes away from the legitimate goal and turns to illegitimate associates.

Allow me to cite a few examples of this unhappy predicament:

Celestin Mavoungon and Pauline Intoula had long been friends, and finally friendship grew to something warmer, and they engaged themselves to marry, according to the rites of Mother Church. They were well suited to each other, the parents offered no objection to the union, and all should have proceeded comfortably to a happy married life.

But here poverty wrought its deadly work. The Christian Celestin was a fiancé without a penny to his name. The parents of Pauline, while liking him personally, did not care to forego the usual offering. After a time they brought forth the desirability of a pagan whom they knew and who possessed more of this world's goods than the unhappy Celestin. The affair was arranged and the young people who were so well fitted to enter into a holy Christian marriage were separated for the want of a dowry.

Another similar case was that of Marie Poba, a good Catholic girl, to whom several worthy Christian young

men offered themselves. But the parents found none of the youths rich enough, and

### They Forced Her to Reject Them

and accept a pagan who could pay well for the bride he had secured.

And so the story goes. I could write pages about the worthy couples who are separated forever solely because our Catholic young men are poor and cannot satisfy the demands customary in this country.

But in our mission world, Christian

marriages are not the only works impeded by poverty. Perhaps one conceives the idea of building a chapel in some well-disposed village; of installing a catechist in another settlement; but nothing comes of the good intentions for poverty again steps in and forbids the maturing of the plans.

Thus most of our ambitions, our inspirations for bringing about more numerous conversions in this part of Africa are doomed to perish at birth.

It will be unfortunate, however, if those two very important branches of

practical apostolic endeavor—the foundation of Christian families and the distribution of catechists—are not fostered to a greater extent than at present. The youth of our country need to be instructed by the catechists and made sincere Catholics, then they should be helped to found a family life consistent with their religious beliefs. Such needs require no argument. I present the case as a native priest of the African Congo and feel sure that the souls for whom I labor will not be entirely abandoned.

### Money Well Spent.

Fr. Alonzo, O.P., of Tuan Phuon, Tonkin, illustrates in his letter how much a few dollars may do in the mission world—in fact, they work miracles, for they rescue human bodies and immortal souls. The donor of this especial five dollars must feel a glow of satisfaction when he hears Fr. Alonzo's account of his stewardship.

The letter:

"His Lordship, the Rt. Rev. P. Muñagorri, has handed over to me an alms of five dollars, and another five dollars for five intentions of masses, that had been given by a friend through CATHOLIC MISSIONS.

"The five dollar alms that you so kindly sent me has been spent in rescuing children of heathen parents; among others, I have rescued a little boy of eight years, at the cost of *one* dollar, and I have taken him home to live with me, and am teaching him the catechism of Christian doctrine, even though he has not yet been baptized.

"If I had the means of taking his picture, I would send you his photograph, for he is very bright and intelligent, and says that he will live with me and serve the mission until he dies.

"Here in Indo-China or Tonkin, there is at present a great movement towards the Catholic religion; the Catholic churches are being multiplied, while the pagodas or pagan temples are diminishing; and not only this, but also the churches are much bigger and more beautiful than the pagan temples. One of the greatest difficulties that we have is, that we have so little money, and the reason of this is partly because our native Christians are very poor, and partly also because the rich are not easily converted, for they are attached to the goods of this world and care little for the other. Thus is verified in a material sense, 'that the kingdom of heaven is only for the poor.'

"In this district, that I have charge over,

there are *twenty-one* Christian villages or settlements, with a population of twelve thousand souls. I have one little settlement of one hundred and twenty souls, a good distance from my ordinary residence, which has a church partly of mud and partly of wood, which is nearly falling to pieces. For a long time I have desired to build a new one, but the difficulty is insuperable, as this settlement is the poorest of the poor. There is not a single house in the whole settlement that can entertain me when I come to visit them and administer the Sacraments, so that I am obliged to bring my provisions along with me, and also to distribute some alms. But, in spite of their great poverty, I love them best of all, because they are the most obedient, faithful, and fervent of all my Christians.

"Seeing the great quantities of alms that are collected in the United States, I thought of these poor Christians of mine, but I should not have dared to ask aid for them, except that the alms you so kindly sent made me think that there might be more where that came from, if my great needs were only known.

"Here is another *suggestion*: For one thousand dollars we could build a neat little church in the Roman style and have it finished inside of a year. The patron saint of this prospective church is St. Thomas the Apostle. The name of the donor or donors would be inscribed on tablets inside the church.

"In another of my little missions, the patron of which is St. John the Baptist, I have also pressing need of a little church. The people here are poor, but not so absolutely poor as those of St. Thomas. They could give a little assistance, and by helping with the work, a neat little Gothic church could be built for eight hundred dollars. The name of the donor or donors would likewise be inscribed inside of the church.

"To those contributing to this work, I would send when the churches were completed, a photograph of the churches and the Christians, through the medium of CATHOLIC MISSIONS."

### Who Will Hear their Cry?

The nuns of the Holy Family Convent in Ernakulam, Malabar, India, desire very much to open an elementary school for girls in connection with their convent. At present all the girls of the locality attend either Government or non-Catholic schools, and consequently they do not receive a Catholic education. There is ample scope for a Catholic girls' school.

In Kothamangalam and in the surrounding towns there are a good number of orphan girls, of whom several are neophytes, and for want of an institution they are left to their own resources which are often detrimental to their souls. The inmates of the Holy Family Convent are very willing to start an orphanage to take care of these helpless young people. But they are unable to translate their desire into action for lack of funds. They are struggling for their own livelihood, and so they are unable to provide for anyone else.

They therefore appeal for assistance in the good cause which they are willing to undertake. Any small donation will be gratefully acknowledged.

### The Long, Long Journey.

Numerous ceremonies surround death and burial in pagan countries. It is usually considered that the spirit is going on a long journey and will need sustenance on the way. Food, therefore, is left on the grave. When the missionary can administer the rites of the Church he sees with his own eyes how happily the soul fares forth.

## EDUCATIONAL DEVELOPMENT IN THE CELEBES

Rev. G. J. Vesters, M. S. H.

*Even the remote islands of the Pacific are struggling toward higher educational facilities, and the missionaries are seeking to support more and better schools. It is now no longer a question of securing pupils, but of getting classrooms to shelter the pupils.*

**R**ECENTLY appointed by the Holy See to the responsible burden of Apostolic Prefect of Celebes Island, I beg to address to the readers of CATHOLIC MISSIONS these few lines, in order to acquaint them with a new and far-off mission that, I hope, may win their kind interest.

Celebes is one of the large islands of the Dutch colonies of East India, and is in size about one-third as large as France, with an approximate population

### Of Three Million Souls

The greatest number of them are heathens and Mohammedans, two hundred thousand are Protestant, and only eleven thousand are Catholic.

Until January of this year Celebes was hierarchically depending on the

Apostolic Vicariate of Batavia, and had been evangelized by Jesuit Fathers since about 1885.

On September 2d, I arrived with two companions at Menado, which is the capital of my extended mission district. With what gratitude I celebrated my first mass in this country of promise the reader can easily judge. My first impression was rather favorable and excited my admiration for all the Jesuit Fathers had accomplished here during more than thirty years. I will mention only one institution that is of incalculable service in the extension of our work, *viz.*, the Catholic Normal School, for the formation of indigenous teachers.

The Jesuit Fathers soon realized that all their hard labor would be vain, if the question of Catholic schools did not find a favorable solution. From the very beginning

### Catholic Schools Proved a Necessity

since there were only Protestant schools and Government schools, with exclusively Protestant teachers. This foundation did not meet with serious

difficulties, as Catholic missionaries, like their Protestant fellows, are at liberty to found schools. However, the construction and maintenance of so many little schools imposed on the mission very heavy expense, the Catholics, as a rule, not being able to contribute the slightest offering.

Without the aid of Government it was impossible to purchase the furniture and the necessary fittings for the schools, and especially to pay the teachers. Conditions were very sad. For a while classes were taught out of doors, the children sitting on the ground.

In 1899 a start toward the Normal School was made by giving lessons in the afternoon to the teachers of the larger towns. In primary schools, classes end at 1 o'clock. The most able pupils of the neighboring villages were also colled together so that they, too, could attend the lessons. In 1900 a house was built at Wolvan. There met every week the candidates for teachership diplomas, who received a more profound instruction in religion and the indispensable scientific matters. Several teachers took the examination required without governmental aid.

In 1904 the old church of Tomohon was transferred to Wolvan, and the ancient church of Wolvan with another small building was made into a Normal School. In February, 1905, fifteen pupils were admitted. In 1906 was issued the decree which granted pecuniary support to Normal Schools. In 1910 there arrived from Flores Island the Apostolic missionary, Rev. A. van Aernsbergen, with the seven first pupils of Flores for the Normal School.

Until this time the language used at the Normal School had been the Malay, which is the current language of the more civilized districts. However, it was now decided to introduce the Dutch language.

When all was ready and the subsidiaries were asked, the Government refused to recognize the Normal



*Most of the travel in this part of the world is done by means of the numerous waterways.*

School with the Dutch language, threatening to withdraw all kind of pecuniary support, if the ancient programme were not immediately resumed.

### **This Measure Caused Much Trouble**

The first pupils lost courage and asked to be dismissed. Only three remained and received in 1911 their teachers' diplomas. In 1913 the first end-examinations took place at the Normal School. Since that year an average of eight candidates received yearly the diploma.

Of these teachers, twenty-five started for the missions of Flores, Borneo, New Guinea, and Sumatra, and now work in the schools of those countries. During all these years

many trials came to the school. Diseases, especially the terrible beri-beri, assailed the institution. Moreover, there was a lack of resources. The Normal School today has sixty-nine pupils.

You may judge of the enormous importance of this institution, when you know that three priests consecrate their time and talents to the Normal School, three priests who thus were entirely subtracted from the direct ministering of souls. But the school is the hope of our mission.

It has been of incalculable utility in the past, and is called to do much more in the future. It is the only Catholic institution of its kind in East India, except in Java, and it is this school that forms the Catholic teachers of the

other Vicariates and Prefectures. Now that the island of Celebes has been elevated to the rank of Apostolic Prefecture, the Normal School should be permitted the development which the founders so many years ago dreamt of. A new construction, more ample and more appropriate, ought to arise on larger ground. Another school must be joined to it, the first elements of which already exist. And therefore we must gather the funds which will enable us to meet the heavy and growing expenses.

Dear readers, who understand the necessity of Catholic teachers, especially in the far-off missions, we wholly depend upon your kindness and generosity for the performance of our projects.

### **Strikes Have Even Reached the Missions.**

Francisabad, a little mission in the Punjab, India, where Fr. Philip, O.C., has peacefully ruled his dusky flock for many years, has had a shock—or rather the missionary has had one. His native sweeper, Joseph, went on a strike, and for four days Fr. Philip did the work himself; he could not carry the case to a court of arbitration because there was no one to arbitrate.

After a few weeks came a deputation to the presbytery to ask for the reinstatement of Joseph. "Not a bit of it!" said the Father. But three days later, after the Father's refusal, lo and behold, there was the penitent sweeping up the veranda so vigorously when the Father came home from mass, that he could hardly believe his eyes. So the strike was settled after all—and Fr. Philip scored.

### **The Blood of Martyrs.**

The natives of Uganda have always shown themselves open to conversion, but since the canonization of the martyred sons of that country all the bishops and priests have spoken of the wonderful movement toward Christianity. The latest to send a report of this nature is Fr. J. Bientz, Superior of the White Fathers of the Nyanza District, who says:

"I have just finished a visitation of a

large part of my territory and had the great consolation of learning from all the Fathers that the pagan population is showing a remarkable desire for our holy religion. The priests have only to develop and affirm the sentiments of the Blacks, which are entirely in accord with the demands of the Church. Therefore catechumens are being enrolled as numerous as we have missionaries and catechists to care for them.

"Since the Triduum in honor of our Blessed Martyrs of Uganda, the movement has been more noticeable than ever, which goes to show how powerful before the Lord are these glorious sons of Africa."

### **Orphans of Madagascar.**

Mother Berchmans is no stranger to those accustomed to mission periodicals, and her latest letter, written from France, will be eagerly read.

"Twenty years in the island of Madagascar has at last begun to tell on my health, and I have been obliged to come to Europe where I hope to overcome the effects of a tropical climate by rest and bracing air.

"But I do not forget the needs of our orphans in the missions, and I am now pleading for them. We, Sisters of Providence, have eight houses in different parts of the Vicariate, and more than six hundred children have already gone forth from their doors ready to found good Christian families.

"Just now we have an unusually large number of orphans and a goodly sum is needed to support our dear charges. I hope that out of the many calls now being made on Christian charity, the orphans of Madagascar may receive their share of alms, and for this I plead most earnestly."

### **All Round Education for the 20th Century Apostle.**

The apostle in a primitive country is called on for a variety of things and the wider his knowledge, the greater his influence. The needs of the twentieth century are felt even in the jungles, and the missionary must now go forth well equipped to meet these needs.

This fact is recognized by those founding the Holy Cross Foreign Mission Seminary at Detroit, whose priests will labor in India.

*The Bengalese* says in an article relating to the new Seminary:

"The course of study at Detroit will be the usual classical one preparatory for the priesthood. On its completion, the student will make the canonical year of novitiate at Notre Dame, Indiana, where is located the mother-house of the religious family of Holy Cross. There, on the wooded banks of St. Joseph's Lake, he will spend a year of retirement and self-discipline preparatory to entering the religious life. Four years of study leading to a recognized college degree at the University of Notre Dame ensue upon the year of novitiate. These will be busy years, as a foreign missionary needs to know many subjects not usually included in the ordinary seminarian's course. Photography, medicine, wireless telegraphy, commercial law and architecture are all extremely useful aids to the missionary; many of them, of course, the student must acquire on the side, but as far as possible they will be included in the regular course."



## CATECHIST WORK IN SHANTUNG

Rev. Bonaventure Peloquin, O. F. M.

*Catechists as well as native priests are carefully trained and tested before they are permitted to begin their Apostolate. Fr. Bonaventure says they are the torches shining in a pagan world, and for those who would like to adopt and educate one of these helpers in Shantung he gives his address and that of his bishop at the close of the article.*

**W**HEN, three years ago, I arrived in this district, I found two hundred and ninety baptized and eight hundred catechumens, scattered over sixty-three villages; also there were two little schools.

For a start, of course, it was enough. Nevertheless, there remained a population of 370,000 pagans, and more than six hundred villages still closed to the Faith.

Needless to say that before such an outlook I felt much embarrassed. In fact, what could I do *alone*, though assisted by ordinary grace?

I immediately found out that the most urgent task for me was to secure the largest possible number of good auxiliaries, who would help me to

### Apply That Divine Grace to Souls

Moreover, to organize some work, warranting the continuance of this enterprise.

The catechists, employed in missions, are usually of two classes: preacher-catechists, or catechists properly so called, and teacher-catechists, or school-masters.

The former, exclusively devoted to preaching, are at the immediate service of the missionary. They go wherever they are directed to go. The latter, appointed to certain villages, teach fifteen or twenty boys during day-time; in the evening they instruct their pupils' parents and other adults in our holy religion. On Sunday afternoon, when possible, they go out into the country, preaching to the pagans and making new adepts.

Of course, the ministry of the preacher catechists is more fruitful,

but since it can be exercised only by older, well-educated men, it is also more costly. All their time being given to the mission work, the missionary must provide for their necessities of life.

From the beginning my intention was to use preacher-catechists in the greatest number possible. But among my baptized Christians I found only one fit for that function. He accompanied me in my courses.

So, for the rest, I had to reply upon teacher-catechists; but alas! they also were all previously to be formed.

The way in which I educated my present helpers may be of some interest.

On my first mission trip among the old Christians, I had noticed some good young men of twenty to thirty years, baptized, at an early age, consequently pretty well educated and sufficiently instructed. "That's just what I want!" thought I.

The following summer I called them to my residence: twelve in all. During one month we studied a summary of the New and Old Testament, a complete Manual of Religion, Apology and Refutation of Superstitions, and two small Treatises of Christian Civility and Religious Symbolism.

Towards the end of the year I appointed those twelve apostles to as many little schools, where they immediately did very well.

In order to strengthen their authority and obviate all opposition, I called on the Mandarin, and informed him of the plan. He fully approved of my views. Moreover, he published a solemn proclamation in which

### He Eulogized the Missionary's Aim

taking under his special protection all the schools of the mission, and at the same time menacing with the most severe penalties any attempt tending to molest the Christians.

So benevolent an attitude on the part of the Mandarin could not but have the best results. It not only encouraged our Christians, but also won us the respect and sympathy of all the pagans.

Before long, numerous delegations from pagan villages and private schools came to call on me. They were anxious to embrace so renowned a religion, whose adepts enjoyed the high protection of the officials. Indeed, they were to gather therefrom considerable advantages. By the simple fact of adhering to our religion, their private



*These highly intelligent looking Chinamen are all catechists attached to the Franciscan mission at Chefoo, Shantung.*

schools, hitherto ignored and even forbidden by the law, became recognized, and they themselves enjoyed the special protection both of the civil and the religious authorities. It was a happy event indeed!

The following summer, I had twenty-eight students in my training school, and last summer eighty. Their number has since been daily increasing, owing to the benevolent sympathy of the civil authorities.

As already pointed out, these teacher catechists are still neophytes, since their conversion dates from one or two years only. Most of them are not yet baptized: prudence forbids me to proceed too quickly.

At present they teach in their home villages, the schoolboys in the daytime, the adults in the evening. On Sundays and feast days they go out to win recruits from among the heathens.

I make it a rule to visit them regularly twice or more a year, during my mission trips, and I have them visited more frequently by my general catechist, who questions children and

parents, thus watching the teaching of the professor.

Every year, during the season of the tropical rains, I gather them around me, and then, during one month, we go through all above mentioned manuals. For the last few days I preach them a short retreat, aiming at their moral and spiritual renovation and strengthening them by salutary advice and wise directions.

During the holidays of Chinese New Year, I assemble them a second time for a couple days. Then I personally examine them, like young boys, on the Common Prayers and on the Four Books of the Little Catechism. To stir up their emulation, I forthwith baptize those who have

#### **Finished Their Time of Probation**

Afterwards, I give them the necessary directions for the new school year; and on their departure, every one gets a good book, whose reading will charm his leisure during the next twelve months.

The time and trouble spent on their

education is well worth while. They are not only the picked-flower of my flock, but also my mouthpieces. They are my speaking trumpets in that desert, my lighted torches in the darkness of that pagan world, my soldiers against the error, my representatives, my substitutes in the ministry of saving souls. In order to keep them in office, I willingly would give my life, many thousand lives, for I would feel that my apostolate would survive.

Dear readers, would you like to share in the abounding merits of those braves? You are invited to contribute to their upkeep by your alms. The annual wages of a preacher catechist are at present forty to forty-five dollars: those of a teacher ten to twelve.

If anybody will adopt one of them, I shall be glad to send him the photography and biography of his protégé.

My address: Fr. Bonaventure Peloquin, O.F.M., Catholic Mission, Chefoo, Shantung, China.

My Bishop's address: Mgr. A. Wittner, Vic. Apos., Catholic Mission, Chefoo, Shantung, China.

#### **Put Yourself In Their Place.**

To modern Americans famine is a word without a meaning. We cannot realize what a famine really is. We have no idea of the horrors that come in the train of famine. The missionaries say that no human tongue could describe the miseries they have witnessed during the famine that is now raging in China. Leaves were stripped from the trees and used for food. When they were all used up, the poor people simply died of starvation, or, taunted by hunger's pangs, ended their miserable existence. The missionaries are doing all in their power to alleviate the suffering, but they cannot do it without our help.

#### **There Are Plenty of Poor Missions in South America.**

Though South America may not be, strictly speaking, a mission country, yet there is much missionary work going on there among the Indians and Blacks, and the priests engaged in this apostolate are very poor.

From Paramaribo, in the Vicariate of Suriname, comes a brief appeal from its Bishop, Mgr. Van Rosmalen, C.S.S.R., who complains that nobody thinks about his part of the world, and the missionaries feel completely abandoned. Many natives from the East Indies drift to Paramaribo and need to be cared for and directed toward the Church. The Bishop earnestly asks for some mass intentions, which he states will be like a ray of light penetrating an almost complete darkness.

#### **Masses Mean Salvation of the Apostolate.**

Fr. A. Sovignet, of Kumbakonam, South India, writes:

"I send many thanks for the mass stipends just received. These stipends from the United States mean the salvation of our mission, for they permit us priests to keep alive."

Yes, it is a life or death question just now, in many parts of the apostolic world, and every sacrifice on our part is of vital importance.

#### **Reconstruction Work in Africa.**

Bishop Xavier Geyer, M.S.V., Vicar Apostolic of Khartoum in the Sudan, writes feelingly of the position in which he finds himself and with which all must sympathize. He says:

"My mission is in special need of help, as it is a German-Austrian Vicariate in an English Colony. During the difficulties of the past few years of course several stations were closed. Now these must be re-opened; some of the interned priests have already returned, and others are coming from Europe. But our hands are tied by the lamentable want of means, which is, indeed, our greatest trial for the time being. In our distress we turn our eyes toward America which has recently developed generosity on a large scale. It would seem that God has committed to the brave Catholics of the United States a providential task in the great affair of propagating the Faith.

"I am deeply thankful for past help, and what surprised and pleased me greatly was the fact that without any request on our part this aid was generously sent to us during the period of trial. Now I am forced personally to beg, but I am encouraged to do so by the reputation for kindness that Americans have so justly won."



# Catholic Missions

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RIGHT REV. JOSEPH FRERI, Editor  
J. G. MENARD, Assistant Editor

CATHOLIC MISSIONS tenders its heartfelt congratulations to Mgr. Ledvina, recently elected Bishop of Corpus Christi (Texas). For fourteen years Mgr. Ledvina has been closely connected with the Catholic Church Extension Society, and it is well known that a great part of the success of that organization is due to his skillful management of its affairs.

We are delighted to see that Mgr. Ledvina's splendid abilities have been recognized and his devoted work rewarded by the Holy Father. He will find a big field in his southern diocese, which we have no doubt will be greatly benefited by his wise administration.

CATHOLIC MISSIONS offers to Mgr. Ledvina its best wishes for a long, happy, and prosperous episcopate.

\* \* \* \*

THE departure of two Fathers of La Salette recently for apostolic work in the Island of Madagascar, and statements made to the effect that they were the first American priests to go to Africa for a number of years, bring out some facts regarding the Holy Ghost Missionaries who have done such wonderful work on the dread west coast of Africa.

Fr. Breault and Fr. Cote (La Salette Missionaries) are not the first native-born Americans to become apostles in Africa since 1841. The necrology of the Holy Ghost Order gives the names, dates, and places of birth of three native-born Americans, members of that Congregation, who labored and died in the missions of Africa. Fr. John Constantine Simon, who died in Africa August 13, 1920, was born in Philadelphia, Pa.; Fr. Schalz, who died in Africa in December, 1912, was born in Detroit, Mich.; Brother Philip, who died in Africa December 6, 1904, was born in Philadelphia, Pa.

Rev. Edward Knaebel, recently resigned from the Directorship of the Holy Childhood Association, was appointed to the mission of Nigeria, and has left for that country. He is a native of the United States.

Therefore, it appears that, unheralded and unsung, several brave priests from this country have ventured into the heart of the Dark Continent, some of them being called upon to offer up their lives to the cause they had chosen.

All honor to these unknown heroes! The path they trod was a hard one.

\* \* \* \*

FOR the last few months urgent appeals have been made for offerings to help feed the starving millions of China. Now prayers are asked that rain may come to the suffering country and so save the next harvest.

It is this hope that is sustaining the people, in a measure, and if the rain again fails the result will be terrible. A missionary writing from one of the afflicted provinces says:

"Notwithstanding the generosity of many persons the misery here is still extreme and will be worse if rain does not fall before long. The corn is beginning to show in the fields and promises good crops unless the drought continues when it will wither away like the last harvest. For a year there has been almost no rainfall, and our very existence hangs on the promised grain of this season.

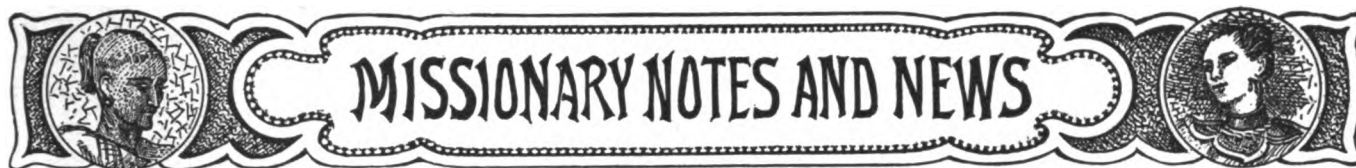
"Even the rich who had supplies stored away will have exhausted them in a couple of months and will be as poor as the rest. So please send up your prayers that the merciful heavens may grant us a season of rain and our poor Chinese may be saved from despair."

\* \* \* \*

THE May number of *Extension Magazine* publishes a list of the major donations made to the missions in January and February, 1921, by the Catholic Church Extension Society. We were somewhat surprised to read in that list that on January 6, 1921, a donation of \$2,928.82 had been assigned to The Society for the Propagation of the Faith.

It is quite true that last January we received the above sum, to which we were entitled under the will of the late Catherine Neunder, the Propagation of the Faith being residuary legatee jointly with Catholic Church Extension Society. The will was executed in Chicago, and for one reason or another the whole residue was paid to the Treasurer of Extension with a request that he forward us our share, which he did promptly, and for which we were most thankful.

After reading the report of Extension, we wrote to the President of the Society, and he answered that the transmission of said legacy should not have been listed as a donation. We entirely agree with him.



## AMERICA

It is stated that the Benedictine Order has decided upon the establishment of a foreign mission seminary in the United States. The Benedictines have extensive foreign missions in East Africa, Japan, and South America, and it is for the purpose of training priests for service in these regions that the proposed institution will be established.

It has been announced **NEW YORK** that all the Spanish Jesuits in the Philippine Islands are to be replaced by Jesuit priests of the New York-Maryland Province, and that the Philippines will hereafter be a part of the New York-Maryland Province.

For nearly three centuries the Jesuit Province of Aragon, Spain, has furnished missionaries for the Philippine Islands.

The Spanish Jesuits withdrawn from the Philippines are to be sent to do missionary work in India, which has recently been placed under the jurisdiction of the Aragon Province.

It is probable that a large staff of Jesuits, priests and scholastics, will be sent from this province to the Philippines. Twenty priests and scholastics will soon sail to take charge of the Ateneo de Manila, the great Jesuit University, whose scholastic year begins on June 1st. Other priests will be selected, from time to time, to take charge of the other colleges, schools, and missions throughout the Islands.

A cablegram from Bishop **INDIANA** Joseph Taconi, East Honan, China, has conveyed to the Sisters of Providence, at their St. Mary-of-the-Woods motherhouse near Terre Haute, the sad news of the death, on April 20th, of Sister Mary Elise, one of the band of six Sisters of Providence who went to China several months ago to labor in that distant field. She was stricken with smallpox and succumbed to that dreadful malady.

## EUROPE

It is said that Constantinople is to have a statue of the Holy Father erected in the square opposite the cathedral. Two facts make this plan of more than ordinary interest. First, according to a prohibition enjoined by the Koran, the city of Constantinople is without a statue in the open, except those few which date as far back as the imperialistic age.

Second, on the list of subscribers the name of not a single Catholic appears. All are Mohammedans, Hebrew, Schismatic, etc. First is the name of the Sul-

tan of Turkey, then comes those of the Grand Rabbi, the Schismatic Patriarch, bankers, military officers, and others.

This information, taken with that given by the Dominican Sisters of Bagdad, seems to show that some people of the East are losing their violent prejudice against Catholics. In the case of Constantinople the Catholics purposely stood aside and allowed those who differed most from Catholic doctrine to attest admiration for Benedict XV.

Would that the Armenians and the Chaldeans could report happier days after their awful suffering!

## ASIA

The National Office of the **CHINA** Propagation of the Faith in New York has received the news that at the general meeting of the Paris Society for Foreign Missions, which took place at Hong-Kong, China, the Rt. Rev. J. B. de Guébriant has been appointed Superior General of the Society, with residence at Paris. His two assistants will be Fr. Robert, at present Procurator of the missions in China, and Fr. Delmas, the actual Superior of the mission seminary in Paris.

For the first time since its foundation in 1663, the bishops belonging to the Paris Foreign Missions, thirty-five in number, met in general assembly last February, the object being to adopt a new constitution, discuss missionary methods, and elect the members of a new administration. The departure from China of Bishop de Guébriant and Fr. Robert will be greatly regretted in the Far East.

An unusual spectacle was presented in Hong-Kong on the Feast of St. Joseph, for Bishop Pozzoni, of that city, invited to the cathedral for a special ceremony the bishops of the Paris Foreign Mission Society who were attending the ecclesiastical conference at Pokfulum for the purpose of recasting the rules of their Society in view of the codification of canonical laws.

The bishops came from such widely separated places as Nagasaki and Pondicherry, Seoul and Laos, Manchuria and Siam, and from the heart of China.

The P. F. M. Society has been in existence two hundred and sixty years, and is the first association founded with the exclusive object of working for the foreign missions.

Now and then, as if to brighten **JAPAN** the gloom that seems to hang over evangelical work in Japan, comes a bit of news showing that the Faith is still much alive in that materialistic country.

It is Fr. Lemarie, P.F.M., of the Nagasaki Diocese, who reports that the Minister of Public Instruction has raised to the superior degree the school conducted by the Sisters of St. Paul de Chartres at Yatsushiro. Henceforth a diploma from that school will equal a certificate given by the Government and will entitle the holder to become a teacher in the national schools without further examinations.

This is of great value to the school, but the Sisters in order to take advantage of it should enlarge their building and develop their classes. At present there is no money for this purpose, which seems a pity, as the schools of the East must be considered a most potent factor in winning the people to Christianity.

The Dominican Sisters of **TURKEY** the Presentation who conduct orphan asylums in Bagdad touch a new note when they tell of the very friendly attitude of the Mussulmans during the last Corpus Christi celebration. According to the new freedom which prevails in religious observances, the nuns inaugurated a grand procession. The Blessed Sacrament was carried through several streets and the number of children and nuns in line caused admiring comment from the onlookers.

It was the behavior of the Mussulmans that astonished the Catholics. They shouted "Long live the Christians, our brothers," and "Hail to the virgins of Christ," the while they flung flowers in the streets and from silver flasks containing attar or rose fairly inundated the nuns with the precious perfume. In fact, the stiff cornettes of the Sisters began to wilt from the shower.

Before the procession the Mussulmans offered to burn six hundred candles for ornamentation. The Catholics did not accept the offer, fearing that trouble might ensue, but the Mussulman chief burned the candles just the same and the spectacle was magnificent. It seems that the Mussulmans of Bagdad have not offered any injury to the Christians, but never in history have they shown such sympathy and respect. It is hoped that some conversions may be registered.

## BOOKS RECEIVED.

*The Hand of Xavier in the Pearl Fishery Coast.* Compiled by a son of St. Francis Xavier. Published by Hoe & Co., Madras, India.

*Projet de Reforme du Calendrier Grégorien.* Rev. Henry Dugout, S.J. Published at the Zikawei Print, Shanghai, China.

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**HAS NOT REACHED THEM AS YET**

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Owing to the greatly increased cost of printing we were obliged to raise the subscription price of **CATHOLIC MISSIONS** to two dollars a year, which of course caused a falling off in our list.

If the Magazine interests you, and if you think it serves the cause it represents, will you out of charity help us to make up the deficit by obtaining at least one new subscriber?

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# CATHOLIC MISSIONS

A Magazine Devoted To  
Home & Foreign Missions.

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# The Society for the Propagation of the Faith

is an international association whose aim is to send Missionaries to the heathens, and to assist by prayers and alms the priests, brothers, and nuns who are at work among them.

The Society is approved by the HOLY FATHER and the AMERICAN HIERARCHY.

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These lectures review the successive attempts made by German Protestant exegetes to replace the Catholic explanation of the Origin and nature of Christianity. They were delivered in the Catholic Institute of Paris, at the end of 1917 and the beginning of 1918.

## The Sentinel of the Blessed Sacrament

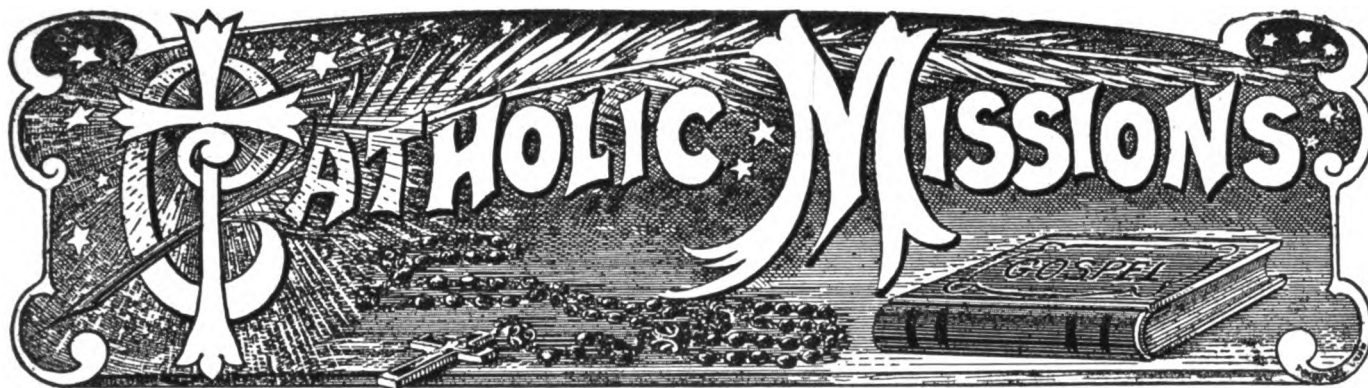
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**REV. A. LETELLIER, S.S.S., Editor**

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## CATHOLIC MISSIONS OF THE GOLD COAST

Dom Maternus Spitz, O. S. B.

*The "Gold Coast" of West Africa literally teems with gold and other commercial wealth, but nature has hampered the country by giving it a malarial climate and a harbor full of dangerous reefs. Therefore a terrible toll in human life has been paid by those venturing to this part of Africa. Priests, seeking only souls, have given many victims to the cause of the Faith.*

AMONG the various colonial settlements situated on the West Coast of Africa there is one which from the fifteenth century, has played an important rôle in the struggle for colonial supremacy, one which has been of special interest both in the commercial and the diplomatic world. For this "El Dorado" attracted to its shores not only adventurers of many nations, but also

### Diplomats and Politicians

and crowned heads vied with one another to obtain power in these regions.

France and Portugal were first in the field, and took a lion's share out of that golden chest. And when the latter was on the lookout for more promising fields in the Far East and in the Distant West, the seafaring Dutch claimed the monopoly in western Africa, so much so that under their dominion Prussia, Denmark, and Sweden could scarcely obtain a footing.

Finally, however, England unfurled her flag, and the *El Dorado* of west-

ern Africa became and still is the well-known English Colony of the Gold Coast. This name was given to the colony as early as the fourteenth and fifteenth centuries. And indeed it has



*The late Fr. Simon, C.S.Sp., an American missionary in Sierra Leone, with some of his schoolboys.*

well deserved that golden name. It has been estimated that from the sixteenth century to the present time, between sixty and seventy million pounds' worth of gold sterling have

been won on its shores, whilst its interior is believed to conceal an unlimited wealth of that precious yellow dust.

Thanks to its favorable position, the Gold Coast was a ready-made wrestling place for various nations, the entrance gate to a gloomy empire involved in horrible mysteries, a meeting place for

### Expeditions Into a Mysterious Interior

an emporium for rare treasures, which were brought to its shores to be transhipped across the oceans. Thus the Gold Coast began at a very early date to play a very important rôle in the history of western Africa, and in course of time it became of paramount importance.

The French and Portuguese claim to have been the first visitors to the Gold Coast. A combined fleet of Rouen and Dieppe merchants set out in 1364 to commence commercial enterprise at Elmina, whilst the Portuguese declare that Prince Henry of Portugal, surnamed the Navigator, was the first who drew the attention of Europe to the West Coast of Africa, and that Pope Martin V. (1417-31) conferred on Portugal the sovereignty and right over all the lands that might be discovered there.

A Portuguese expedition (1481) reached the present Gold Coast and built the fort of St. George del Mina or Elmina. The traffic in gold, and

still more in slaves, attracted from the year 1517 onwards merchants and slave dealers from England and France, Holland and Prussia, Sweden and Denmark, and each of these Powers built forts and castles to protect themselves against political rivals, and to keep together their booty at Elmina and Fredensborg, Cape Coast, and San Yago, Dixcove and Winneba, etc., all of which became later on powerful settlements and centers of civilization.

In 1638 the Portuguese withdrew in favor of the Dutch, who now claimed political hegemony; but they in turn found another rival in England, which was striving for the same end. For the exploitation of the Gold Coast there was founded the *Company of Royal Adventurers of England* (1662-72), which was followed by the *Royal African Company* (1672-1752), and the *African Company*, till in 1844 the English Government took possession of the Gold Coast; in 1850 and 1872 the Danes and the Dutch ceded all their rights to England, and on July 24, 1874, the Gold Coast colony was reconstituted by a royal charter; to it was added the kingdom of Ashanti between 1896-1901.

Situated between the French colonies of the Ivory Coast, and the French Sudan on the west and the north, between Togoland and the Gulf of Guinea on the east and the south, with a coast line of 350 miles in length, and a territory extending inland to an average distance of 440 miles, the colony covers an area of about 40,000 square miles, with 895,000 inhabitants or, inclusive, the dependencies of Ashanti and the northern territories, 80,000 square miles, with 1,504,000 souls.

Nature has been most lavish to this land with her gifts; it possesses a teeming population, a well-wooded and fertile soil, an unlimited wealth of gold, and a fair waterway into the interior. On the other hand, however, she has also been selfish and niggardly. For the Gold Coast has no harbors of any importance,

#### Dangerous Shoals Line the Coast

bars of sand block the mouths of the rivers, and deadly malaria impregnates the air, which makes it almost impos-

sible for the white man to settle for a considerable time in this "*White Man's Grave*."

The year is divided into two seasons, the dry and the wet. The dry is ushered in by the so-called *Harmattan*, an unpleasant, disagreeable, and relaxing, but at the same time, miasma-killing wind which makes this season the healthiest of the year. During the transition period mighty hurricanes or tornadoes are sweeping across the land with such a fury that the strongest trees are uprooted. But as soon as these are over there begins a luxuriant vegetation which can scarcely be imagined by outsiders. Alas! At the same time the most deadly season for Europeans sets in as the air in consequence of the constant moisture becomes highly fever pregnant.

Of the actual and potential wealth of the colony there can be no question, for the Gold Coast is one of the richest in gold, in valuable timber, in fertile soil, which produces almost any commodity of trade value, in flora and fauna. The products are mostly and largely agricultural, *i. e.*, beans and bananas, corn and rice, millet and maize, oranges and sugar cane, coffee and cocoa, supplying the natives with such a continuous succession of crops that famine is unknown. There are also twenty-five different kinds of palm trees which grow luxuriously and abundantly in many parts of the colony with their valuable articles of palm kernels and palm oil for the markets of the world, and last, but not least, there are mahogany, rubber, bread, ebony, and mango trees, with their respective trade articles.

The breeding of domestic animals or beasts of burden, *i. e.*, horses, donkeys, cows, goats, sheep, or hens, has hitherto proved unsuccessful. The thick forests, however, afford shelter and hiding places to hyenas and leopards, panthers and antelopes, buffaloes and wild hogs, porcupines and snakes, whilst the trees are alive with gorillas and baboons, black and other colored monkeys. Bird life, too, is well represented, as well as a variety of aquatic and forest birds, but whilst clothed with the most brilliant plumage, many of them are songless.

Politically, the Gold Coast colony is divided into twenty-three districts,

representing as many distinct tribes and dialects. The open slave markets and the horrible human sacrifices which in former centuries disgraced the colony under the tyrannical rule of petty chiefs who have more than decimated the native population are now forgotten chapters in today's colony and history.

The four centuries, however, during which this part of the African coast has been associated with the leading countries of Europe have had but little influence on its religious and moral aspect. Fetishism, a curious mixture of monotheism and polytheism, of idolatry and necromancy of spiritism and devil worship are still prevalent among the natives on the coast as well as in the interior. They acknowledge indeed the existence of God the Creator, *Nyam-Kupon* (He Who made us),

#### But They Do Not Worship Him

as in their opinion He does not care for His creatures; they have, however, appointed a host of inferior gods, good and bad spirits, who rule the destinies of the world, the weal and woe of men.

The good spirits are not worshipped because they do no harm, and thus the bad ones get the best of it. To pacify them and to gain their favor the natives offer sacrifices, observe feasts and ceremonies in honor of these deities who are personified in kings and chiefs, in plants and trees, in rivers and beasts, all of which are considered as sacred abodes of the spirits. The fetish priests fix the sacrifices which will pacify their own fancies rather than those of the angry gods, and they will invariably prescribe the sacrifices of goats and hens, of palm oil, or brandy and whisky.

The natives also believe in the immortality of the soul, in a future life, in a paradise without care and with all material enjoyments. On that account they worship the departed spirits of their ancestors, build special huts for them outside the villages, which are supplied with food at stated intervals so as to prevent them from harmful interference. The wicked ones, however, have to undergo a course of repeated incarnations and transmigra-

tions in various beasts, rivers, or plants, or new-born children. *Tuesday* is for the natives the great Sabbath or rather Fetish day.

Polygamy is another great sore in the social, moral, and religious life of the negroes in the Gold Coast colony. The African woman is considered and treated as a mere chattel of the black husband, a beast of burden, yet a valuable article in the household furniture, for the number of wives is an evidence of the husband's wealth, and represents the number of his unpaid servers and laborers, whom he can sell, exchange, or kill at his own will.

Portugal, mindful of her political mission in the fourteenth and fifteenth centuries, did not forget the spiritual mission which Providence had entrusted to her. We are, therefore, not astonished to find Catholic priests doing missionary work in the Gold Coast in those times. True, at first they only came as chaplains for government officials and soldiers, but later on we find Franciscans and Dominicans who came to the shores with the avowed purpose of sowing the seed of Christianity and of clothing the Negroes with the white garment of baptismal regeneration.

But in her greed for material and political aggrandizement Portugal soon forgot her spiritual mission, only to lose her supremacy in the political concert of nations soon after. With her withdrawal the Catholic missions in the Gold Coast were left to the mercy of the Calvinistic Dutch.

#### **Persecution, Fever and Death Thinned the Lines of the Apostolic Laborers**

and new fields opened elsewhere claimed the apostolic heroes who ought to have replaced those fallen in Western Africa. There are still some silent witnesses and traditions left in Elmina which loudly proclaim the work of the Catholic Apostolate of those days. With the arrival of the Dutch and Danes, English and Germans, Protestant missionary agents of the various denominations and nationalities followed each other, such as the Danish Missions in 1736, the Church of England in 1752, the Basle Mission in 1828, the Wesleyans in 1831, and the North German Missions in 1847.

The Catholic Church and her missionaries who had first been in the field on the West Coast of Africa, but had been prevented from carrying on their work owing to the political changes and the religious opinions of its masters, resumed the Apostolate in 1842, when the Congregation of Propaganda erected the Vicariate Apostolic of the "*Two Guineas*," which then embraced the whole West Coast of Africa. From this the Slave Coast was detached in 1860, out of which were formed the Missions of the Gold Coast (1879), the Prefecture of Dahomey (1882), the Prefectures of the Upper (1884) and the Lower Niger (1889), and those of Togo (1892), the Ivory Coast (1895), and French Guinea (1897).

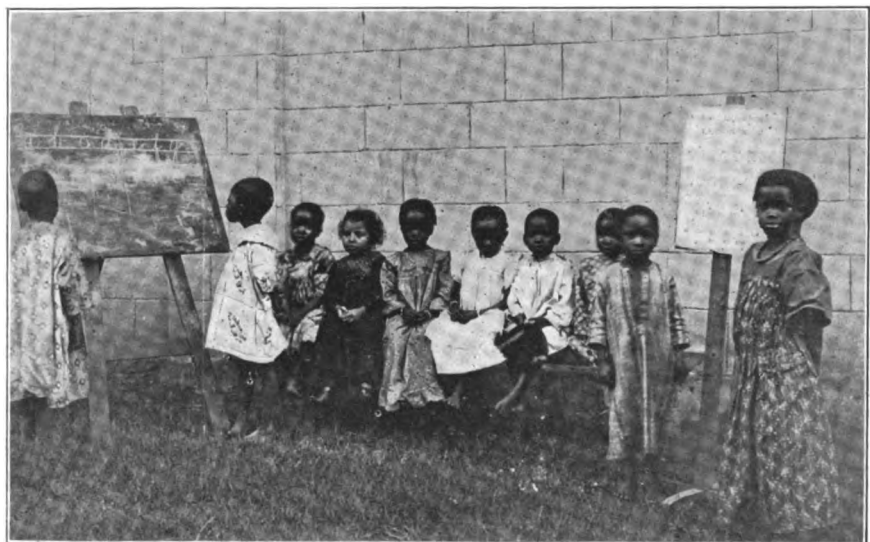
The initiative of Catholic missionary enterprise in the Gold Coast Colony is chiefly due to the urgent appeals made by Sir James Marshall, K.C.S.G., who in 1873 was appointed Chief Magistrate, and six years later Puisne Judge of the Supreme Court established in the Gold Coast settlement; but he had to resign his office in 1882 on account of ill health, and died on August 9, 1889. Intimately acquainted with the status of the colony, he wrote articles in various English papers to interest English Catholics in the West African missions, and appealed to various Catholic Missionary Societies to resume the Apostolate in the colony. He felt and expressed it strongly that only the Catholic Church

and her missionaries could adequately cope with native superstition, and that the Catholic Church once established there would certainly reap a glorious harvest.

Sir James Marshall also enlisted the interests of Pope Leo XIII., of Cardinals Simeoni, Jacobini, and Newman, on behalf of the Catholic missions in Western Africa. Pope Leo XIII., thereupon detached the Gold Coast from the Vicariate of Dahomey-Benin, September 27, 1879, and entrusted it to the Missionary Society of Lyons. Fr. Planque, its Superior General, accepted the offer, and appointed Frs. Moreau and Murat to reopen the Apostolate. On May 18, 1880, they landed at Elmina, well received by the native chiefs and the settlers, and soon gained the affection and attachment of the natives by their condescension and unselfishness, though they had to face the hostile attitude of the various bodies of non-Catholics which made common cause against the Roman invaders.

Three months after the arrival of the missionaries the treacherous climate demanded its first victim. Fr. Murat died at Elmina (August 4, 1880), and thus opened the long list of priests who were to lay down their lives for the noble cause to which they had dedicated their all, the conversion and the Christian civilization of the Negroes.

Fr. Moreau stood now alone for a time in the land of death, till the arri-



*Tots of the African West Coast making a good start on the road to knowledge.*



val of new missionaries enabled him to open a new house at Elmina which during the day served as an elementary school for one hundred pupils, during the night as a resting place for the missionaries, and on Sundays as

### **A Church for the Growing Native Congregation**

But as this installation at Elmina was too poor, an English officer offered his services to Fr. Moreau to make the plans for a more substantial building, which was completed in 1890. In 1882 he undertook an expedition to Coomassie, the capital of the Ashantis, to explore the country for the purpose of starting new missions in the interior. But the idea had to be abandoned for a time on account of the heavy death rate among the missionaries on the coast, as the angel of death knocked ten times in fifteen years at the mission door of Elmina, each time demanding a victim from the struggling mission.

And yet in spite of opposition and difficulties, in spite of the unhealthy climate and the heavy death rate, the mission of Elmina made good progress, and in 1897 there were three schools with 500 pupils, a church accommodating 800 people and a congregation of 3,000 native converts, with three priests, four Sisters, and seven teachers. From all parts along the coast native chiefs applied for priests and teachers. But owing to extreme poverty and the small number of priests, a second station could only be opened at Cape Coast Castle in 1889 by Frs. Granier and Albert.

Though there was not a single Catholic at the time of the opening, we find by Christmas, 1890, 200 Catholics, with an average school attendance of 250 children, or more than three times the number of the Wesleyan mission, in spite of an existence of forty-five years. Fr. Granier died in 1891, after an apostolate of only two years' duration, whilst the year 1895 demanded not less than three priests and four Sisters, who died of fever within a few weeks.

As, however, new helpers arrived in good time, the work did not suffer much, and the Cape Coast station numbered 850 native Christians, with four priests, five Sisters, eight teachers, and

450 children in the schools. At the personal request of the chief of Saltpond, another mission was opened there by Frs. Ulrich and Gröbli in 1891, but as within less than two years the deadly climate demanded the sacrifice of three missionaries, and no resident priest could be sent there, the work had to be carried on for four years by a native catechist till Fr. Wade, the founder of the station at Knittah, reopened the station in 1897, only to become himself a victim of charity in the following year.

The fact that the missionaries of Lyons were able to found in twelve years (1880-1892) four central stations (Elmina, Cape Coast Castle, Saltpond, Knittah), and eight secondary stations, in spite of their extreme poverty and heavy death rate, in spite of intrigues and oppositions, speaks volumes for their zeal and energy,

### **Their Generosity and Self-Sacrifice**

This was also acknowledged by one of the English commissioners of the colony, who in April, 1892, wrote: "The Catholic clergy are doing a noble work. Undismayed by malarial sickness, which alas too often carries off their most valued men, the priests are extending their missions throughout the colony with signal success... Active work is being carried on with rare energy in this exhausting climate by devoted priests who win the confidence of the fetish worshippers by their unselfishness, sympathy, and untiring zeal.

Nor are the Sisters less worthy of commendation. His Majesty Inspector of Schools speaks in high praise of the thoroughness of Catholic work from a purely educational point of view, and it is upon his report that our excellent governor, Sir Brandford Griffith, awards the State Grants in aid of secular education."

Though the year 1894 was an extraordinarily trying one, Fr. Albert put his hand to the plough, and beside his apostolic work found time to compose with Frs. Ogé and Burgeat a catechism, prayer and hymn book in the Fanti language. The year 1895 brought a great change in the missions of the Gold Coast in so far as the Ivory Coast was separated as a new Prefecture.

Fr. Albert who since 1879 had been engaged in the Apostolate and was intimately acquainted with the difficulties and wants of the missions in the Gold Coast was made Prefect Apostolic of the latter. He improved the miserable dwellings of both priests and Sisters, built churches, schools, orphanages, etc. As there was some brighter hope for the future development of the missions, Leo XIII. raised the Prefecture to the rank of a Vicariate (1901), and appointed Msgr. Albert as the first Bishop of the Gold Coast.

The whole population of the colony, Catholics and Protestants, pagans and Mohammedans, took the liveliest interest in this appointment and on his arrival at Cape Coast Castle on November 26, 1901, the Protestant Governor was the first to welcome the Catholic Bishop, whilst Fr. Ogé was able to hand over to his Bishop the sum of three hundred pounds, which had been subscribed by Europeans and natives, Catholics and non-Catholics, pagans and Mohammedans, towards the new church at Cape Coast Castle.

The arrival of the first Catholic Bishop in the colony also meant a further extension of the Catholic Apostolate, and new stations were either opened or improved upon at Axim, Adjua, Anamboë, etc. On account of ill health the intended expedition to Ashanti had to be abandoned, and the Bishop was ordered to return to Europe, where he died on December 15, 1903, at the age of thirty-seven years, fourteen of which he had spent in the missions of the Gold Coast.

His successor, Mgr. Clauss, was able to start the long desired mission at Coomassi (Kumassi) and Secondi. On his episcopal visitation in the interior he found a number of Catholics at different places for whom spiritual help had to be provided in the near future. But Bishop Klauss died on November 20, 1905, after a short episcopate of only one year and a half. Mgr. Hummel, his successor, took up the spiritual administration of the Vicariate in 1906, and has fortunately been able to continue his work to the present time.

That the Catholic Apostolate is continually making progress in this dreadful "White Man's Grave," in spite of

heavy losses—twenty-eight missionaries died between 1881-1885—losses of young apostolic lives, may be seen from the following statistics:

In 1906 there we find 19 priests, 8 Sisters, 40 catechists, 5 principal and

10 secondary stations, 2 churches and 22 chapels, with 7,427 Catholics, 18 schools, with 1,275 pupils.

In 1919-20: 22 priests, 7 Sisters, 229 catechists and teachers, 8 central and 355 secondary stations, 293

churches and chapels, 79 schools, with 4,734 pupils, 11 orphanages, 46 workshops—and 29,000 native Catholics and 20,600 catechumens, among 100,000 non-Catholics and close to 2,000,000 pagans and Mohammedans.

### Japan to Have More Missionaries.

Bishop Combaz, of Nagasaki, after a journey to Hongkong to attend the reunion of the Paris Foreign Mission Society, where he had the joy of meeting many of the older members in the Society and greeting the new ones, is back in Japan.

He is authority for the statement that Propaganda, in its anxiety to hasten the conversion of Japan, contemplates the division of certain vicariates and the appearance of several new societies. He says:

"It is probable that part of my mission (Nagasaki) will be confided to Canadian Franciscans, having for Superior Rev. Marie Bertin, a former officer in the French Navy.

"Mgr. Castanier, of Osaka, has received from the Cardinal Prefect a communication saying that the west part of his mission will be given to German Jesuits, and the Provinces of Isa and Nagoya are to be evangelized by the members of the Society of the Divine Word."

All this points clearly to the fact that Rome feels a special interest in the salvation of the clever and influential Orientals and with this increase in the apostolic staff there cannot fail to be a spreading of the Faith in Japan.

### Filipinos Will Never Become Real Protestants.

Fr. J. A. Zandvliet, M.S.C., sends this letter from his Surigao mission in the Philippines:

"On Easter Sunday a most interesting ceremony takes place here commemorating the meeting of the Saviour with His Mother. It starts before High Mass with a procession. The men accompany the statue of the Saviour, the women the statue of the Holy Virgin, clothed with a black mantle over the white vestments. Leaving the church, the two processions take different routes, so that they may meet at a point decided on beforehand. On this spot has been constructed a bamboo scaffolding, draped

with cloths of different colors. As the two processions are meeting below the scaffolding, the ceiling opens and an angel, usually a little girl, suspended at a strong rope, descends and takes away the black vestment of the Holy Virgin and then sings the Regina Coeli. The priest incenses the two statues and side by side they enter the church.

"On Good Friday the Filipinos observe in the same way the burial of Our Lord.

"These two processions with the great procession of the Patronal Feast of the Parish are the most attended ceremonies of the whole liturgical year.

"One may feel sorry sometimes that our poor people don't attend in like number to the essentials of our religion, and are easily missing at Sunday mass, and their Easter duty. On the other side, however, these externalities have kept the faith in places where they have had so little spiritual care by the sad lack of priests. Even now we are, with thirty priests, not able to care for them as it would to be desired, and our predecessors were not more than eight for the same number of people in this province. Besides this, on account of the love of externalities, Protestantism will not thrive here. It may make indifferents to all religion, but it will not make Protestants of the people it gets hold on."

### See What Your Mite for China is Accomplishing.

Sister Mary of the Passion, F.M.M., is charged with relieving the miseries of the starving in her mission at Yentse-sang, North Manchuria, and she writes that the Sisters are deeply grateful for the alms sent for this purpose.

"Entire families," she writes, "dying of hunger, receive each day their bowl of rice and are thus kept alive. Many little children who are forsaken by a cruel father and mother also find their daily bowl of rice at our door.

"These poor little souls of whom the greater part are but four or five years old appreciate your kindness and prove it by their little voices lifted in prayers in gratitude for the care given them by the generous factors of the United States."

### They Have Bricks in India.

There is a vast difference between marble and mud, but both substances go to make a house wherein the Lord dwells. At first glance it would seem that the mud is totally inappropriate and even disrespectful as a material for such sublime uses, but on reflection the fact becomes evident that when nothing else is at hand, mud walls for a chapel are better than none at all.

In India many priests must be contented with tiny mud chapels for a beginning; when they have gathered a fair-sized congregation, they become ambitious and ask for alms wherewith to get a better place of worship—they feel the Christians deserve this encouragement if nothing more.

Fr. Augustine, O.M.Cap., is located in a place called Parbatpura, Ajmer, and has something to say on the subject of chapel building:

"I am a Capuchin, a son of St. Francis, and I am not ashamed of the poverty of the Parbatpura mission.

"Yet I remember that the seraphic St. Francis was anxious to show great reverence for the Sacred Body and precious Blood of Christ, and he commandeered his disciples in his testament to keep the Blessed Sacrament in costly vessels and within decorous places.

"I will not ask for money to build a marble church at Parbatpura, but I would like to have a decent house of worship.

"In the year 1905, our tiny chapel was quite sufficient, for there was only one Christian. There are now more than three hundred Catholics in the district, and they can't gather together on feast days in the present space.

"An American benefactor was kind enough to send me last year a generous gift toward erection of a church here.

"Will not the readers of these lines enlarge the sum given by their fellow-countryman?

"If they do so, I'll be able to say that the Parbatpura church has been built by American Catholics."

## STRIKING FEATURES IN THE CHINESE CHARACTER

Rev. A. Klaus, O. F. M.

*Though the Chinese are slow to anger, bearing patiently many abuses, yet when roused they are capable of furious rage and practically undying hatred. As a rule, missionaries find them docile and childlike; it is only when they fear to lose their "face" that forbearance ceases to be a virtue. Suicide is one of their peculiar forms of revenge.*

IT is extremely difficult to delineate a nation well, especially the Chinese, inasmuch as a foreigner must have lived with them a long time in order to have a correct point of view. We are never too old to learn, especially when it concerns the judgment of a nation whose mode of life, conception of life and principles are so different from those of the Europeans. As for vices and virtues, one may say that not only the individual has them, but the whole nation, too.

The things that strike the Europeans particularly and daily in the Chinese are his way of bargaining, his coming to an agreement, his continual giving in. In a certain sense, one may call that disposition a virtue, a Chinese virtue, of course; for owing to

### So Much Debating

a good deal of sparring is avoided. For instance, you go to the market to buy something. They ask a somewhat high price, you offer less; they do not like it. You walk one pace further, and, at once, the dealer is shouting after you, offering at a lower price. You continue slowly, and the dealer's price goes down more and more, until having walked ten paces, you will have persuaded the man to give you the article in question at the price you had offered.

The Chinaman does not know fixed prices, especially in country places. If the purchaser is a duffer, he accepts the higher price. Nevertheless, most purchasers—here in China the men only go shopping for their families—are shrewd and they understand bar-

gaining, even when there is a question of one sapeke only, about the tenth part of a penny.

Suppose you want to hire a riksha, to get to some place. The riksha coolies are waiting in long files, wondering if you will take one of their vehicles. Now bargaining is bargaining. The man wants ten coppers, you intend to give six only. His neighbor shouts after you offering eight. You keep to six. The first fellow now says seven, and if you consent, the Chinaman is in a buoyant vein; for he has one copper more than he could expect. One hardly will find a Chinaman who immediately agrees about the first offer.

As for quarrels and lawsuits, the march of action also generally comes off in compromises. "I shall yield to you in this respect, you will yield to me in that other respect." There are very few judgments given according to the law, strictly speaking. The mandarins have a most excellent way of settling matters, in order to give a "face" to both parties, in many cases. On those occasions, they frequently do not administer justice, they do not announce any judgment, but they leave both parties to make peace on the sly.

Thus also the mandarin mostly makes a good deal of money, and the

parties are not irritated against him; on the contrary, they call him a just and clever man. We missionaries might mention

### A Great Many Cases

in which the judges neither punished the plaintiff, usually a bad pagan, very severely, nor granted the missionary and the Christians their full rights. Thus, the mandarin does not make enemies of his clients.

When in the street a quarrel arises between two people, at once the intermediaries are there saying "good words," giving a "face" to both parties. Recently a Christian of my village was offended by a pagan from some other place; this pagan had offended one of the Christian's servants, without any reason, and insulted him in the open street, but did not like to make reparation for his injustice. The pagan turned a deaf ear to the intermediaries' entreaties. Then the Christian mobilized all his kinsfolk in the village, Christians and pagans, sent him word that they were coming to beat him soundly, that there were two hundred of them, and well prepared. Then the pagan saw his injustice, sent intermediaries who had to say "good words," and this settled the matter.



Another group of Shantung's starving thousands.

Thus, the Chinese, oftentimes, gets out of difficulties without any lawsuit.

In the time of great political troubles, we have the best opportunity to see to what point mutual giving in can go. Here Northern Republic, there Southern Republic. Nearly every day telegrams going to and fro, from the South to the North, and vice versa. It seems inconceivable that the head of the State can deal with rebels in such a manner. Instead of obtaining justice and peace by means of their sword, they do nothing but trading. Now, the rebel's demands are too high, then the President is not accommodating enough. Today, by very vigorous edicts, all rebels are threatened with most severe punishment, tomorrow a long drawn out edict comes out promising pardon and impunity to all, provided that they surrender.

It is a matter of fact that China is the rebel's paradise.

In most cases, the rich have to suffer. Lately, in our neighborhood, two boys were kidnapped from school, in broad daylight, and taken away. The next day the rebels themselves sent intermediaries, who asked twenty thousand dollars as ransom; the matter having been discussed for some time, they came to an arrangement that twelve hundred dollars had to be paid and sent by means of a wheelbarrow to some place, on a fixed day. The two boys really were found at the appointed place, and when once the money had been delivered, they got into the cart and drove home.

No one has the bright idea to try to find out the rebel's lurking places with the assistance of detectives, although it would be by no means difficult. People are afraid of the vengeance of the rebels, who might set fire to the house and kill the inhabitants. They prefer bearing the damage for once, hoping that they may enjoy a quiet life for some time at least.

The European missionary is very often obliged to pay his tribute to the Chinese disposition of mutual giving in. He who lives amongst Chinese people has also to accommodate himself to their habits. When the missionary is obliged to punish some one, immediately the heads of the parish

come in a body, kneeling down in front of the missionary and beseeching him in touching words to forgive the guilty one or to moderate the punishment. Very often the whole parish appears and beseeches the missionary to be indulgent. Then, usually, the missionary has to give in a little, to moderate the punishment and to say a few kind words for the sake of the "face" of the petitionaries. If he does not agree to people's request—of course, this must be done sometimes—he easily runs the risk of irritating the whole parish, or the Chinese will say with regard to the missionary: "He doesn't know our customs, he doesn't understand our business."

Yet, you must not think that the Chinese does not know anything else besides bargaining and mutual giving in, that he is ignorant of stubbornness and fits of anger. It is true that a man with a somewhat mild disposition can make his way quietly

#### All the Days of His Life

in spite of difficulties. But it is just to say that the Chinaman once he has got into a temper will be downright fanatical. Thanks be to God! one does not witness too many examples of unbroken fury!

Generally speaking, it is not easy to put a Chinaman into a passion, as he bears a great deal, at any rate more than a European would submit to. But once things have gone too far, he knows how to burst into terrible invectives. The Chinese dictionary abounds in them. A European would not understand most of them, as they are so funny and original that one wonders where they are taken from. For instance, would you understand what it meant if somebody cried: "Jump over three furrows!" Every Chinese knows at once that you are a hare, a bad man, a depraved man; for the Chinese considers the hare an impure animal.

When a Chinaman gets into a temper it is not on account of his own misfortunes, which he mostly bears with composure and resignation; it is not about unruly children whom he very seldom beats; he hardly ever gets excited about trifles as the European does. For the most part, his anger is caused by evident injustice,

as thefts, impositions in business, personal attacks or outrages to his pride.

A missionary one day witnessed a scene where a hot-tempered woman jumped about in a yard like a lunatic, rolled herself over, and finally, quite worn out, locked herself up in her room. It is a characteristic feature in the Chinese that, after a fit of anger, they cannot eat nor drink for days, and kind and soothing words of the relatives are of no use." It happens often that persons worry themselves to death, literally, in a few days.

In one of my parishes I had a good old Christian who always gave me much satisfaction by his piety, when I happened to go to his place on a visit. He received Holy Communion daily and, in spite of his seventy years, he did not mind coming every morning in order to receive Holy Communion, when I officiated in villages at a distance of two to three miles. I often told some indifferent Christians to take the old man for a model.

Now, one day, his son set about quarreling with a pagan; they came to blows, the Christian was overcome and soon after fell ill, his illness lasting several weeks. Then the old man got possessed of the devil of anger. He did his very utmost to injure the pagan; he also came to see me, beseeching me to bring an action against the pagan, at the mandarin's. Of course, I declined, but did my best to comfort the man.

Then he started a lawsuit himself; he walked to the chief town of the district, seventy miles, wasted a lot of money he had borrowed, and did not obtain his pretended justice, as both parties were guilty. He did not want to come to peaceful terms. He again came to see me; all my warnings, all my comforting speeches were ineffectual. He took legal proceedings a second time, came back from the chief town of the district half dead with fatigue, went to bed, and never left it. I was called to administer to him, and I had enough trouble to make him somewhat disposed to forgive. The next day he died.

Frequently, the Chinaman feels angry when somebody takes his "face" away, that means his honor, in the open street. He prizes his face above everything. As poor, as bad, as ab-

ject a man may be sometimes, everybody takes good care not to say it. He passes for a "gentleman," for a good man, though everybody knows about his wickedness, and despises him. The Chinese do not dare to expose a rascal, an impostor, a drunkard if thereby the man in question would lose his "face;" they are afraid of exposing themselves to the hostility of the man and his kinsfolk. Such an enmity sometimes lasts through one's whole life, and wherever a possibility or probability presents itself

### To Injure the Enemy

it will be seized eagerly. It is also very difficult to cure our Christians of this hatred, of this everlasting anger. When, for instance, a conciliation takes place, it very often consists in mere formalities and void words, in a feast; but malice is still alive in the hearts.

When the Chinese have a spite

against somebody, they use means of vengeance we do not know at all. For instance, when a woman had had a row with her husband, the latter must be on his guard, watching his wife well, otherwise he may run the risk of finding her suspended from the roof-beam. Such a woman, her anger once roused, is liable to take her life. She knows that all her kinsfolk will bring an action against her husband, and that he will be obliged to go away as poor as a church mouse.

Recently, I went to a village in order to see my Christians there, when all of a sudden we heard screams and howls uttered by hundreds of voices. After having inquired, I was told that a pagan woman in the neighborhood had hung herself, and that all her kinsfolk had come, partly to mourn for her, partly to assault the brutal husband. Suicides are not rare here in China. We may be sure that previous

fits of anger are almost always the cause of the evil.

In one village a woman giving way to her passion, plunged herself into the well. In another place, a man hanged himself in a pagoda, another in his enemy's field. Young women in their passion often swallow a dose of Chinese paint, and it does not take longer than one day before mourning over the dead woman will be heard all over the house. Others take a sort of decoction of salt as it is used when they make cheese of beans, and which is easily found in every household; all this is done with the intention of giving the highest expression to one's anger by committing suicide. Thus, the Chinese whose faith in a life to come is not very well developed and rather confused finds full consolation in the idea of injuring his enemy by dying, since he could not do so while living.

### The Babemba of Rhodesia Will Soon Rival the Baganda as Good Catholics.

Rev. Henry Marsan, White Father, is a Canadian by birth, and after some experience in Africa spent a number of years at the Postulate at Quebec. On his way back to Africa he stopped at the National Office of the S. P. F., and later sent news of his long voyage to friends in New York.

"It took two months," he writes, "for me to reach the land of my dear Blacks, and I confess that the period spent on the American continent had made me forget the trials of African travel—the mountains to climb, streams to forge, tall grass to navigate, all under a burning sun or a torrent of rain. However, I survived these renewed experiences and, as I say, finally reached my dear Chillubula.

"Five years ago this mission in Northern Rhodesia had five thousand Christians; now it has eight thousand, and many of the surrounding stations have grown in a like manner. The tribe occupying the district are called the Babemba, and are a very fine type of African, resembling the Baganda. The true spirit of Christianity seems to be penetrating their hearts, and the children are full of promise. Our catechists have been able to give a certain amount of instruction to about two hundred thousand Blacks, so that the prospect is exceedingly bright for the future.

"Most gratifying sign of growth, how-

ever, is the seminary for native priests, founded by Msgr. Larue, and counting already twenty-four students. Each station now has its little 'clerical school,' from which will be recruited the priests forming our future clergy.

"So it will be seen that in spite of the long, hard years of the war, the Chillubula mission was not only permitted to keep alive, but to grow. From the thorns roses have sprung, and with proper encouragement our dear Babemba may soon become a Christian people."

### The Marriage Mart in Sierra Leone.

There are many ways in which new-made Christians can be helped, and most of them are well known to those persons who make a practice of reading mission news.

One branch of endeavor is not often mentioned, though the priests consider it of paramount importance. This is the founding of Christian families through marriages in accordance with the laws of Holy Church.

Take Africa, for instance. There the bridegroom instead of the bride must furnish the dowry, and lacking this the parents of the possible bride will not consent to let her leave the parental roof. Of course, this looks very much as if the girl were being

sold, but custom insists that parents receive either a sum of money or some livestock before yielding a daughter, and if the Christian suitor is penniless then they are going to accept the pagan son-in-law who has the price.

Fr. M. Raymond, C.S.Sp., of Sierra Leone, West Africa, would like dowries for some good girls in his school who would be able to secure worthy Catholic husbands if poverty did not stand in the way of matrimony. No great sum is required to satisfy the parents, and the result of such unions would be the edifying Christian family life so valuable as an example to the pagans. Let some one help to make the marriage mart a little more lively in Sierra Leone.

*"The conversion of souls is a supernatural act, independent of our wills or desires, our efforts or our industries.*

*"Why does an unlettered savage embrace the Faith in a wild and desolate waste, when those at any very threshold die without crossing it? When death unveils these mysteries we will be filled with astonishment at God's ways. But it is fascinating to watch the development of grace in a human soul, and to see curiosity followed by belief."—A Missionary.*



## THE BIRTH OF SONG BELOW THE EQUATOR

Rev. E. Sabatier, M. S. C.

*Letter from Bishop Leray, M.S.C., Vicar Apostolic of the Gilbert Islands, Oceanica: "The good Father who sent this amusing contribution to your magazine has charge of three widely separated islands, and is not in good health. He would like to have a motor boat to expedite his constant journeys from one mission to another, and also to avoid danger, as small skiffs are not safe in these tropical waters. Indeed, the Government has actually forbidden their use on account of the swift currents and violent winds that prevail here. Therefore, a motor boat is a real necessity to this apostle who labors under so many difficulties to secure souls."*

"**T**IME is money," the Americans say.

This is one philosophical assertion that conveys no meaning to the Gilbertian. If he has money

### He Hastens to Spend It

after which he takes a rest, more precious to him than much gold.

But disposing of time is often a difficult problem. It is necessary for

him to kill it, lest it kill him. Evil time—the hours of work—must be made as short as possible, so that more time for rest may be secured.

How can this be done? For a speedy passage of one's days, nothing can surpass sleep. Nine hours at night and several others during the day help much.

"What can we do evenings?"

This because I had forbidden many scandalous dances.

"If only we could have some new songs!"

My men were gathered in a hut one night after prayer. The women and children sat back gloomily

### In the Shadow

and it was evident that some amusement must be forthcoming. I decided to have someone compose a brand new song.

"You, Takke, begin."

"No, not I. Let the young men do this thing. I am too old to compose songs."

"No, no; you older ones have had more practice in song-making than

the others. Get to work, Hinikia, Goane, Nikora."

In less than an hour the song was composed, committed to memory, and handed on to posterity. No other means is required below the Equator.

The work of the poets was finished, yes, but now the musician must train his singers to sing in accord. Of course, he was not satisfied with results. You know that musicians, leaders of orchestras, choirs or bands are never content. They aspire to give life and grace to the new-born poem, and, as artists, are sensitive to sounds.

As the lights began to burn low, the circle of performers diminished. The lazy ones vanished, while those who were relaxing in slumber were brusquely called to order and bade recover their equilibrium and their voices.

The conductors, leaving to the women and children the rattling of the castanets,

### Began to Beat Time Upon Their Chests

and upon the floor. The planks creaked. I feared a catastrophe, but after all not much harm could be done, as the floor was only two feet from the ground, and only the dogs were underneath.

As the light had attracted swarms of mosquitoes, their shrilling augmented the din. Presently some of the women, becoming inspired, came forward, and with gliding motions beat time by clapping their hands. There was now certainly a beautiful racket. The leading singers began to make gestures, waving their arms and snapping the castanets in quick cadence.

The work of art had taken form beyond my wildest hopes, and was an undoubted success as far as entertainment was concerned.

"Love, trees, the ocean, these ancient themes still serve," said King Pinoka, the celebrated bard of Ape-



Gilbertian catechist and his family.

mama, to Robert Louis Stevenson. The poem of this occasion began with a tribute to woman. Even upon this famous theme, the Gilbertian imagination is not rich. The sentiment is not profound, but is usually more delicate than one would expect.

And after love, war? No. The Gilbertian is not belligerent, even in words. Life is immeasurably sweet to a dweller in these isles. He is pacific. Moreover, his neighbors possess nothing worth adventuring for. He has war-songs composed rather in joy at his safe return, than in celebration of his departure.

Among the favorite subjects of our natives are two in honor of their so-called father and mother, the sea and fish. For well the native

#### Knows Life Upon the Deep

There he conquers the winds and fogs. He knows the ruses of the finny tribes and the moods of the great ocean.

The sea furnishes matter for as many tales as songs, and woe be to the one who tries to tax the credulity of his critical audience.

Songs of the sea do not vary. The present generation has added little that is new to the old chants. They use the same airs, in the main. The sailors' dances in vogue are also very picturesque and truly typical of the Gilbertine.

The best way to gain an idea of the amusement preferred by Gilbertians is by watching them on a gala day.

The first dance I saw was at Aper-mama. Two big lamps suspended overhead in the large hut illuminated the assembly and showed the dancers formed a semi-circle. They were arrayed in a fine loin-cloth of matting fastened with strands of a woman's hair.

#### A Wreath of White Flowers Adorned Their Heads

a collar of green leaves their necks. They were perfumed like Europeans, and they beamed with pleasure. Nearly all of the men were young, slender, and graceful. One could call them truly attractive. Behind the men a number of women stood about in irregular formation.

The bass singers began the song. Gradually the tenors joined, and the measure quickened. Little by little the dancers stirred; first their arms shook in time, then they clapped their palms upon their chests and the floor alternately. The women and children did not sing, but they grew more and more excited as the rhythm accelerated.

With wild gestures they pushed the men forward, and their shrill clamor broke into a climax of frenzy.

The word "convulsion" can only be used in describing these wild-eyed gymnastics.

At first I feared that they were indeed mad. It looked like an orgy of demons about to precipitate themselves upon and devour some victim. Feet moved at first a little, then more. The circle advanced and retreated in intricate fashion till a grand finale brought the dance to a sudden end with a barbaric flourish.

The moral and physical effort was so exhausting that to continue longer meant idiocy or death.

#### The Contagion of This Delirium

was so powerful that even a European could scarcely fail to be influenced by it.

Evidently the natives seek oblivion in this ecstasy of song and dance, lacking other diversions. So if their dances were not limited to fixed occasions the men would forget wives, children, homes, food, and work, and give themselves entirely to this foolishness.

I am not casting aspersion on a justly famed art which moreover can possess elevating qualities. The Gilbertians, like all primitive people, carry their diversions as far as delirium. They are childish in this as in all else, and must be led like children.

#### Sad Experiences.

To see a fine plantation turned into a lake is a sad experience, but this calamity has just befallen the Jesuit mission at Kalmunai, Ceylon. The Fathers had some fine young cocoanut trees in their compound, and a garden filled with growing things, but a terrific cyclone came along with torrents of rain and down went the trees while the compound speedily filled with water.

India, like China, is often visited by fierce windstorms while its tropical downpours need no describing. Usually much property is destroyed and lives lost. In this case Fr. Bury, who wrote about the disaster, says

there was no loss of life, but the natives lost their foodstuffs, a most serious calamity in India. He adds the usual apostolic exclamation in such extremity: "May our Divine Master make of this affliction a means of grace and conversion to many pagan souls!"

*Reparation for his sins should be a strong motive to urge every Catholic to do all in his power to assist the mission cause, for in the words of Holy Scripture: "He who causeth a sinner to be converted from the error of his ways shall save his soul from death and shall cover a multitude of sins (James v. 20).—Catechism on Catholic Foreign Missions.*

#### Speaking English Like the Dickens.

From *The Bengalese* comes this clipping showing the variety of English current in India:

"The India Pioneer quotes an advertisement from a native newspaper recently founded in a district to the south of Bengal, in which the editors set forth their claims for support in the following picturesque fashion:

"The news of English, we tell the latest. Writ in perfectly style and most earliest. Do a murder get commit we hear and tell of it. Do a mighty chief die, we publish it, and in borders of somber. Staff has each one been college, and writ like the Kipling and the Dickens. We circulate every town and extortionate not for advertisements. Buy it."

## THE TANIMBAR ISLANDS

Rev. E. Cappers, M. S. C.

*Following their apostolic foundations in Dutch New Guinea and the Kei Islands, the Sacred Heart missionaries from Holland went to another neighboring group called the Tanimbar Islands. They found the natives possessing the same fierce habits as those of the Kei missions, but fortunately well disposed toward the priests. Conversions are being made on a wholesale scale.*

**A**FTER an exploration trip by the Very Rev. M. Noyens, Fr. Klerks and myself were sent in 1910 to the Tanimbar Islands, there to preach the tidings of salvation.

In the latter part of September, two canoes landed us two missionaries with two catechists and two servants on the then deserted beach of Lakaterree. Accompanied by an interpreter, we started on the road at once, and after an hour's march we arrived at Sifnana.

### In Less Than No Time

we were surrounded by a crowd of men, boys, and children. The very "king" Eeroona Alifaman appeared on the scene.

The interpreter told the object of

our visit, and asked whether the people were willing to receive us. To prove their consent, they were to go and get our baggage left on the beach of Lakaterree. Our motion was seconded by acclamation; yet, the approval of the nearby village of Laooran was indispensable. As soon, however, as the news of our arrival had spread to Laooran, the entire male population of that village came running full speed to get a look at us. How strange and fierce the men looked, with their weapons, spears, arrows, bows, and klewangs!

At the end of a short consultation, a group of some one hundred and fifty young men set out to get our baggage. Fortunately enough, we had brought along a regular outfit for pioneer settlers in the wilderness; but, such people! Thoroughbred head-hunters, not merely by fame and repute, but

### The Real Article

in deed and in truth, as we found out before long. Drunkenness and general laxity seemed to be the regular routine; and no police to interfere with all those niceties!

For a residence, we were shown a

shed built of wood and atar (sago leaves), and put so close to the water that the walls had a sea bath at every high tide. How our arrival had set the tongues a wagging! Where did the white men come from? Who were they? What did they come for? What did they eat? What did they drink? Was their entire skin as white as their hands and their face? Were they married? Were they going to sell their baggage? What were they doing every morning in those strange clothes, and with that gold cup, and with that little gold dish? And then that stick of wood with a piece across? All these questions demanded an explanation as we set up our home and chapel.

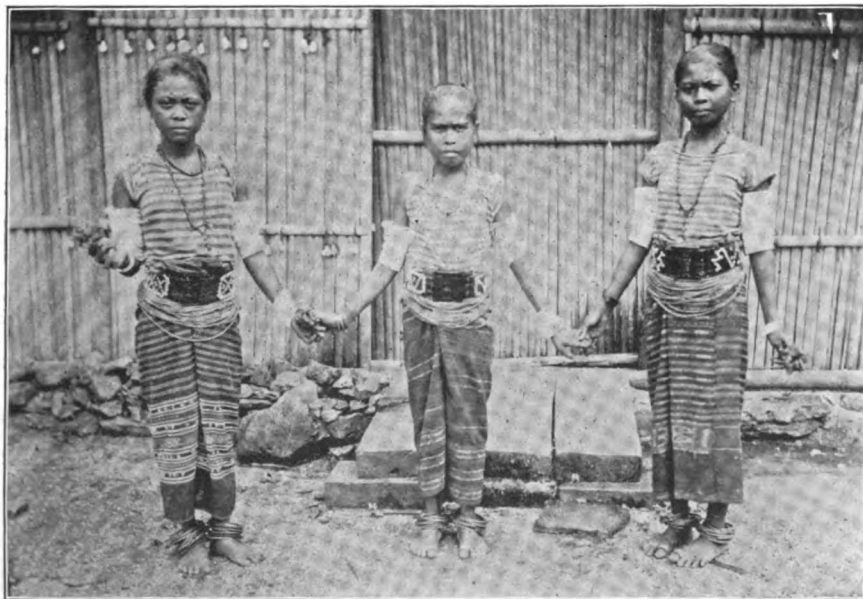
The first couple of weeks we were never let alone. Of course, we ourselves, too, set out to visit the people in the village. Meanwhile, invitations came in from other kampongs, asking us to come and settle there.

If in those days our pocket-book had been in a better shape, and if we could have secured more native help, the entire island of Yandana would have turned Catholic. Indeed, apart from Arma and Watoori, which have held aloof so far, every kampong has kept asking for us.

In the meantime, the natives of Yandana stuck to their favorite sports of drunkenness, immorality, and head-hunting, until the Government resolved to put a stop to it. A police station was established, and Yandana

### Was Given a Civil Administrator

This officer, Tamaela Wattimona, was a man of energy; and before long the Yandaneses knew something about the "fear of the Lord." Order came out of the chaos; and soon the new conditions in the South enabled us to build a school. A brief reaction against this restraint set in toward the end of 1911, and culminated in an attack upon the police station. Justice, however, was not slow, and severe punishment was imposed, over seventy of the culprits being deported to the island of Ambon.



Young girls of the Tanimbar Islands, a region where formerly head-hunting flourished.

Now came a period of peace, and the school could continue its work unhindered. Religious instruction, especially, was now started in earnest. *Some job*, though, to express the truths of our Holy Religion in the new tongue; yet, with the help of our catechists, we managed to do it. Yandana studied with vim and with pleasure, and, best of all, stuck at it and persevered.

I remember one of the children asking me: "But, sir, you are always talking of the grace of Holy Baptism, by which we will become clean and happy. Why, then, don't you give us baptism?" What more was needed to convince us that children, thus speaking, were fully prepared.

The first neophytes (newly baptized) were about seventy in number,

nearly all school children; and the solemn celebration took place on July 24, 1913, at Oliliet. Oliliet used to lead in the sport of head-hunting, and Oliliet now wanted to lead in the following of Christ.

The desire for Holy Baptism began to manifest itself everywhere. Fr. Nieuwenhuis, the untiring worker, had come over to stiffen our ranks. As soon as feasible, he admitted the neophytes to frequent Communion; and the prayers of those children seemed to hasten for others the coming of God's grace. Sifnana and Laoran have fallen in line, and so has every remaining kampong.

Our best assistants, then, have been the school children. They prayed and talked the parents into coming to church, and into having the little

brothers and sisters all baptized. Enthusiasm spread wider and wider; and in September, 1915, Fr. Nollen had the consolation of seeing well-nigh the whole population of Krawain report for catechism. In 1915 one thousand baptisms had been registered; and the reports for 1919, *i. e.*, nine years after our landing among the head-hunters, give the number of baptisms as almost reaching five thousand.

The Kei Islands and the Tanimbar Islands have proven so far the more promising part of the Vicariate of Dutch New Guinea. May further progress be made, and may the seed of the Word of God also spring up in New Guinea. The missionaries toil and labor, risking health and life for Christ's sake. Let them have the help of your prayers.

### India is Short of Laborers.

Bishop Brault, O.M.I., of Jaffna, Ceylon, in sending a report for 1920, complains of the lack of priests in his diocese. He says:

"We are far from being numerous enough to cope with so many various works and to meet the temporal and spiritual needs of our Christians, thirty-four missionaries on active service to look after fifty-six thousand Catholics scattered over great distances, often in unhealthy localities. This is too few indeed! One has also to take into account sickness, especially marsh fevers. We have at present four of our missionaries laid up with malaria, who can be replaced only by over-burdening the healthy ones. In these conditions the evangelization of the heathens leaves much to be desired. Pray therefore that Our Lord may send laborers into this vast field where so many souls are in need of the bread of God's word, and there is no one to give it to them.

"Our financial wants are not less urgent. Many of our missions are very large. Perhaps some charitable souls inspired by God will come to the help of our poor missions.

"Our missionaries, weighed down with work, have hardly the leisure to acquaint American readers with their works. I am myself taking measures to make them get out of their long silence."

answered as desired, still they did not fall entirely on deaf ears. The money was at once forwarded to China, and an expression of gratitude received from Fr. P. Montaigne, of Central Cheli, may be considered as typical of the sentiments of all the priests thus helped:

"I do not know how to thank the friends of this afflicted country for the alms sent to the famine sufferers. I received the offering just as I was about to visit a mission where two hundred have already died and many others are condemned to death unless cared for at once. Most of our Christians belong to the poorer classes, and even in better times had little enough nourishment. Now, of course, they are completely helpless.

"As for the mandarins and other local authorities, they are not accustomed to trouble themselves about the poor, and so these wretched people have only one resource—the missions.

"If the Catholics of America only realized the immensity of the good their alms are doing in China, they would rejoice in the sacrifices they have made. Not only suffering bodies, but darkened souls are going to be saved for a happier existence."

### A Little Jazz for Some Lepers in Africa.

In a remote corner of Dar es Salam Vicariate, formerly a German East African mission, there is an humble hospital for lepers, under the direction of Fr. J. Cravegna. He tells a pathet-

ic story of the loss of the one means of entertainment procurable for the hopeless sufferers and suggests something entirely new in the way of mission offerings.

The Father says:

"I take my courage in both hands and make bold to speak of a pressing need. At the time of the German Benedictines there was a gramophone at the Leper Asylum. The lepers were fond of it, but during the war, the soldiers took away with them all the records and damaged the spring and some other things of the gramophone. It is utterly ruined now. The lepers ask me for another gramophone; but what can I do, being poorer than St. Francis of Assisi?

"I wonder if some friend can find a second-hand gramophone with some records for my asylum. It would help the poor outcast to cheer up.

"I am unable to thank my benefactors, as I should wish, from this far country. But I promise, with all my heart, to be grateful and to pray daily for them."

### Picturesque India.

Among the striking features of the externals of Catholicism in Malabar, South India, are massive crosses and numerous silk canopies, with which Malabar Catholics provide their churches. Even the poorest parish has one or two massive crosses and about a dozen silk canopies. These are used for religious processions and for solemn functions and serve to make such occasions extremely picturesque.

### Rejoice in Your Sacrifices.

Insistent calls for help in feeding the starving Chinese have been issued through our mission publications, and while they have not been so widely

## INDIAN PRIEST AS AN AUTHOR

### A Missionary

Besides being an author of note, Rev. Cyriacus Mattam, a native of Mannanam, Travancore, has the distinction of being the first missionary to organize an up-to-date circulating library in India. Its shelves are not yet well-filled, and a set of the Catholic Encyclopedia is especially needed, as such books would be a source of educational knowledge to the Christians. The review of Fr. Mattam's work here printed is taken from "The Standard," of Madras.

"OBLIGE men to know you; persuade them; importune them: there is but one step between you and success. It is a great thing to know your aim, to be saved from wasting your energies in wrong quarters. Wherever Catholicism is known, it is respected: a religion which comes from God approves itself to the conscience of the people wherever it is really known," so wrote Cardinal Newman.

Though many centuries have passed since the introduction of Christianity into India, by far the majority of the people, two and a half millions Catholics out of three hundred and fifteen millions of people—1.26 Catholics to every 100 people—still remain outside the fold. With the advent of the European missionaries, however, be it said to their credit, the evangelization of the poor classes

#### Has Been Going on Steadily

The question of the conversion of the high caste people has not been left out either. To reach the hearts of the "privileged class" the publication of books on religious topics has been put forward as the best means.

Rev. Fr. Cyriacus Mattam of the St. Ephraim's, Mannanam, Travancore, is one of the few Indian priests who has succeeded in forcing a hearing among the educated and the high caste men of Malabar. Indeed, Fr. Mattam is a well-known author and a versatile writer.

"His prose style," says the chairman of the Oriental Titles Examination of

the University of Madras, "is invariably characterized by ease and elegance." His Highness the Ninth Prince of Cochin, who is another chairman of the Board of Examiners for the Vernacular, describes Fr. Mattam's works as "an honorable addition to the Malayalam Literature."

The late Professor A. R. Raja Raja Varma, popularly known as the "Kerala Panini," as also the late H. H. Kerala Varma, Royal Consort, and commonly called the "Kerala Kalidas," have also written highly of Fr. Mattam's works.

Chief among the published works of this author are (1) *The Origin of Man*, (2) *The Yogi of Nazareth*, (3) *The Supreme Sacrifice*, (4) *The Jesus Christ*. The first three books, I am told, have undergone several editions already, and the last mentioned is making a rapid sale.

*The Jesus Christ*, though a refutation of Thakur Khan Chandra Varma's *Christ a Myth*, yet is not written with any spirit of acrimony. The method employed is

#### Expository Rather Than Controversial

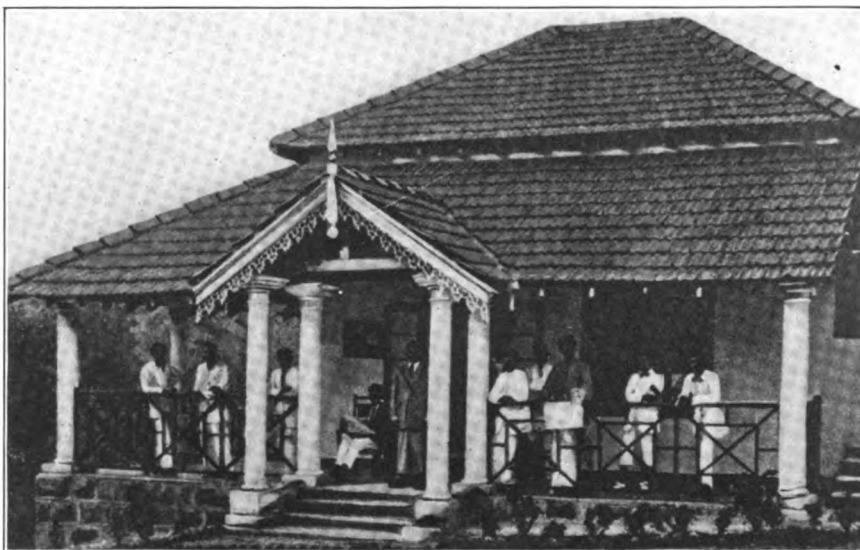
The force of the proof has not, however, been sacrificed as Mr. Anthapai, B.A., the well-known scholar in Mala-

yalam testifies in his review of the book. Besides establishing the "Historicity of Christ," the book also proves the authenticity and veracity of the Gospels; the Divinity of Christ, and the Divine character of Christianity.

In fact, as the Principal of St. Thomas College, Trichur, puts it, "*Jesus Christ* is just the book to be placed in the hands of educated Hindus. The Very Rev. Fr. Alexander, now ex-Prior-General of the Syrian Carmelite Congregation, Malabar, speaks about it in his preface as an excellent antidote for the calumnies against Christ and Christianity. "Also among Christians," says the Headmaster of St. Thomas High School, "it is calculated to do much good by way of confirming them in their faith and setting others to make sincere inquiries about the credentials of our Holy Religion."

From what has been printed, it is clear that Fr. Mattam's works are doing immense good by propagating our Holy Religion among the pagan population of Malabar.

The Apostolic Delegate of the East Indies, His Grace the Archbishop of Verapoly, the Bishops of Quilon, Kottayam, Ernakulam, and Mangalore, have all blessed and approved Fr. Mattam's labor to popularize Catholic



The late Mr. Carnegie did not help build this library. It is a monument to the efforts of a single priest.



literature in Malabar. It is needless to add that Dr. Kuryalacherry, our author's own Bishop, encourages and supports him with heart and soul.

As a writer in the London *Universe*

puts it: "Fr. Mattam is hopeful for the future of the Church in India, if only Catholics will but realize their vast obligations in propagating the Faith amongst its pagan millions."

We are happy to add that Fr. Mattam in addition to his various works published already, has in the press another book, *The Life and Times of Frederic Ozanam*.

### The Poor Man's Flivver.

A poor apostle in India, Fr. J. M. Lamathe, P.F.M., does not ask for an automobile, but he humbly pleads for a couple of bullocks and a cart, wherewith to navigate the deeply rutted roads of the jungle. His mission is at Velankangal, North Arcot, and like others, it has a number of dependent villages whose Christians must be visited periodically. The settlements lie far apart and at present the Father is trudging from one to another on foot. In winter, which means the rainy season, the wretched paths are so full of water that he has to take off his boots and wade along barefoot.

The climate of India—its terrible heat, alternating with prolonged rains—is extremely trying to Europeans even when they live in comparative comfort and have the relief of long rest periods in the mountain resorts. What, then, must the missionaries suffer, who have barely the necessities of life? The fact that they do not complain does not mean that they do not suffer. At least they should have the means of locomotion suitable to the region and not be asked to expend their strength in exhausting journeys. A bullock and native cart will cost about two hundred dollars.

\* \* \*

Don't forget that the missionaries in the famine districts of North China have asked us to pray for rain. The lives of millions depend on the result of the next harvest. It has not rained there for about a year.

### Where the Uganda Martyrs Met Their Death.

Some time ago a priest of the Diocese of Chicago sent us \$500.00 for the erection of a chapel near the spot made sacred by the blood of the Twenty-two

Martyrs of Uganda. The money was immediately forwarded to Bishop Streicher, Vicar Apostolic, and we received from him the following letter which will interest our readers:

"Vicariate Apostolic of Uganda.

"Villa Maria, April 6, 1921.

"DEAR MONSIGNOR:

"I have received the check for \$500.00 you sent me for the building of a chapel near the spot where our Blessed Martyrs suffered.

"I pray you first of all to transmit the expression of our profound gratitude to the generous donor, and to give him the following information:

"The Blessed Martyrs were put to death successively in the course of three days and in nine different places, three of which have been exactly located. Of these three places, which are the property of three native Protestant chiefs, one is called Mityana, and it is there that the Blessed Noe Mawaggali was pierced with a lance and tied, still alive, to a tree to be devoured by dogs. A shoot of the tree still exists, but the owner of the sacred ground is a Protestant chief and he refuses obstinately to sell it to us; we hope that he may change his mind some day. About two miles from the place the mission possesses a piece of land where a catechist resides and it is there that the chapel will be erected as near as possible the spot where Blessed Mawaggali suffered martyrdom. There the pilgrims will come to call upon their patron and pray for the benefactor who gave them that place of worship. As soon as it is completed a photograph will be sent to the Father.

"On the twenty-first of May I will ordain four colored priests, which will bring to fourteen the number of our native clergy. They recommend themselves to your prayers and also to your charity; they would gladly receive some mass intentions, and I would, myself, be very thankful for them."

### Send Small Pious Articles to the Missions.

Sister Sophy of the Holy Cross School, Teppakulam, Trichinopoly, India, relates a pleasing incident connected with a little gift sent her. Priests and nuns are very grateful for medals, holy pictures, and other pious

articles, and as these commodities are small and can be slipped into envelopes, persons should mail their surplus medals and cards to the missionaries for distribution.

Sister Sophy writes:

"At New Year's I received some Sacred Heart badges and one of them worked something like a miracle for a dying man who for a long time had refused baptism. He called himself a Free Mason, and turned a deaf ear to our pleadings that he learn the truths of the Catholic Church and be baptized.

"Then your gift arrived and the thought came to us to give our patient a Sacred Heart badge. To our satisfaction he accepted the offering and laid it on the pillow near his head.

"A few days later we again visited the sick man and found him actually transformed. He cried out as we entered: 'I have been praying that the good God would bring you to me again, and here you are.'

"After some prayers which he repeated after us with great devotion he begged to be baptized within five days at least. It happened that the fifth day fell on the feast of Our Lady of Lourdes, and we joyfully baptized him on that date. Our new Christian was not long for earth; he passed away calmly and peacefully a few weeks later after having recommended his family to our care and admonished them to become Christians.

"Thanks be to the Sacred Heart and to Our Lady of Lourdes who deigned to save this soul at the eleventh hour."

### What Five Dollars Mean in India.

A kind person recently sent five dollars to some Belgian Sisters working in a poor Indian mission and the Superior writes:

"It was with tears of joy that I received the letter containing the gift. 'What,' you exclaim, 'can five paltry dollars make anyone weep with joy?'

"Certainly they can—in India—where poverty is of the bitterest kind. Of course in rich America that sum may not loom very large, but here we can do a considerable amount of good even with one dollar. How much more, then, with five dollars?"

## THE NEW FIELD

Rev. F. Finck, O. M. Cap.

*Bettiah is in East India, and was one of the districts affected by the repatriation of its missionaries. It has recently been made a part of the new diocese of Patna, and will therefore soon have the help of the American Jesuits from the St. Louis Province.*

YOU will be pleased to hear that all the German and Austrian Sisters at the Bettiah mission have obtained permission from the British Government to remain at their posts and continue their works of charity and devotion.

Four Austrian nuns worked in the hospitals of Bettiah and five others, with the aid of

### Twelve Native Sisters

devoted themselves to the care of the orphan asylums at Churari, Takirana, Rampur, and Latonah. They also taught the girls in the Bettiah school, and would have been a great loss to the Christians.

The mission suffered much during the war and its lamentable consequences. In the first place, the number of missionaries dwindled so considerably, that at present I am

### The Only European Priest Here

I have seven native Indian secular priests to assist me. They are graduates of the Seminary of Kandy. The mission is immense in size.

Many stations are completely abandoned. The mission of Latonah, Khorio, Rampur, and Chakui have each one priest who resides in these villages, and is doing the work of three or four missionaries. Dosaya, a village near Bettiah, has sent an urgent request for a missionary. In default of that, we can visit the place only three or four times a month.

Bettiah now belongs to the new diocese of Patna, and I hope that under the care of the Jesuit Fathers of

Maryland, this mission will revive. For six years it has been in a lamentable state.

Bettiah is not a small territory, and for lack of rain the rice harvests have suffered sadly, having been partially destroyed for three seasons.

### The Poor Christian Farmers

have been supported by benefit societies which I have founded. The co-operative society of Bettiah has also aided carpenters and blacksmiths generously. Many were in great distress, and if Providence had not come to our aid, a number of families would have been forced to seek a livelihood elsewhere. With charitable assistance nearly all of our original converts are living peacefully here, in the main, contented and happy.

The Swiss Sisters have been extremely poor for five years. They have had little support from European sources, and were obliged during all the hard times to dress and support some two hundred orphans and widows, as well as their own establishment. I advanced them enough

money to defray necessary expenses, and they eked out this income by the sale of stockings knitted by such of their charges as were able to do this work.

But the demands on my purse during the period of stress—the necessary repairs to certain buildings if they were to remain habitable as well as the aid I gave to our nuns—have kept me deeply in debt. There is no hope of raising funds in poor India, so next year I have resolved to send to the United States one of the priests from the Papal Seminary at Kandy. He will explain all our necessities, and I am confident that he will be received with the customary kindness and generosity for which Americans are noted.

India is now a fruitful field for the apostolate, but statistics show that the men and means at the disposal of the Church are only a tiny drop in a vast ocean of paganism. The eyes of those interested in the propagation of the faith should be turned toward India, and results will amply reward any interest they may take in this beautiful country.



*Wouldn't you love them? And it looks very much as if this picture had been taken just after Santa Claus had passed.*

## AN EXEMPLARY CATECHIST OF YADO

Rev. Basilo Massari

*The practical faith and virtue of this good catechist of Yado, one of the missions in Burma, India, shows how truly many of these auxiliaries have grasped the principles of Christianity and why the missionaries are always begging for a larger staff of catechists.*

**T**HE first catechist I graduated from my school at Yado, is a man named "Mansuetus." He is remarkable for his lively faith and ardent zeal in the cause of religion. His very appearance inspires veneration as one whose mind is absorbed in God and holy things. This is an exceptional case, for the Karens in general are rather dissipated and light-minded.

He is a quite simple man and supports himself and family by the cultivation of his large paddy field. He did not like to take up any appointment in the Government service, for that would withdraw his attention from the interest of God, and attach him to the things of this world.

From his earliest years, he had determined to devote himself to the service of God in the capacity of a catechist. This resolution he renewed yearly with a view of remaining a catechist all his life. He also wanted all the members of his family

### To Follow in His Footsteps

It was on this account that he refused to give his daughter, "Giovina," in marriage to a young man of his tribe, saying that he had offered his daughter to his Church, and would give her to a catechist only.

He does not spare himself in the discharge of his religious duties, and he insists upon the members of his family being models of regularity in attending church and in the reception of the sacraments.

When people complain to him about the sterility of their fields or the destruction of their plants, he simply tells them that it is not enough to plant, but it is also necessary to draw down a blessing on their work by

prayer and sacrifice. For this purpose, he built a little bamboo chapel in the paddy field, and occasionally assembled the villagers to recite the Rosary, the Litany of the Most Blessed Virgin, and other prayers.

He is not less remarkable for his hospitality than for his gratitude towards his "benefactors." He makes it a point of duty both for himself and others to pray for them daily. He often speaks to the people of the necessity of alms, citing the benefit they derived for doing acts of charity, and has moved many a savage heart to perform good works at great personal sacrifices.



*The indispensable steed of Burma.*

He composed the following prayer for the good benefactors:

"O merciful God, Thou Who dost always bless the good, now give a special blessing to all those who contribute to catechists and missionaries. Bless them, Almighty God, they love You much, and contribute generously that Thy Kingdom may be extended among us.

"Before we were slaves of the devil, but now, as many generous souls have come to our assistance, we have come to know Thy Holy Law.

"For this we thank Thee very much and, as we have been allowed the great favor of entering Thy Church here on earth, so we beseech Thee to grant us, and our beloved benefactors, to enjoy together the happiness of heaven in the next."

His virtuous wife, Louisa, the mother of six children, was attacked

by a serious illness during his absence from home, and when he returned late in the evening, he found her

### In the Last Extremity

Unable to do anything to assuage her pain, he said: "Courage, Louisa, take courage, my dear; put your trust in God's infinite goodness, and recommend yourself to Him! We cannot find a priest here in the jungle; but all the same confess your sins to God, as you would to a priest, and recite a good act of contrition!"

Then he put round her neck the scapular, a medal, a rosary, and a crucifix. After this he sprinkled her with holy water, and said, with deep emotion: "Good-bye; go in peace, and God will welcome you to His Kingdom! Do not be in any way uneasy about me and the children, there is a kind Providence for us."

The poor woman in agony was just able to say: "O my God...have mercy on me...have pity on my dear husband and children...forgive my sins...Mary, my Mother, save me!"

After this she breathed her last in the arms of her beloved husband.

He gave vent to sorrow with abundant tears. Then he dressed the corpse modestly and put a crucifix and a rosary in her hand; when some visitors insisted upon putting on her some valuable adornment, he said: "The ornaments of a Christian are the emblems of Christ."

After the burial, Mansuetus was careful to carry out her dying wish, *viz.*: To have masses said for the repose of her soul.

The sudden death of his wife was a dagger to the heart of the poor catechist; the sorrow was increased by the sobs and cries of his youngest daughter, Veronica, only four months old...Forced by circumstances, Mansuetus was obliged to ask some woman to care for his child for a time, but they all declined on the plea that they would surely die of the same sickness as the mother.

A Baptist woman offered him her

service, but he indignantly said: "Never will I allow my child to be nursed by you, because you profess a religion which I heartily detest... I am determined to look after my daughter myself, and will leave all the rest to her Guardian Angel..."

Strange as it may appear, Veronica faded very well under her father's care...

Some time after, I received a note from Mansuetus, requesting me to come over to his village, as he was extremely ill. I hastened to the village, and found him very sick but quite conscious.

"I am glad," he said, "that you have come, Father... I am anxious to prepare for death, and receive the last rites of the Church."

Beside him lay his daughters, Giovina and Liberio, both laid low with malarial fever. Giovina, believing that her last moment was come, took off her jewels and told me to sell them and get masses said for her, but the good old man, full of faith, said to her: "Not so, dear daughter, you will not die yet." In fact, she soon recovered and was able to go about. The catechist recovered for a time but was not able to leave

his bed. Later he had a relapse which brought him to the last extremity again. Hardly able to move, he managed to send a few words to the priests at Yado.

Notwithstanding very bad weather and flooded fields, I was able to reach his village. When I arrived, the sick man said: "It is very kind of you, Father, to come... I think this is the last time that we shall meet in this world... I feel I am going."

He had the portrait of the late Bishop Rocco Tornatore brought before him, and said to the priest: "This is my father; I have often accompanied him on his tours, and I am certain that he will pray for me. It is with great confidence that I have recourse to his intercession."

He made a general confession with such sentiments of sorrow that I was moved to tears. I gave him the Sacrament of Extreme Unction, which he received in full sense, answering the different responses himself. I exhorted him to be full of faith and courage, saying that he is going before a good and kind Father, and must not be afraid. Then, bidding him good-bye, I returned home.

When the villagers assembled for

evening prayers I recommended them to pray in a special manner for their old Catechist Mansuetus, who had been their best friend and adviser for upwards of twenty-five years, who had always given them good example, and whom they must all endeavor to take as their model in every respect.

My sermon to the assembly produced good effect, and the result was very consoling to my heart.

A good number came to confession that night.

\* \* \* \* \*

Some time passed, and I heard no more of my catechist. I thought that he must be dead by this time and duly buried.

One day a messenger arrived at my residence at Yado, and brought me a letter from Mansuetus. I knew the hand-writing at once.

The first words were: "God be praised! I am quite cured... I thank God from the bottom of my heart, and I must also say that I attribute my recovery to the intercession of Bishop Rocco Tornatore! You, Father, please accept my warmest thanks for all that you did for me. I hope in a few days to be able to resume my work as a catechist."

## The Plague Reappears in North China.

Is there any sort of affliction to be spared China? Apparently not. So far practically every variety of disaster has been recorded. Now comes Fr. Girard, of Changchun, North Manchuria, with the sad news that the plague has broken out again, and three Franciscan Sisters have died of it, besides many natives.

He says:

"The pulmonic plague which swept this part of China in 1910-11 has reappeared, and being no respecter of persons claimed three Franciscan Missionaries of Mary who had been caring for the sick, and thus contracted the malady. One is Mother Bonaventure, the Provincial of her Institute for all Manchuria and Mongolia. Her death is a great loss to the missions here, already sorely tried, but in heaven she will plead for Sisters in China and bring them consolation.

"I am sorry to say that the other pest of North China—the brigands—are as active

as ever. They also, like the plague, are no respecter of persons, and have attacked and robbed several missionaries, and plundered their chapels. The bands of these miscreants increase every day, and we do not feel a moment's safety. We recommend our missions to the prayers of the faithful that happier days may soon dawn for us."

## The Poor Love the Poor.

What a reproach to the rich are the offerings of the poor! Scarcely anything could be more touching than an alms of ten dollars recently sent to some lepers of far-away Japan by a group of children themselves probably fatally afflicted with consumption. The letter accompanying the money said:

"The little children of the Boston Consumptives Hospital in Mattapan have asked me to forward this mite, the result of their sacrifices during the Lenten season. They respectfully request that it be sent to Mother Marie Colombe, F.M.M., of the Biwasaki Leper Colony."

## A Teacher at the Age of Eight.

Fr. Augustin, O.M.Cap., of the Parbatpura mission, Ajmer, India, says he has a little native boy of eight years who not only loves to go to school, but has already become a teacher himself. Gathering a group of village children around him, he earnestly tries to impart to them whatever knowledge he has gained from the missionaries. He also serves mass, and receives Communion every day.

Not long ago, being proud of his English, he ventured to write a letter to the Bishop of Ajmer, and the latter was so pleased with the communication that he sat down and wrote a reply in the same language. Naturally this letter is the boy's greatest treasure.

It seems almost certain that this serious-minded little Christian will become a priest and help to convert some of India's hundreds of millions of pagans.

## BLOSSOM TIME IN TANGANYIKA

Rev. Fr. Dechaume, W. F.

*The lives of missionaries and their converts are not devoid of poetry, even in Africa. The district around Lake Tanganyika, evangelized by the White Fathers, is beautiful to eye, and is now becoming a joy to the heart of the priests.*

**I** RECALL a visit to the district of Katé, where I had examined for the last time all those catechumens who were preparing to be baptized on the beautiful Feast of the Assumption.

Among those who gave the best answers to all of the questions, a young man named Mwana Kativé,

### Which Signifies "Hard Head"

ranked first. He was the eldest son of the chief of the village, an old polygamous pagan.

Mwana was twenty-six years old. I will quote his exact words at the time of his test:

"When I began to walk,

### I Was Nearly Two Years Old

and my mother noticed that the *nchenya* was in blossom. Now this plant blooms only once in twelve years, and curiously enough, it is now again in flower."

The shrub called *nchenya* by the natives, lives only twelve years, and resembles the aloe, which produces but one flower, and then dies of the efforts.

But the *nchenya* is still more interesting. It grows in damp places, twining about the tree-trunks. From the top of a tree, it drops to the ground to mount heavenward once more in a weaving of richest green. Finally it blossoms and dies, having reached its span of life, twelve years.

It takes one year to perfect the flowering time, during which period many buds appear. The flowers are very pretty, of immaculate white, and can be seen and smelt at a considerable distance. All summer

### Clouds of Butterflies Hover Among Them

attracted by the sweet deposit, out of which they distill delicious honey.

It was the twelfth year again, and the superb floral display was due, yet more beautiful still to behold was the flowering of our catechumens, who would begin a new life on the Feast of the Assumption with a group of his native friends.

Like the vine, he had at first inclined to the earth, seeking there for vain pleasures; but he had definitely turned to the heights to expand in the sun of grace, thus producing the perfume and honey of Christian virtue.

Mwana Kativé knew his catechism thoroughly, and could read and write as well. He expressed a desire to become a catechist.

"See, Father," he said, "it is Providence which sent a catechist to these high mountains, that we might be saved. We should never have known the name of '*Swana Issa*,' Jesus Christ, otherwise, and what would have become of us? I long to fill this holy office in my turn that the pagans here may have no chance to say at the hour of death: 'Why, O Lord, did You not send us some one to instruct us in the truth of religion?'"

I replied to this ardent desire: "You belong to the Mnyika tribe, and I fear the other tribes about here will not accept you kindly. As for your own people, most of the villages have catechists."

"That is true, Father. But with the grace of God, I will bring even the unfriendly people into the fold."

Such a response admits no argument, and we shall at once place

### This Future Apostle

in a village that he may begin his apostolic labors.

Shall we see a crown of blossoms on this second vine?

A beautiful spectacle is the verdant "*nsenya*" powdered with snowy stars, but much more admirable is the sight of the neophyte in his youthful innocence, purified by the waters of baptism, leading others to the Sacred Heart of Jesus.

Incidents of this nature enable the missionary to feel repaid for his efforts; for souls which blossom on earth by means of the reception of the sacraments, will abide in grace, and bloom forever in eternal glory.



An absorbing game of Jackstones in which teacher wins.



## INDIA'S SCOURGE

Rev. A. Schipper, P. F. M.

*There does not seem to be much happiness or physical comfort in the mission world at present. Each section has its own tale of woe. Fr. Schipper speaks of the aspect of the last cholera epidemic that wiped out a large part of the Christian population in his district. But here again the scourge was the cause of many conversions.*

**W**HEN an outbreak of plague occurs in India, a Government order insists on people evacuating their dwellings, which they would even do without an order, on account of the smell from the dead rats. In cholera time also there seems to be an unwritten law that all the male population shall clear off to neighboring villages and leave the women folk to look after themselves. What does it matter if a woman dies?

**She May Not Marry a Second Time** and has she really a soul?

A village during the pest is dull; not a beggar with his bagpipe or jingling instrument or lamenting songs makes his appearance; carts from outside villages do not dare to pass by, no marriages take place, all the "mellum" has stopped entirely; only once a week you

hear the drummer, while going his round, saying that everyone is requested to go to the hill to propitiate "Durgumma" with cocoanuts, clarified butter, or the like.

When a corpse passes by, bound on a couple of sticks with a little straw, and carried by four men, who afterwards go to the well for ablutions, then is it that you notice that there are still living beings besides yourself in the village.

Last year from a neighboring village a real scapegoat was let loose. From the remotest ages—witness the Book of Leviticus—the Hindu belief that a scapegoat

### **After Being Led Through an Infected Area**

in procession, and then driven into the jungle or near another village will carry the cholera with it wherever it goes.

To expel a scapegoat from one village to another is undoubtedly very provocative of quarrels. Since the scapegoat brought near my village was none else but "Mariamma," the cholera goddess, no one dared even to cast a glance at the ugly doll, for the firm belief is that every one who looks at the idol will be struck with cholera. I

tried the experiment; the cholera is over now; nothing happened to me or to the two persons who accompanied me. Of course the people say now that it is because I am a European, over whom the Indian godlings have no power.

"An idle brain is the devil's workshop," runs a proverb, the truth of which is denied by none. Anyhow, when the cholera chiefly affected the Christians, they conceived the notion that it was a punishment for the demolition of the old dilapidated Goanese chapel. I told them it was nothing of the kind, but that God proves and chastens those whom He loves most, and the good people seemed satisfied.

A few days later they went to a Brahmin, who is also a fortune-teller, and asked him whether the world was coming to an end, and they were quite convinced and assured on being told that

### **The World Would Last Another Eighty-two Years**

and that everyone by that time would be a Christian; a safe prediction, I sometimes think, for by that time no one who heard the Brahmin's words will be alive to call him an imposter.

When I told my people that about eight centuries ago there lived a holy bishop at Armagh, Ireland, by the name of Malachy, and that he had prophesied that the reign of the present Pontiff would be called "Religio Depopulata," they thought that this title was well-chosen and likely given on their account; that therefore both the Pope and themselves had been foretold. The result was that the Peter Pence collection brought the sum of fifteen rupees, while on no occasion, not even on Christmas, more than two and a half rupees could be collected.

No time was for me more busy than this last cholera season; not only were my Christians more than decimated, but every day all the sick and all the Christian houses were blessed; really, sorrow draws us all nearer to God, but one's heart ached for the wretchedness of the poor Hindus.



*India's poverty. This mud hut is used summer and winter for priest's house and chapel.*



# Catholic Missions

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RIGHT REV. JOSEPH FRERI, Editor  
J. G. MENARD, Assistant Editor

THE Rev. W. J. Garrigan has been appointed pastor of the important parish of the Sacred Heart, Philadelphia. While we offer our heartfelt congratulations to Dr. Garrigan, we cannot help expressing our deep regret at being deprived of his generous co-operation in the work of the Propagation of the Faith. When he took charge of it ten years ago very little had been done towards a systematic organization of the Society, and the contribution of rich and generous Philadelphia amounted to \$6,000 or \$7,000 yearly. Dr. Garrigan entered into the work with his whole heart and soul; he spared no time or effort; he undertook the tedious task of visiting the numerous parishes of the archdiocese; in short, he never missed an occasion to make known the needs of the apostolate, and before long the poor missions began to reap the fruits of his labors. Each yearly report showed an increase of alms collected, until in 1920 it reached the total of \$151,283, contributed by the faithful of Philadelphia to the cause represented by the Propagation of the Faith.

We offer our sincere thanks to Dr. Garrigan for the great help he has given us, and our best wishes that his efforts may continue to be blessed in his new field of labor.

\* \* \* \*

THE New York dailies recently announced that the trustees of the Laura Spellman Rockefeller memorial fund will grant on certain conditions \$1,000,000 for the purpose of aiding colleges for women in Japan, China, and India, which

**The Rich and the Missions** are supported by various mission boards. This might inspire the question: "When shall we hear that one of our millionaire Catholics has made an important donation to missions?" We are inclined to answer: "There is nothing to expect from rich American Catholics for such a cause." This has been our experience for over twenty years, and it is the experience of others.

Bishop Legrand of Dacca (India) was not long ago in the United States collecting funds. Before leaving he paid a visit to the office of CATHOLIC MISSIONS and

said: "I have been traveling all over the country trying to pick up a few ears of corn for my poor mission. What hard work! The poor never refuse to open their slender purses, but it is impossible to get the Catholic millionaire to unlock his strongbox."

\* \* \* \*

IT is not so long ago that priests in mission countries had to use every device to attract grown persons to the chapels and children to the schools. Now in practically every quarter of the apostolic world, all this is changed. Reports from India, Africa, and most parts of China show that the question is not one of securing converts to the Faith,

**Present Day Needs in the Missions** but of providing buildings to shelter those who flock to the stations seeking instruction in religion, and begging admittance to schools. The desire for education is particularly noticeable and lack of sufficient schools is the despair of the priests.

This quest for self-improvement, it is said, is one of the results of the war, which brought large bodies of natives from the interior into contact with the white man and the white man's civilization, and aroused a desire for emulation. Indeed, as one missionary in Africa puts it, it will soon be "bad form" to be a pagan.

Besides coming to the mission centres in person, chiefs of villages often send requests to the Superior for resident priests or catechists, stating that the entire village is ready to embrace the Faith, and waits only for the needful instruction. Sad to relate, like chapels and schools, missionaries and catechists are too few to reap the harvests lying ready for their hand.

To sum up, the missionaries were probably never poorer, materially, than at present, and the number of would-be converts never so encouraging. The solution of the difficulty must come from those who are able to educate priests and catechists and to build chapels.

\* \* \* \*

IN a recent issue of CATHOLIC MISSIONS we quoted the following sentence from a discourse by Fr. Thompson, the well-known Jesuit missionary in the Philippine Islands:

"There are over one million of pagans to be converted in the Philippine Islands, and yet, at the present time, there is not a single American priest, brother or nun in that country."

We have been informed that Fr. McErlain, O.S.A., an American priest, has been laboring there as a missionary since 1912, and at present is at the head of an institution known as St. Rita's Hall, Manila, P. I.

We may add that twenty American Jesuits of the Maryland-New York province have started for Manila, where they will replace the Spanish Jesuits who are going to the Bombay-Poona mission.

# MISSIONARY NOTES AND NEWS

## AMERICA

**NEW YORK** On June 13th, twenty American Jesuits left New York for the distant mission fields of the Philippine Islands. The evening before at St. Francis Xavier's Church, West 16th Street, New York City, the Solemn Ceremony of Departure was held, when God's blessing and protection were invoked on the missionaries and their future work.

This Jesuit American missionary band goes to take up the work in the Philippine Islands recently assigned by the Holy See to the Maryland-New York Province in place of the Bombay-Poona mission in India, which has been transferred to the Spanish Jesuits. When these twenty missionaries arrive at the end of their ten thousand mile journey, they will take up work from centers in Manila and in Vigan. Two Jesuit Fathers, the Rev. Jeremiah M. Prendergast, S.J., well-known in New York, and the Rev. Edward P. Duffy, S.J., chaplain in the United States Navy during the war, are already engaged in work in the Philippines. With the arrival of this most recent band of American Jesuits, the Maryland-New York Province of the Society of Jesus will have forty-six of its members engaged in mission work in the West Indies, India, Japan, and the Philippine Islands.

Those leaving for the Philippine Islands are the Revs. Francis A. Byrne, S.J., Henry A. Coffey, S.J., Walter W. Claffey, S.J., Charles F. Connor, S.J., Morgan A. Downey, S.J., Thomas J. Feeney, S.J., Charles J. Gallagher, S.J., Raymond R. Goggin, S.J., Walter J. Hamilton, S.J., Arthur J. Hohman, S.J., John F. Hurley, S.J., Henry L. Irwin, S.J., Hugo J. McNulty, S.J., Joseph P. Merrick, S.J., Edward J. Morgan, S.J., John A. Morning, S.J., Louis Ott, S.J., John A. Pollock, S.J., Patrick Rafferty, S.J., John J. Thompkins, S.J.

The National Office of the "Propagation" recently received a letter of thanks from Cardinal Piffel, of Vienna, whose representative in this country, Madame Rast, has been collecting funds for the starving Austrians. The Cardinal writes:

"I deeply appreciate the zeal shown by generous Catholics in behalf of my unhappy country. Madame Rast has made known the offerings received from the S. P. F., and if anything could console us in our distress it would be this evidence of the solidarity of Christian charity. May heaven reward our benefactors for their sympathy. Personally, I shall remember them every day at the altar.

"I recommend to the heart of all the faithful our orphans and our sick."

It seems probable that **CANADA** Catherine Tegawaitha, known as the Lily of the Mohawks, will be beatified, making her the first saint born in the North American continent to be placed on the altar. Catherine was a daughter of one of the fierce Iroquois tribes, but came in contact with early French missionaries and was baptized. She was born in New York State in 1656, but when about twenty-one she went to the Iroquois village of Caughnawaga, near Montreal, and spent the remainder of her life there, showing always a remarkable piety and holiness.

The newspapers have reported the finding of vast oil fields in the Arctic region of the Canadian North, and stated that aeroplanes were to be employed in reaching the district.

We now learn from a missionary, Rev. Fr. Lecorre, O.M.I., of Alberta, that the people of the wilderness are actually viewing the airships and that the reported treasures are a fact. He says that several planes from New York have passed over the St. Albert mission bound for the farther North. A couple of them on the return trip brought the sad news that one of the two missionaries sent to the Eskimos, to replace those slain by the natives, has been drowned while trying to reach some of his sick charges. This makes three priests who have lost their lives in the Eskimo mission.

What must have been the wonder and awe of the Indians and the Eskimos when they first saw the great noisy birds of the air swooping down on the snowy wastes, and what effect will this astounding communication with white men, this meeting of North and South, have on the natives?

Let us pray that civilization will not bring its defects rather than its virtues to the Eskimos and make the task of the missionaries harder than before.

**PHILIPPINES** Rev. Henry Buerschen, S.V.D., the new Superior of his Society in the Philippines, has just sent a letter to the National Office of the S. P. F. to express his gratitude for gifts sent to his province of Abra. He adds other remarks that are of a consoling nature. He says:

"It will interest our American friends to know that nearly all of the Fathers who were deported from this mission at the end of the war have already re-

turned to their field of labor. The good Filipino people extended to them a most heartfelt welcome. Both missionaries and their flocks are glad to be united again. The enforced separation has strengthened the ties of filial love. It seems indeed that Divine Providence has made use of the hardships and tribulations of the past year to prepare the ground of this mission field and to bless the work of the missionaries.

"Not long ago we celebrated a big school feast. On the sixteenth and seventeenth of March all the Catholic schools of this province of Abra came together in Tayum (the former central station) to celebrate Catholic School Day. It was an imposing celebration and a very important event in the history of our mission, as we solemnly dedicated the whole mission to St. Joseph at this occasion. Among the most distinguished visitors was our dear Bishop, Rt. Rev. Peter Joseph Hurth, who blessed the St. Joseph's statue and said mass in the big church at Tayum, which was crowded with hundreds of cheerful Filipino children. The whole feast was a success, and the day will never be forgotten in the history of our mission."

The Haytian Government has **HAYTI** passed a special law permitting the Holy Ghost Fathers to acquire property for educational purposes. This action is in recognition of the valuable missionary work done by the Fathers in Hayti, and to induce them to change their decision to leave the island on account of the recent disturbances. Former laws forbade the owning of property by foreigners.

## ASIA

**CHINA** Mgr. François Schraven, C.M., has been appointed Vicar Apostolic of Southwest Che-li, replacing Mgr. Jean de Vienne, now coadjutor bishop of Mgr. Jarlin in Peking.

## BOOKS RECEIVED.

*Segunda Memoria de las Misiones de Fernando Pöo.* Padre Eusebio Sacristan. Published by the Imprenta Iberica de Estanislao Maestre, Madrid.

*Jean Hilarion Stanislas Fraysse, Missionary at Mysore, India.* Kourouvi. Published by the Paris Foreign Mission Society, Hongkong, China.

*Handbuch der Katholischen Missionen.* Bernard Arens, S.J. Published by Herder & Co., St. Louis, Mo.

*Dominicales.* Rev. Eugene Duplessy. Paper, 7.50 francs. Published by Pierre Téqui, 82 Rue Bonaparte, Paris.

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A Magazine Devoted To  
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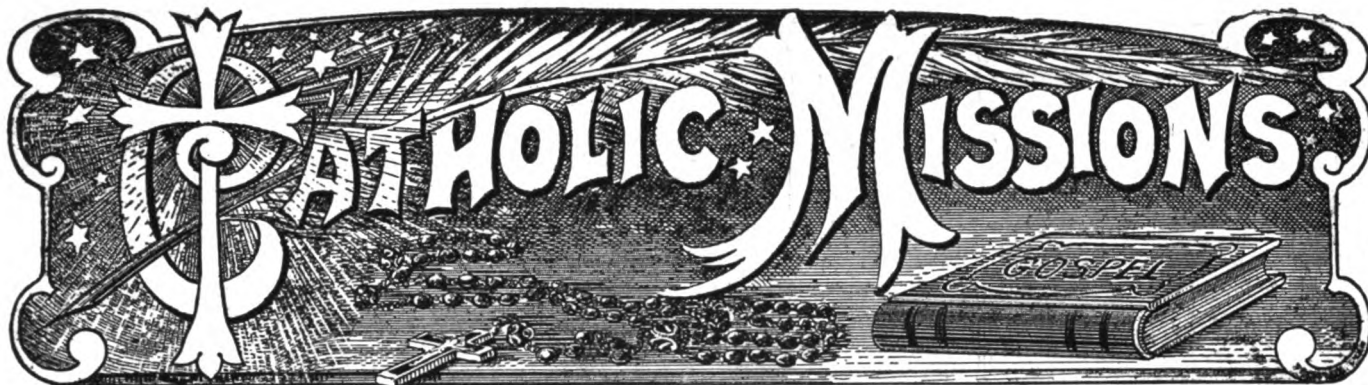
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## OUR BLACK BROTHER AND HIS COUNTRY

Rev. H. H. Gogarty, C. S. Sp.

*Fr. Gogarty is a valued though infrequent contributor to mission literature. He says that he could do more literary work if he had a typewriting machine, and asks if some kind friend of the apostolate will not give him one—a Corona preferably. This machine costs about fifty dollars; any person wishing to be a benefactor to Fr. Gogarty may communicate with our office. Fr. Gogarty is located in the Vicariate of Zanzibar, East Africa.*

IN reading the history of the Catholic Church, and of her foreign ambassadors, the missionaries, we are struck by the fate of some regions where missionaries of renown have called, made a stay, and passed on to other lands, leaving the former to the chance of years.

Some weeks ago on a journey in East Africa I came to a town, Malindi, on the coast, three degrees south of the Equator. It had been

**Evangelized By St. Francis Xavier**

He remained there some time, for a

letter is extant, giving details of Malindi, in which Francis stated that he suffered from fever, and that the doctors failed to cure him, though they had bled him seven times. This rough remedy is, curious to say, still used by the Swahili inhabitants. They



*Native market day. A nun is looking for sick babies hidden in the skin robes of the mothers.*

make incisions in the flesh of the patients, and suck up the blood through a hollow stick.

Francis came in 1542. When the fleet put out again to sea, it bore the great Apostle away to Goa. Africa's loss was to be India's gain.

Other priests came from Portugal,

for on the shore we have the ruins of a church which tradition tells us was built in honor of the Immaculate Conception, three hundred years before Pius IX. declared this doctrine an article of faith. These priests failed, as St. Francis had failed, to convert the Mohammedan population. When the Portuguese power disappeared in 1727, the Coast Arabs and Swahilis absorbed the converts, and all again followed the

### Ritual of Mohammed

It was the second triumph of Islam.

In the third and succeeding centuries Christianity was fast penetrating into Africa by way of Egypt. It had gone beyond the Cataracts: it followed the banks of the Blue Nile until

Abyssinia became Christian and received from Alexandria its first bishop.

The heart of Christianity beating in Rome vivified Alexandria and sent currents of grace and true doctrine into this far-flung outpost. The Equator was almost reached. The isles of Purlaon, Lamu, Zanzibar, the mart

of Rhapta on the mainland, were as well known to

### The Geographer Ptolemy

and the Greek sailors of the second century as the ports of China and Japan are known today.

In 640 A. D. all hope for their further civilization was cut off. The Caliph Omar threw his Moslem armies over the Isthmus of Suez. Egypt was taken. Alexandria was occupied and its great library burned by order of Omar. Its destruction was symbolic. Egypt, Abyssinia, and more southern lands were cut off from Christendom. They stagnated. The faith grew corrupt. It traveled no further south.

The Christian country Nubia resisted for seven centuries. But Mohammedanism rose like a tide until it burst through this barrier, and penetrated into Central Africa covering all. The tide is ebbing now, but the slime it carried clings.

St. Francis Xavier found no Christians in 1542. The Portuguese priests made some converts, but Christianity disappeared again after 1727. When Fr. Le Roy came along the coast in 1889 in a native dhow, he found the Cross of Vasco da Gama at Malindi, but no Christians. The town had dwindled from 200,000 to 2,000.

Melin, sung of by Camoes and Milton in their immortal works, had lost its greatness. Its beauty remains to this day. The splendid bay still sweeps majestically inward, framed in golden sands, on which the silver foam of the waves beat with murmuring noise. Beyond, groves of green coco-palms rise up, contrasting with the deep blue sky, from which the tropical sun shines in all its brilliancy and heat on bay and town.

As I traversed Malindi from side to side in a few minutes I found it hard to believe that formerly three hours were spent in traversing it. The cause of the decay lies in the shallowness of the bay. Trade has gone to deeper waters.

The Catholic Church is again at work on this coast. Rejected, beaten back, imprisoned, it ever renews the conflict for the souls of men. Wars, revolutions, invasions pass like storms, and the Catholic Church ever remains to seek for the souls of men.

We often wonder why Portuguese and Spanish priests failed in Africa and succeeded in America. Mexico, Brazil, the Argentine, and Chili are Catholic: the Congo, Mozambique, Somaliland, and Zanzibar are not, yet we know that thousands were baptized in Africa by the brother priests of those who went to America.

It can only be because no priests were ordained from among the newly baptized natives. When the soldiers of Portugal were driven out, the supply of European priests failed. The



*A Kikouou belle. Is the present fashion of neck ornaments borrowed from East Africa?*

supply had always been maintained with difficulty, for two-thirds of those who embarked at Lisbon

### Died During the Six Months' Voyage

Yet a few days' sail away from Malindi across the Indian Ocean at Goa a flourishing church was founded during these centuries of discovery and trade. In this Indian Colony, subjects for the priesthood were found among the people and taken from different castes. The priesthood is the cement that keeps the Catholic edifice together. Scotland remained Catholic as long as it had priests. But when the fishing boats no longer carried the contraband of Catholic youths to France and brought them back as priests, then Knox's errors grew apace.

Rome was ahead of its greatest modern missionaries in this matter. Leo X. in 1518 authorized the ordination of such Indians and Ethiopians as

were recognized capable of serving God in their own country. Much was not expected from the seminarians at first. They were taught the grammar of their own language. They were taught to understand Latin. They went through a course of Pastoral Theology and received instruction in cases of conscience.

An Ethiopian ordained after such a course in the sixteenth century would compare favorably with an Ethiopian priest ordained by the eunuch minister of Queen Candice, who left the island of Meroe and evangelized Abyssinia, delivering the truths he had received from the deacon Philip. He, by the way, is the only Prime Minister we have heard of who deserted the service of King or Queen to preach the Gospel. He converted a nation, Abyssinia. But for the Caliph Omar and his Moslem troops, that nation would have spread the Gospel into all Central Africa.

The task still remains. On the whole, the future for these countries grows brighter than before. Islam is dying. Its roots in Morocco, Algeria, and Turkey have been cut and the giant tree overspreading so many fair lands will wither and die. This religion was spread by the sword,

### It Dies By the Sword

The African peoples will turn away from this creed when they see that its power has waned. The last of the Arab Sultanates is but a name. Zanzibar held sway fifty years ago from the Juba to the Ruvuma Rivers, and her merchants traveled under the all-red flag to the lakes, five hundred miles in the interior. Now, her flag is so little known in the Indian Seas, even to the Protecting Power, that as one of her ships sailed into Bombay Harbor, some weeks ago, it was ordered to stop because the flag was all-red and thought to be Bolshevik.

Formerly the Catholic missionary met with great difficulty as he ventured into the interior. Now the tribes of those far-away lands, hidden, unknown, and feared for centuries, have responded to the appeals of the priests and come pouring into the Church. More than that, these neophytes, like the early Christians, bear their faith to more hostile parts.

Thus the coastal area, with its hostile Mohammedan population, is being invaded by Catholic natives and catechumens who are building up splendid churches at the ports. Twenty-five years ago there were not thirty Catholics, here where I write, now there are fourteen hundred, and several hundred have their names on the list of catechumens.

The hopes of the future are based chiefly on the native seminaries. These are springing up on all sides. Seminaries are being founded for individual vicariates and for groups of vicariates. The students go through a long course. From among hundreds of candidates a suitable choice is made. Black priests we now have. Black bishops we soon will see.

The urgency of this question comes home to us, when as a result of the European war, and the changing of vast territories from one power to another, forty Catholic priests and fifty or more nuns have been sent away from Tanganyika territory. This policy is in opposition to the traditional foreign policy of England, as manifested in many cases after other wars. Thus the priests in Canada, in Trinidad, in Mauritius, in Malta, when these lands fell by the fortune of war to England, were not ordered out or refused a right of residence.

Settlers, planters, traders, are clamoring to the missions to give them artisans and tradesmen. This is being done. But it is not the principal work of the missions, nor should it be.

### Religion Is the Kernel of Civilization

Without it, there is an empty shell and nothing more. Though St. Paul was a tentmaker, he did not teach tent-making. But he taught priests and made priests. His letters to Timothy and Titus are letters of direction as from the Superior of a Seminary to his Seminarists. The Bishops of the Church in Africa follow St. Paul, and are providing for those who are to come after them.

The color prejudice may be a slight obstacle to the ministry. But it will die out. It exists in Anglo-Saxon lands to a strong degree. Latin nations pay less heed to it. When immigration from Europe stops, it will cease. Color prejudice is of quite

modern growth. It was unknown in the Roman Empire. There the problems were quite other, that of citizen and non-citizen: that of freeman and slave.

In America the Indian was not despised by the Spaniard because he had a red skin, as the African is despised now because he has a black skin. A *modus vivendi* will have to be arrived at in these new regions, when after years of study and organization, black men will take their place in the professions, in trade, in commerce. But it is a vast change from being sold as a slave, to selling as a freeman. It is easier to patronize a native African, than treat him as an equal.

Yet very great changes have taken place in material and social conditions. A few miles away from the railway signifying civilization, which pierces to the heart of the continent, one finds oneself in virgin forest. A few months ago on a journey to visit some out-schools, I passed through thirty miles of wide primitive forest. A few yards beyond the native track and one could not push a way through the rhinoceros bush, so thick it was.

At one point, a herd of elephants had gone over the path, and as rain had fallen they had made a mess of it. They left no path. No one could object. This was their home. They bore down all opposition with their weight of several tons. Trees were pushed out of the way or uprooted.

Great baobabs, hanging coils of lianes, dense bush, long elephant grass presented an impenetrable curtain. The elephants went through with ease.

### This Is the Home of the Leopard

Beyond the forest on the open plains, giraffe, zebra, antelope, gnu, and rhinoceros still enjoy the freedom of the last home the centuries have left to them.

Here and there, the dark forest is pierced by native paths along which men pass in single file to their villages made in a clearing the result of painful efforts. Small fields are stripped of bush and cultivated amidst the approving glances of troops of monkeys, who in the harvest season make descents from their high homes in the trees and ravage everything.

For thousands of years generation after generation of these men passed away in the forests, like the Wandorobo, or on the rolling plains like the Masai, or on the mountain sides like the Kikuyu, and the word of Christ never reached them. Fighting, tilling their land (though they never tilled more than they could help), they lived and passed away, with no greater ideas of moral obligation than children. The message of Christ was carried all round the world. Now it has come to these dark children of the forest, and the mountain.

As a rule, once their confidence has been gained, they receive the Faith



*Pagan family very much in the wild state.*

with eagerness and hold to it firmly. Here in the vicariate on the Equator, ruled over by an Irish Bishop, one can see the Faith advancing. A marked change is coming over the people. One tribe as wild as any, whose members until recently went naked through the hot lands lying by inland seas, is now coming totally, one might say, into the Church.

Not long ago I went almost by accident into the village of a paramount chief. He gave me the seat of honor, presented me with a few fresh eggs, as a sign of friendship, and he and his elders begged me to start a school in his village, and make a permanent foundation. They wished to be blind no longer, he said.

These people believe in God, Who made and preserves the earth and its fruits. On my way to the village I had passed through their fields. For years past, the seasons had been bad—that is, very dry, and little corn had been gathered. At the approach of the last rainy season, the chief gathered all his people together. They chose a black ox from a herd, and sacrificed it on the hilltop above their fields to God that He might be pleased to send plenty of rain and a fruitful season. All ate of the sacrifice. They got the rain and a plentiful harvest.

In another half century the total conversion of Africa will be practically accomplished. Although the number of missionary priests far surpasses the number at any other period, still there is a great dearth. It is painful to see or hear of tribes

#### Ready to Accept the Faith

and no one ready to go to them. Catholic fathers and mothers in Europe and America feel this, but do not give practical effect to their good sentiments. The thoughts of their boys are not directed towards the priesthood. These youths reverence the priesthood, but think themselves unworthy of it, and that they should not aspire to it.

There is a remarkable falling off in vocations among the Catholic families who possess wealth, and position in society. In centuries gone by these families gave many sons who sacrificed themselves at home or on the foreign mission field for the Church of God. The Church is poorer now than then, but that should only increase the love of her children.

The Christian fathers and mothers in rich families still wish and consider it the greatest honor that a son of theirs should be called to offer the Holy Sacrifice of the Mass. They do not fear death for them, for they gave son after son up to death in defense of their country in the terrible war just ended. So the hardships of the mission field do not deter them. It is rather practical direction which is wanting. They speak to their sons of the army, of the bar, of an estate, but do not tell them to aspire to the greatest prize of all, direct service in Christ's army, or to be an ambassador for Christ.

Even the children of the workingman in the same way have their attention directed to the prizes of merit, which await genius, and generous effort, but the glory of a chosen companion of Christ is seldom put before them. Yet it would be a joy to the heart of the Noblest Workingman the world can ever see, to have associated with Him in His ministry, priests drawn from that class in which He spent thirty of His thirty-three years. It is to them we must look for that last generous effort to bring the world to Christ, through prayer and sacrifice, through hard labor and death itself. It is by them that the new peoples now forming in the world will be drawn into the Catholic Church.

Some years ago, 1909, a priest was talking to a French workingman. As they parted, the workman said: "We shall meet again." The priest in surprise asked what did he mean. "The day is coming," he replied, "when only two flags will be left in the world—

the red flag of the workmen—and the black of the Catholic Church—the black soutane." It is eleven years ago since I heard this, and now I see that the day was nearer than even the workman thought.

The Sphinx, inscrutable guardian of Africa's past, holds many secrets and could tell many tales of the migration of peoples by the banks of the Nile, moving into the great unknown at the long hidden sources of the river. It could tell of the ebb and flow of civilization from the Pharaohs to the Great War. It has seen conqueror after conqueror, Alexander, Cæsar, Omar, Napoleon, come, win, and fail. Empire after empire has crumbled.

Only one sends its ambassadors as unwearingly now as two thousand years ago. The Catholic Church, established and overthrown so many times in Africa, never grows tired of the struggle, though Heresy and Infidelity may lead their millions against it. Its great bishops in the past were slain or exiled. Cyprian was put to death at Carthage, Athanasius was hunted along the waters of the Nile, Augustin died whilst the enemy besieged his city of Hippo.

When the way of Egypt and Suez was blocked to the Catholic Church, the way by the Cape of Good Hope was found—a back door to the peoples of Asia and Africa. The Kingdom of Congo was converted, Mozambique and East Africa were occupied, and their peoples for two hundred years saw the Catholic missionaries come and die at their task.

And now in the twentieth century, the Church multiplies her missionaries. She sends caravan after caravan of bishops, priests, and nuns to Africa by way of Morocco and Egypt—to Senegal—along the Niger and the Congo, by railway from Capetown, Durban, Dar-es-salaam, and Mombasa, until the North and the South, the East and the West have met. The end is in sight.

#### Picturesque India.

Among the striking features of the externals of Catholicism in Malabar, South India, are the massive crosses

and numerous silk canopies, with which Malabar Catholics provide their churches. Even the poorest parish has one or two massive crosses and

about a dozen silk canopies. These are used for religious processions and for solemn functions, and serve to make such occasions extremely picturesque.



## THE FIJI ISLANDS

Dom Maternus Spitz, O. S. B.

*The most awful cannibalism existed in the Fiji Islands at the time the first missionaries ventured to bring the Faith to that part of Oceanica, one chief boasting to a priest that he had eaten about nine hundred human beings. Slowly the Government of the white man put an end to that horror, but the Fiji Islands remain a region where the Evil One seems to have especial power, and the natives are consequently becoming a vanishing race.*

**A**BOUT seventeen hundred miles from Sidney, on the track of steamers plying between Australia and America, there lies in the Melanesian-Polynesian part of the Pacific Ocean an island group which is in the process of rapid developments. It possesses a complexity of interest to

### The Commercial Man and the Tourist

to the antiquarian and the ethnologist, the social reformer and the missionary. Moreover, situated at the gateway of the day or "the date line," it is an object of political importance, not so much because of the actual size of the island group, but of its strategic position as an important trade route of the world, and the natural centre of Polynesia.

It is the famous island group of the Fiji Archipelago, comprising some two hundred and thirty islands varying in size from a tiny rocky eyot to the great Viti-Levu and Vana-Levu, covering over the half of the entire area of the Archipelago. Spread over an area of 120,000 square miles of sea, the islands have only a land area of 7,435 square miles, or the size of Wales.

Their physical feature is striking in the extreme. There is a great variety of landscape and fine scenery along the shores, a luxuriant and cheerful beauty of lowland, and a gloomy grandeur of unbroken solitude, a barren land with bleak and sterile mountain groups. And again, mountain scenery unsurpassed with beautiful limestone caves

and hot springs of healing charm, cascading waterfalls, shady groves, and coral reefs.

### This "Switzerland of Oceanica"

is a land of wondrous rivers with an excellent soil suited for cattle breeding and broad stretches of arable land. The tropical enervating climate is remarkably mild and comparatively cool; although the hot and trying months with a heavy rainfall are by no means malaria carriers, yet the hot, moist air causes liver troubles and dysentery, whilst the destructive hurricanes do great material damage to crops, buildings and ships.

The islands were first sighted by the celebrated Dutch navigator, Tasman, in 1643, who called them Prince William's Islands; but as he simply sailed through, they were left to their pristine quiet and tropic solitude. Captain Cook, who visited them in 1773, spread no light on them.

It was in the year 1804 that the natives came for the first time into contact with White Men, when about twenty-seven convicts who had escaped from Botany Bay settled amongst

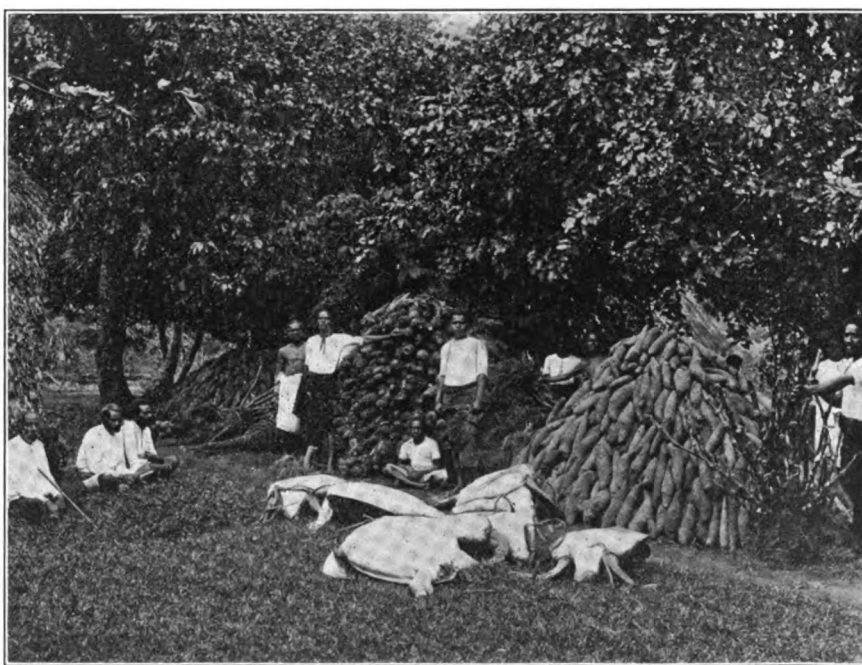
them. By force of their firearms they kept the islanders in check, but after their ammunition was exhausted, the natives had their revenge on them.

The first news reached Europe after d'Urville had explored a part of the islands in 1827-28, whilst Captain Wilkes of the U. S. A. Navy continued the work of exploration in 1840, five years after some Wesleyan teachers had settled amongst the natives.

The Archipelago is an Eden of plenteousness. Owing to the genial climate and the fertile soil, kind mother earth without much labor and exertion supplies all the necessities and luxuries of life, rice and taro, yams and sweet potatoes, bananas and bread fruit, coffee and tea, sugar cane and cocoa. The islands were

### Originally Poor in Animal Life

but this has been remedied since the arrival of the white colonists, who introduced cattle, etc. Today we find domestic animals of all kinds which supply the necessary meat, whilst the islands are rich in birds, fish, and turtle—and this is a big item in the life of the islanders "where quantity



Showing the favorite foods (now that man eating is abolished) of the Fijians.

rather than quality is the chief consideration."

The natives of the Fijian Islands are a strange link between two distinct types of peoples, the eastern and western Polynesian, with a mixture of African and Asiatic blood, *i. e.*, African in color and physis, with frizzy, bushy hair, thick lips, and rough skin; Asiatic in religion and language. Others, however, consider them of Melanesian or Papuan stock crossed with Polynesians, Tongans, and Samoans.

The Fijian is above middle height and of muscular development with well proportioned body and handsome features, "a splendid specimen of humanity." He is described as a remarkable genius of quick intellect and force of character, as a wonderful though spasmodic worker as an agriculturist, fisher and sportsman, as a cheerful companion with a keen sense of humor, as hospitable, open-handed, and courteous to the extreme. But at the same time the islanders are sensitive, proud, vindictive, and boastful, deceitful and double-faced, with a language full of flattering expressions, and an Oriental wealth of compliments. They are fond of games and races, of eating and drinking their national "Kava."

The genial climate, the fertile land, the strategical position, the handsome specimens of a well-developed humanity might give the impression that the Fijian Archipelago is or has been an earthly paradise to live in. But alas! up to forty years ago the island groups and its inhabitants had a very bad name throughout the world for the revolting cruelties of the old Fijians. Cannibalism, infanticide, the strangling of the widows, the burying alive of the sick and the aged was the rule of the day.

#### Life in Those Days Had No Value or Sacredness

War canoes were launched on "human rollers," whilst the decks were washed with human blood; men were sacrificed when a new house was to be erected, shipwrecked sailors and prisoners of war, defenceless men, women, and children were tortured, hacked to pieces, beheaded or ripped open; tongues were cut out, victims were

cooked or roasted alive, whilst the survivors had to eat their own relations. Nay, the bodies of the dead were salted and preserved for a wedding feast, or were unearthened a few days after their burial to obtain a high and savory dish.

In 1848 a Fijian chief told a missionary that he had eaten not less than eight hundred and seventy-two human victims, whilst King Thakombau boasted that his roasting ovens never got cold. "You white people have your beasts and cattle, therefore you don't eat human flesh; my delight, however, is the meat of my human fattlings," was his callous remark to an English officer.

All these cannibalism and cannibal tendencies were not the outcome of religious or revengeful sentiments, or the result of famine or overpopulation, but simply devilishness in a high state of development to satisfy the animal appetite for human flesh. The man who had eaten the greatest number of human beings was highest in social order.

The religion of the Fijians was a mixture of ancestor worship, fetishism, and totemism; their deities were personified animals such as vultures and snakes, or national heroes, all of whom were well-known cannibals, in whose memory spirit houses or *mbure* were erected. True, they had a vague idea of a Supreme God, "*Owe*," of the creation of man and his fall, of a future life and judgment, of a place of reward and punishment. But heaven was only destined for chiefs, whilst the punishment for the wicked consisted in Buddhistic reincarnation or migration of souls.

Previous to the nineteenth century the political government of the islands was more or less left in the hands of the village patriarch or a principal chief elected for each inhabited island. During the course of the nineteenth century, however, the Fiji Archipelago became an arena of intrigues, plots, and counter plots between local and tribal chiefs as well as between Fijians and Tongan autocrats.

Just before the year 1829 Chief Na Ulivan of M'bau had established a sort of supremacy over the remainder of the Fiji groups, and this was further extended and consolidated by his

brother, Tanoa, and his son, the famous Thakombau, died 1886. But the latter's authority was threatened by Maafu, an ambitious chief of Tonga, and by the Government of the United States, which demanded a sum of \$45,000 in compensation for injuries and losses which some Americans had suffered on the islands. King George of Tonga, however, helped Thakombau to re-establish his throne in 1852, but demanded afterwards 12,000 pounds for this assistance.

To save the situation, Thakombau offered the island groups to England (1854). The English Consul, Colonel Pritchard, accepted the offer, and the newly founded "*Polynesian Society*" paid the debts of the king, who was allowed an annual grant of £2,000. But as his administration and legislation were failures, Thakombau

#### Resigned His Temporary Kingship

and handed over his land and sceptre to Queen Victoria on October 18, 1874, whereupon the Fiji group was made an English Crown Colony on February 6, 1875.

It was under the flag of Pax Britannica that the Fiji Archipelago began to breathe a new life of material progress and development, however under very sad conditions. "There is something disappointing, almost sardonic, in the disappearance of the Fijian race." In the middle of the nineteenth century the estimated population was close to 300,000 natives; by 1870 they had dwindled down to 150,000, in 1890 to 120,000, in 1911 to 94,400. In the last named year the total population of the Fiji group was 117,000 souls, of which 94,000 were Fijians, over 17,000 Hindus, and 5,500 white colonists.

Since that time the average decrease of the native population has been about 1,500 a year, whilst the Hindu contract laborers have rapidly increased and are estimated at present at 50,000. No doubt the prevailing anarchy during the first half of the nineteenth century, the civil feuds and the red hot cannibalism under the rule of Thakombau have been greatly responsible for this waste of human life before the annexation by England in 1874.

But the startling decrease which has been going on over the last forty years is greatly due to the introduction of a premature, ready-made western civilization which has tried to do too much in a short time, to the import of intoxicating drinks, which though legally forbidden is carried on by Indian storekeepers who are supported by unprincipled white merchants and lax administration, to epidemic diseases of measles (40,000 died in 1875), to consanguineous marriages, to depravity and immorality, to lack of virility and want of physical stamina, to neglect of cleanliness, to incurable laziness, ease, and luxury.

The first message of the Gospel was brought to this bloodstained island group by natives of the Tonga or Friendly Islands, who settled on the island of Ona, and by Fijians who had become acquainted with Protestant missionaries. The immigration of natives from the Tonga to the Fiji Islands about 1830 gave occasion to the ambitious King George of Tonga

#### To Proclaim a Kind of Protectorate

over his subjects in the Fijis, and for that purpose he sent the Tongan chief, Tinao, with two Wesleyan missionaries, Cross and Cargill, and some teachers to Lakemba Island, to force all the people there to turn Wesleyans, either by moral constraint or armed violence, to expel the "Independent" ministers from Lakemba Island, where they had worked since 1825, and to prevent Catholic missionaries from settling there.

In 1839 one of the ministers published and circulated a wild pamphlet against the Catholic missionaries, who were described as "bloodthirsty monsters" who wanted to annex the islands for France and to turn the natives into slaves, and thereby to poison their minds. Yet this attack did not frighten Fr. Chevron and Brother Attalus; for in 1840 they visited the Fiji Islands on their way to Wallis, but owing to the lack of priests, they were unable to found a station.

Four years later Mgr. Bataillon, Vicar Apostolic of Central Oceania, accompanied by Frs. Bréhéret and Roulleaux, and Brother Annet, all of the Marist Congregation were landed

by Captain Morvan on Lakemba Island in search of a Fijian convert who had been instructed and received into the Church on Wollis and had been repatriated in 1842 to pave the way for the Catholic missionaries. But as the chief refused to give them food and lodgings and to assist them in any other way, the Bishop and his companions went to Nanuka on August 11, 1844, and were hospitably received there. As, however, the island was not promising for missionary enterprise, they returned to Lakemba.

For many a year they had to face the attacks, hostilities and calumnies of "the most implacable foes of Catholic missionary work," which lasted from 1844 to 1874. Fr. Roulleaux wrote to his Superior, Fr. Colin: "Insults, calumnies, persecutions, hatred, illness, want and poverty are our daily bread." In 1849 the "*John Wesley*," the boat of the Protestant mission, arrived at Lakemba with the startling news "that Pope Pius IX. had abjured the papal errors and turned a Wesleyan, and had dispatched insulting letters to the two Catholic missionaries, Bréhéret and Roulleaux, at Lakemba."

Two months later the most abominable calumnies were spread against Bishop Bataillon. Fortunately the Bishop was able to land on the island with three priests, Frs. Mathieu, Michel, and Ducretet, and three brothers, in August, 1851. It was decided to leave Lakemba and to settle on a bigger island. On August 15th Frs. Bréhéret and Michel went to Tavenui, but met with a worse recep-

tion. Their house was invaded by native Wesleyans, who carried in their hands lumps of human flesh, which they devoured in the sight of the two missionaries—as a kind of foretaste what might be in store for them.

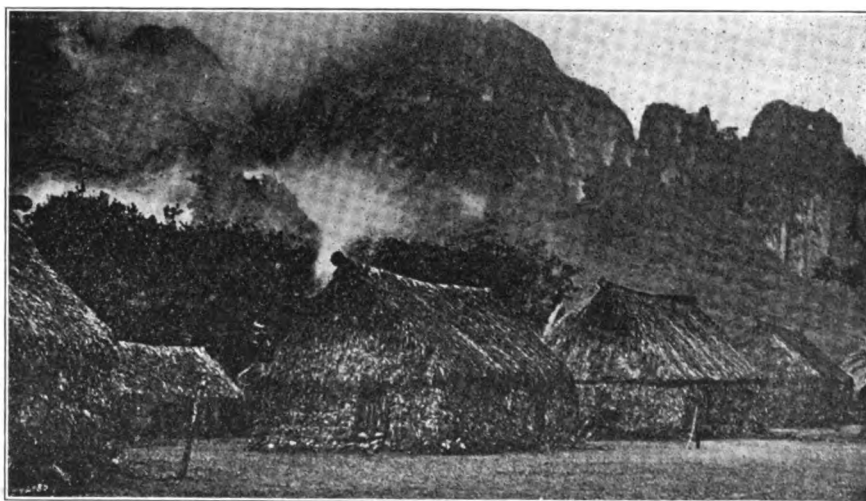
As they were refused food, the two priests were forced to seek roots in the forests or to eat the ignamas which the natives had left on the graves of their dead, to pacify their hunger. Yet Fr. Bréhéret wrote to his Bishop that only death or obedience would induce him

#### To Abandon the Battlefield

But obedience decided. Lakemba and Tavenui were abandoned and a new start was made by Fr. Bréhéret at Levuka in 1852, and by Frs. Mathieu and Michel on Viti-Levu.

A new plot was entered into by Thakombau and King George of Tonga, who under the influence of a certain Mr. Calvert started a crusade against the Catholic missionaries who had gathered round them about one thousand catechumens after a struggle of twelve years. As matters went from bad to worse, M. du Bouzet, the Governor of Tahiti, sent Captain Le Bris to Fiji to negotiate with Thakombau concerning the French missionaries and their converts, 1858; and with good results, although from time to time the cannibal king had to be reminded of his promises.

As in the following year new missionaries arrived, Frs. Favre and Leberre, new stations were opened



"Namosi in the Clouds." One of the principal missions is located here.

and a new dawn set in. On March 10, 1863, the Fiji Islands were separated from the jurisdiction of the Vicar Apostolic of Central Oceania, were raised to the rank of a Prefecture, and entrusted to Fr. Bréhéret, the pioneer apostle of the Archipelago, which at that time numbered eight missionaries, six stations, and 9,000 catechumens.

A new era began to dawn for the Catholic Apostolate in the Fiji Islands when in 1874 England accepted the offer of King Thakombau to take them under her protection. The first English Governor of the Fijis, Sir Arthur Gordon, took from the very outset of his administration a keen interest in the development of the schools in the colony, and found willing helpers in the Catholic missionaries, Frs. Montmajeur at Tokau, Deniau at Warika, Fairer and Bochetey at Solevu.

In 1882 the Prefect Apostolic, Bréhéret, secured the help of the Marist Sisters for the training of the girls. Two years later three Fijian girls joined the sisterhood, which in the course of time led to the formation of a native sisterhood. Between the years 1880 to 1886 a fresh supply of missionaries arrived which enabled Fr. Bréhéret to extend further the field of the Apostolate in spite of the heavy losses the Apostolate had already demanded from the Marist Congregation.

Of the thirty-four priests who had been sent to Fiji from 1844 to 1886, twenty-five had died or had to abandon the field. Yet Fr. Bréhéret, the indefatigable worker, proposed that the Prefecture should be raised to

### The Rank of a Vicariate

His wish was fulfilled on May 10, 1887, when the Fiji Islands received their first Bishop in Mgr. Vidal—whilst Fr. Bréhéret continued his apostolate at his side—an apostolate in the Fiji Islands of strenuous work for fifty-four years, 1854-1898.

Mgr. Vidal put the existing stations on solid foundations, bought land to support native teachers and catechists, erected new stations, churches, presbyteries, schools, and convents, or enlarged them, opened colleges for the children of white settlers and the sons of native chiefs, and defended the

cause of the Catholic Church against the constant attacks and calumnies of the Protestants, who did not fail to place every obstacle in the way of the Catholic Bishop and his missionaries. Sir J. B. Thurston, the English Governor, greatly encouraged the Protestants by supporting their schools, by interfering unfavorably with those of the Catholics, nay, by draconic laws regulating the attendance of Catholic children and preventing them from attending their own schools.

This state of things became so serious that Mgr. Vidal went personally to England to defend his cause and that of the Vicariate. His efforts were crowned with success, for the Governor received an official note from London to "restrain his zeal of religion." His successor, Sir George O'Brien, although a Protestant and the son of a Protestant bishop, abolished the unjust laws and abuses which have crept in, whilst Sir H. M. Jackson, a fervent Catholic, settled all the other outstanding difficulties.

When in 1887 Mgr. Vidal arrived in his Vicariate he only found six stations, some 2-3,000 Catholics, twelve missionaries, and six schools, against "*104,585 Christian Wesleyans, with 1,322 churches, 1,824 schools, 2,610 teachers.*" Fourteen years later the Vicar Apostolic published the status of his Vicariate for 1902, when we find 17 principal and 273 secondary stations with 10,200 Catholics under the care of 30 Marist priests, 10 European and 14 native brothers, 27 European and 20 Native Sisters, 180 catechists, 18 schools with 1,300 children, and 65 churches and chapels.

In 1904 the evangelization of the Namosi tribe was taken in hand at the request of their chieftain, Matanitabua, who had hitherto under the influence of the Wesleyan preachers opposed the Catholic missionaries. He had asked Mgr. Vidal for missionaries, who on their arrival found the natives well disposed.

### With the Help of Twenty Catechists

they were instructed and about 1,500 were received into the Church with their chiefs.

At a banquet given in honor of Mgr. Vidal on his canonical visitation, Chief Matanitabua stated

the reasons for his conversion, and said: "We had hitherto excluded the Catholic missionaries, because we heard so many bad things about the Catholic religion, and we therefore believed the Wesleyan sect to be the only true church. But on our journeys up and down the island we have seen Suva and its beautiful cathedral, Levuka and its Catholic church, we have heard of the beautiful schools of Kanazi and Rewa, and of many other beautiful memorials of Catholic missionary work on the Fiji Islands. We were also witnesses of the kindness and self-devotedness of the Catholic priests and Sisters, and we became convinced: Catholicism is a religion of love and zeal for the salvation of souls. The Catholic priests were few and also the number of Catholics, and many of the chiefs, among whom I, myself, persecuted them, and yet they have done such an extraordinary work among us. Is this not a sign of the true religion? So we have become Catholics, and would to God all would become Catholics, for a father is pleased if his children follow him."

These are the words of a native chief about Catholic and Protestant missionary work in the Fiji Islands. Though the Namosi tribe has remained faithful and loyal to their religion, and though Frs. de Marzan and Villaine have been able to start the work of the Apostolate among the Qualiyala-tribe, the Catholic missions in the Fijis have made but little progress during the last ten years. The growing immorality among the rising generation, the introduction of western civilization with its gospel of greed, liquor, and mammon, the growing influence of Hinduism and Mohammedanism brought into the colony by the constant influx of Indian colonists, have been and still are greatly responsible for the slow progress. Even a Protestant writer has asked the question who was going to rule the spiritual destinies of the Fijians: "*Christ, Mohammed, or Krishna—the Cross, the Crescent, or Buddha?*"

To this must be added the fanaticism of a certain native apostle, Apolosi, who in 1916 and 1917 preached war against all the white inhabitants and requested his countrymen to return to the practices of their forefathers.

Though the English Government stopped his crusade by locking him up—his followers and members of a secret society called the "*religion of hell*" continue the fatal work by the grossest immorality, thus appealing to or reopening one of the greatest sores of the Fijian natives.

In the year 1916 Mgr. Vidal obtained an able coadjutor in Mgr. Nicoles, who is now ministering to the

wants of the Catholics in the Archipelago, owing to the retirement from active service of Mgr. Vidal.

According to the statistics of 1920 supplied by the Procurator of the Marist missions in Oceania, the Vicariate numbers: 11,072 Catholics among 80,000 non-Catholics and 50,000 pagans, Mohammedans, and Hindus. The 19 central and 270 secondary stations with 21 churches and

48 schools are served by 28 European priests, 14 European and 11 native brothers; there are 135 schools and five colleges under the care of 234 catechists and teachers, 52 European and 60 native Sisters, whilst each station has its own infirmary and dispensary. A home for lepers at Makongai has been handed over to the Marist Sisters by the British Government in 1911.

### Without Blare of Trumpets.

Some of the most difficult missionary work in the world is done by the Salesians in South America, and yet little is known of their apostolate, so quietly, so unostentatiously do they pursue their battle with a trying climate and savage natives. A vivid picture of the life the Salesians lead in the great continent south of us was given by a writer in *The Salesian Bulletin* not long ago.

"The interior of Ecuador, in the district of Mendez, has long been the field of labor for our missionaries, but many difficulties have impeded its development. There are villages established here and there among the Andes, and by means of these the Salesians have gradually come into touch with the Jivaro Indians, and have placed some Jivaro boys in Christian homes. A fourth part of the road from Pante to Mendez has now been completed. The chief difficulty was to bridge over the gaps between ridges which had to be crossed, and in some places the workmen were in danger from the vicinity of the tiger or the wild boar. Cataracts and rocky passes were also in the way, but with the successful bridging of the Rio Negro a great obstacle has been removed, and communication with the interior will be both safer and more expeditious.

"Journeying in this neighborhood recently with another missionary we had crossed rivers and passes on our way to a village called *Macao*. The heat was intense, in spite of the elevation of several thousand feet, and our only consolation was the thought that the village was at no great distance, for among the tribes there is no hope of hospitality. At one spot, indeed, we witnessed a sight that was anything but encouraging. On the bank of a river called the *Zungus* there was an Indian hut, and its owner was engaged in drying a human head over a slow fire. Our inquiries elicited a gruesome story.

"In the region of *Makunca* a party of Indians attacked the hut of some natives of another tribe; the whole family was slaughtered with the exception of a girl of fourteen, who managed to escape into the for-

est. Wandering about for some time she met an Indian who promised to protect her, and he brought her with him here to the bank of the *Zungus*. There she lived for some time, resigned to her fate, when one day the Indian seized her and killed her with his knife and took her head to his house to make what the Jivaros call a *Tzansa*, which is a religious ceremony in which a human head is used. These sanguinary customs are still so much in vogue among the tribes that one foresees great obstacles to their civilization and conversion."

### Sincere Thanks from Very Rev. D. J. Lanslots.

Very Rev. D. J. Lanslots, O.S.B., for many years located in our own Western States, and now Prefect Apostolic of North Transvaal, South Africa, has sent in his resignation to the Cardinal Prefect, feeling that the post demands a younger priest. In giving up his task he does not forget the help he received from the United States, and he has sent to the National Office of the S. P. F. this tribute:

"Words fail to express my gratitude for all that has been done for this Prefecture since I was appointed its first Prefect more than ten years ago. The mass intentions sent from American Catholics enabled me to help many a poor missionary over a hard place, and now the mission is fairly well on its feet."

### The Result.

A priest of the Diocese of New Orleans says:

"I can bear witness to the good effects of the Propagation in my parish because I receive more blessings on my ministry and also more money for my parochial societies. I have been able to establish two parochial schools. I thank all the missionaries for their good prayers. Be sure I don't forget them or the admirable S. P. F. at the altar."

### You Can't Afford to Miss This Letter.

Rev. H. Colli, P.F.M., of the Hyderabad mission, India, is the sender of this communication, and it states among other things that a chapel-hut can be built for fifteen dollars.

"There are hard times here. No American mass stipends, no funds to pay the catechists, no money for chapels, even for mud chapels.

"It is a thousand pities we have to dodge those who ask us to send catechists to their villages. They are quite tired of our eternal 'We shall see to it'; the more so that this expression, when translated into the vernacular, gives the idea of a promise. The alternative answer would be: 'Get away,' or 'Go about your business.' And can a missionary say this? Isn't it, moreover, *our own* business to get the people of India into the fold? We dodge the issue by putting them off, hoping for some help from America. Some get tired of waiting and are caught in other nets than St. Peter's.

"And the cost of our necessities is not excessive: a catechist can be hired for three dollars a month and a chapel-hut built for about ten or fifteen dollars. Why not help us out?"

### Your Opportunity.

"Do you want the blessing of God to follow you? Get it by making an offering for His Cause and you will face all the trials of the year peacefully because you didn't miss the great opportunity of helping the missions."

So speaks Fr. F. Spence, E.F.M., of Kampala Mission, Uganda. To show how easy it will be to do good in his district, he cites a few of the things needed:

"The gable of the Church is to be finished; the convent to be paid for. There are a school and a presbytery to be built. Seven village churches need repair. Thirty catechists require ten dollars a year, and there is the usual upkeep of our other foundation. So be generous."



## A KING OF THE MENDÉS

Rev. P. M. Raymond, C. S. Sp.

*The Mendés are a tribe of Africans dwelling in Sierra Leone, on the West Coast. Like all the Blacks of that part of Africa, the Mendés formerly lived in a condition of superstitious savagery. But they can change and are changing as the story of one of their native sovereigns shows. The future of the Church in Africa is very bright. "The end is in sight."*

HE must have been a handsome man in his early youth. The burden of sixty long years has now bowed his shoulders a bit, but has not entirely erased subtle traces of his former vigor and comeliness.

His limbs perhaps no longer obey him except under pressure, and one feels that

### The Fatigue of the African March

is a strain upon him, the result of an over-active life. But his heart is still strong, his memory good, and his faculties keen.

His noble face is illuminated with unquenchable good humor, while a certain dignity is lent it by an aquiline nose of truly royal beauty.

A pointed beard slightly gray descends to his ample chest, upon which glistens a lustrous ribbon and medal, a tribute of service loyally rendered to the Colony.

Such is King George, formerly George Cummings. He is a pure blood Mendé, and possesses the good qualities of his race, and doubtless some of their faults, but under the circumstances, I should be loath to enumerate the latter.

### The Task of Tracing One's Ancestors

is an arduous one for European monarchs; here it is but a step backwards into obscurity.

George, when young and free as a bird in his country home, fled citywards without useless ceremony.

Doubtless he became the prey of unscrupulous strangers until by dearly bought experience he won a foothold in his new world. Later the young

man met a missionary, discovered the Catholic Faith, and at the baptismal font took the name of George.

Like his holy patron, the young Christian put himself in the service of his ruler. Dressed in yellow and blue uniform, he rose from the ranks, but to what height is unknown. There is no doubt, however, that he did not fail to distinguish himself.

Though numerous in Freetown,



Good King George and his Queen.

where they are attracted by curiosity, interest, and desire for money the Mendés

### Do Not Mingle With the Cosmopolitan Mob

of Africans who surge through the city. They speak a peculiar dialect; they have a passion for military glory, and preserve their identity under all adversity. They are also extremely loyal to one another, always shielding the unfortunate of their own race.

Usually a chief is chosen capable of caring for and safeguarding the interests of his own people. Not only is he the manager financially, but also the judge and arbiter. It is to him the Mendés appeal for aid, employment, or consolation. To him they bring their complaints, their quarrels, and petitions. He must see that his subjects are well-fed, virtuous, and happy.

To this end the head chief gathers

around him a group of estimable friends, whose influence would be beneficial in tribal affairs. These assistant chiefs constitute a council of administration whose members vary in importance. Each chief is head of a department. There is the minister of state, of finance, navy, and war. The chief justice is highest in rank. He presides at the "palavers," listens to complaints, formulates accusations, and renders verdicts.

The duties of the minister of the interior are usually assumed by the King himself. He organizes the festivals, both religious and secular; he presides at the rituals of sacrifice offered by members of secret societies under the guidance of the medicine men. He is really the father of all his subjects without exception who are not slaves, "Nduonga," but children, "Ndinga."

When George had received his honorable discharge from military service, thanks to his wise economy, energy, and experience as a soldier, he acquired much influence in the community.

Elected chief by the vote of his entire tribe, proof that we are progressing, since suffrage is not universal, George became not only chief, but a local King.

Exhibiting true patriotism and a keen devotion to the best interests of his tribe, he was soon classed as a personage in Freetown.

Some years after his coronation, in 1900, good King George, faithful to the Catholic Faith, desired to propagate the Faith

### Amongst His Pagan Compatriots

so he invited the missionaries to found a mission for those who were still bound in chains of darkness.

At that epoch the nearest post was at Murray Town. Fr. Browne was Apostolic Prefect. King George offered him a comfortable establishment at Ascension Town, with several acres of land. The offer was considered advantageous, so Murray Town was

abandoned and the Mendé mission succeeded it. This was a wise decision, judged by its vigorous aspect and present prosperity.

A chapel was built first, the house later. The new mission was formally dedicated to St. Anthony on February 19, 1900.

During that year King George married an excellent young convert to our Faith. The wedding was celebrated on Pentecost Sunday, and was preceded by the baptism of the young Queen, formerly a Wesleyan. That was a great day in the annals of the mission, and the influence will be felt for a long time.

This beautiful example of piety given to such simple and ignorant people was continued by the royal couple. Not content with attendance at church and Holy Communion each Sunday, the King became a catechist and taught his subjects.

For many years King George and his Queen remained shining examples of Catholicism, but in 1914 a storm broke over the heads of these faithful souls. They were dethroned and an unknown man named Bokari elected to the place.

### George Retired Into Solitude

far from his beautiful home, which he left in the care of St. Anthony. For long months no one heard from him; his powerful enemies evinced the most implacable hatred towards him, and never again, they swore, would that valiant and loyal servant recover his throne.

Man proposes, but God disposes. Once more this adage was realized, when Bokari died last year, and for six months the throne remained empty. Numerous candidates appeared, and plots multiplied. George, in his retreat, silent and reserved, was keenly attentive. Among the aspirants to the throne was an active and turbulent Mohammedan who finally succeeded in forging to the front.

Although bent with the weight of years, George could not remain indifferent to the possible success of this Mussulman. One after another, as if crushed by an invisible force, his bitter enemies disappeared. The way cleared of these stumbling blocks, following the voice of Providence, which

seemed to call him to continue his apostolate, the old King reappeared. His friends rallied around him in the very face of his adversary, and George was again elected King of the Mendés in Freetown.

This has been a fortunate thing for the brave Mendés and for the Catholic mission. It is a triumph calling for our enthusiasm.

It has always been the custom amongst the pagans to celebrate a coronation with a wild saturnalia of dances, lasting for days and nights.

### King George Dreaded This Orgy

and sought to avoid it. He demanded and obtained permission from the Archbishop to celebrate a Missa Cantata at the mission. He had a teacher explain the text, and he took the leading part himself. There, too, was his wife, radiating sweetness and virtue. The fine figure of the African monarch stood out above all as he knelt and prayed before the tabernacle. His face was illumined with joy as he saw his poor pagan subjects following him to the altar of the true God.

The chapel was beautifully decorated by our converts. Nearly all present were Mendés, and a large number were slaves of the old pagan superstitions. Many had never entered a Catholic church before. They could easily be distinguished by their attitude of open-mouthed astonishment. Most of the strangers, realizing that it was a sacred place, maintained a

respectful silence, as if under the influence of a secret fear.

The zealous pastor of the mission, a son of the Green Isle, was justified in feeling proud of his work. He preached an eloquent discourse on the duties of the King and of his subjects:

"Chief, God has chosen you to govern this people. Love your subjects. Be just and loyal like the great King in the Tabernacle, in Whom you believe. Be the guide of your tribe in the path of truth, that you may render testimony of the power of the Most High. Obey His laws that others may follow in the path you tread.

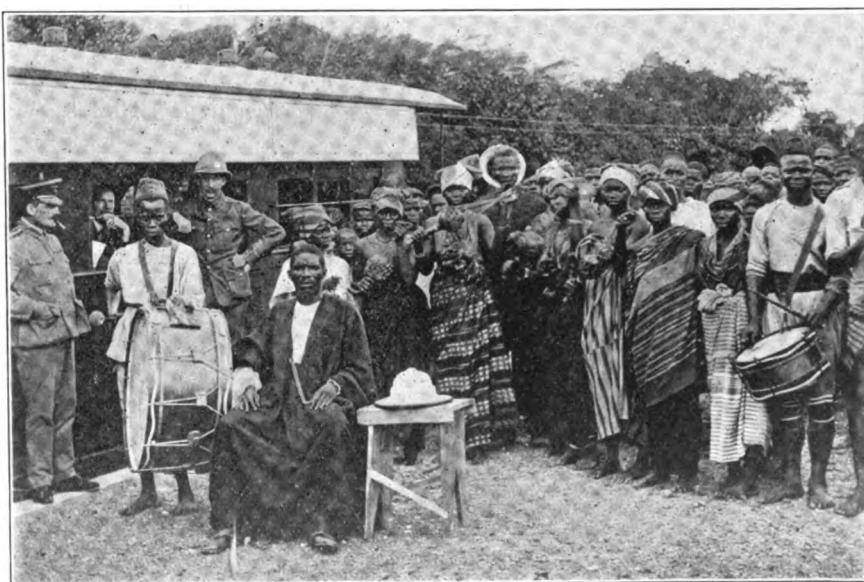
"Friends, God, the King of Heaven, has given you this chief. He was not chosen by chance. Love him, and help him to accomplish his mission. Follow him without fear in justice and truth. He will show you the way to the foot of this altar where Redemption descends. Each Sunday draw near, lift your hearts, your souls in prayer. Ask the All-Powerful to help you. Remember, dear friends, that this is the only bridge to eternity, eternity that awaits you, either good or bad."

"Ta mia," said the good King, acknowledging his responsibility.

"Ta mia, Ta mia," echoed the congregation.

This Mendé expression signifies: "I understand and will act accordingly."

May this lamp burning so ardently in our little black kingdom illumine a generous harvest of souls and shine upon the cradles of a new race of Christians!



Scene at a railway station where the Blacks get in touch with civilization.

## THE HEAD-HUNTER OF THE PHILIPPINES

Rev. Rene Michielsens, B. F. M.

*Despite the fact that the Philippines are nominally Catholic Islands, some of the tribes still practice head-hunting, and remain otherwise in a very wild state. Much apostolic labor is needed to convert these tribes, and it is only with considerable help from Christian countries that the task can be accomplished. Fr. Michielsens pleads in behalf of the Belgian Foreign Missionaries and their stations in North Luzon.*

THE Philippine Archipelago, that magnificent rosary of islands glowing in the splendor of tropical vegetation, and gifted from Heaven with a most picturesque variety of mountains and plains, lakes and streams, palms and pines, are worthy of their title, "A Paradise of Beauty."

But a far more glorious title may be given them by their spiritual privilege to be the only Christian country of the Far East. And, indeed, when we compare those Islands

### With All the Neighboring States

of insular as well as of continental Asia, plunged still in the darkness of unbelief and heathendom, we are compelled to grant them the glorious denomination of "A Paradise of Faith, of true Catholic Faith!"

Yes, this Archipelago, taken as a whole, constitutes the asset of the Catholic Church in the Pacific, the crown on the work of missionary pioneering in the southern seas, the sparkling gem of Christian civilization amidst the shadows of Buddhism, Mohammedanism, and pagan superstitions. . . .

Long, long ago, when the veil of the unknown still was spread over the greater part of the New World, as well as over Asia and the Dark Continent, fervent missionaries, thirsting for the salvation of souls, and burning with a holy zeal, landed on the coast of these far-off Islands, on this remote corner of the globe, and preaching the

Gospel all along the coast line, conquered the country peacefully to the reign of Christ.

More than three centuries ago, when the "wig-wam" of the Indian still stood on Manhattan Island, here at the extremity of the earth gallant missionary pioneers created the University of Santo Tomás, built the orphanage of Santa Isabel, and erected a Catholic Cathedral at Manila. . . .

But alas! when we lift up our eyes to the mountain-fastnesses of North

faith make them without peer in the Extreme Orient, there still lies

### A Challenge to the Catholic Missionary

he cannot ignore, when he thinks of the 500,000 Igorot pagans dwelling in the lofty and rough mountain ranges of the interior, and sunk in the most horrible superstitions of heathenism, wherein human sacrifices and bloody head-hunting play their terrible part.

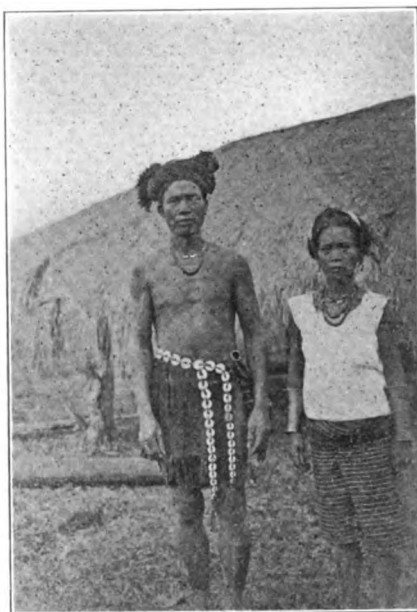
To the ears of those teeming thousands of heathen people no message of a soul-stirring Gospel has yet resounded, no message that enlightens their mind and enkindles their soul, no message that tells them of the true God and of His infinite love for mankind that pushed Him on to offer the supreme sacrifice of His life on Calvary's height for their everlasting happiness. For those human creatures, for those immortal souls, must dawn the day of light and brightening hope, to them, too, must be brought the gladdening tidings of the redemption of mankind, of the Gospel of joy and peace."

We must depart from the progress impeding rut which would hold us forever on the road of a frigid indifference in missionary matters, we must break forever with the old idea that is still too generally accepted, that mission-action in behalf of the poor and savage head-hunters of islands far away, is a supererogatory and unnecessary work.

Of course, we do not forget that God can employ infinite means to spread the truth and save souls, but we know also, and history testifies, that in the government of the world, God follows laws from which His Providence makes very few exceptions. Now, in the present economy,

### God Wills That the Faith Be Spread

and that souls be saved through our help, through our prayers and alms, through our preachings and sacrifices . . . and thus, it is by our own co-



*Former Head Hunter and his wife, now converted to Christianity.*

Luzon, where savage Igorots have built their shacks, we discover several hundreds of thousands of miserable tribesmen still deprived of the bliss of Christian civilization, and if we study their customs and habits, we are taken aback at the sight of the monstrous depravity and immorality which continue to rule their life and which change this hinterland into the hell of the Philippine Archipelago.

We sadly have to admit that in this cluster of islands, whose scenery and

operation that God will bestow the benefits of Christian civilization on the heathen tribesmen abroad.

Is it then not befitting that the Belgian Foreign Missionaries ask the help of generous apostolic souls? He, Who once smiled so lovingly on the rich young man of the Gospel when He taught him to distribute his riches to the poor, will He not bless with special favors all those zealous Christians doing their bit for the accomplishment of the ardent aspiration of His Sacred Heart: "Thy Kingdom come!" That

this pious sigh of Jesus' Heart may find its realization is the aim and ideal for which our foreign missionaries are laboring, struggling, and . . . begging!

I am quite confident these few lines I am writing about Catholic mission-action among the dreadful head-hunters of the Philippine Islands, this splendid colony—above whose peaks and mountain crests the Star Spangled Banner of generous America unfolds its radiant stars and wafting stripes—will obtain a favorable reception in the

Catholic world of the United States, and will cause many a noble heart to throb passionately for such a worthy cause.

The Sacred Heart, under Whose protection I humbly place this appeal—Who was the first missionary, and Who sent us abroad, ordering us to the far-off mission field, to the front rank of the peace-bringing offensive of the Catholic Church—will reward an hundredfold the most humble aid given for His sake to the poor Belgian Scheut missionaries!

### Glorious Uganda.

Missionary work is conducted on a large scale in Uganda, where conversions are registered by thousands. Bishop Joseph Sweets, W.F., feels that we are interested in this great vicariate and sends the latest statistics:

"Our thirty-seven European and five native priests have added to the list of baptized for the year, 1,318 adults, 700 infants, and 1,315 pagans, who received baptism at the point of death.

"Children, being the hope of the country, have received special attention and our schools have been augmented; we have now 243, in which are instructed about 18,500 pupils. We have, moreover, 800 orphans in the asylum and 218,568 sick and aged in various homes.

"A work of utmost importance is the Seminary at Rubya with its seventy-nine students. Nine of these have already taken the first steps toward the priesthood and others will soon follow.

"But in proportion as our works extend and multiply, so do our responsibilities. The support of the persons named above, together with an army of catechists, the erection of necessary buildings, the purchase of books, medicines and other supplies means the expenditure of a great deal of money and the procuring of this money is no easy task—in fact it forms our chief anxiety."

### A Faint Voice from Distant India.

The Jesuit Fathers, always closely identified with education, have made some valuable foundations in India, especially in Madura. But they must compete with overpowering odds in the Protestant schools and cannot maintain the required high standard without constant financial assistance.

Fr. Lebeau, S.J., head of St. Fran-

cis' High School at Palamcottah, writes for the first time to the United States in search of aid in these words:

"It is quite an odd sort of experience for me to take up the script and turn beggar in an unknown land. I naturally shrink from worrying other people with appeals to their sympathy and help. I am afraid, moreover, that amidst the ever-spreading activity of the American Catholics, amidst the numerous and varied works of charity at home that take up all their available time and resources, a faint voice from distant India has little chance to be heard and responded to; nor has a modest Indian high school much to recommend itself before the gigantic Catholic enterprises of the New World. Yet, never mind. Were my hopes ever so slight, my very distress would make me bold. Besides American sympathy for their suffering brethren beyond the seas has stood harder tests. As Catholics, too, they form with us one family with one supreme interest to be sought for not by individual efforts only, but by mutual assistance and support. I will, therefore, tell them what plight our school is in—its field of labor, its social importance and its present distress bespeak a little charity for my high school and leave the great patron saint of the missions to grant a fitting reward."

### Literally Crushed by Poverty.

Bishop Choulet, P.F.M., of Moukden, Manchuria, reports the premature death of the latest native priest he ordained in his mission. This young apostle was crushed by the collapse of his poor dwelling, and though rescued while still breathing, died a few moments later.

Such a fatality speaks forcibly for the sort of homes the poor mission priests live in. Often, too, the chapels are so loosely built that it is unsafe to

leave the Blessed Sacrament exposed. When will the Church in the Far East be placed on a proper basis?

### Dark Lanterns are Used in Bringing Religion to the Natives of Pagan Countries.

Fr. L. X. Fernandez is a native priest attached to the Church of the Assumption, Madras, India. He has numerous wants, among the most pressing being a Remington typewriting machine and a lantern. Of the latter he says:

"I go about giving lantern lectures, on the catechism, religion, temperance, etc. But my lantern is a very old one which I got during my tour in Europe in 1899.

"I shall feel very thankful if any kind-hearted readers would procure me one of these machines, with a powerful lamp, as the electric light is available only in the town and not outside of Madras."

*It is the will of Christ that from the mustard seed of the small community of Pentecost there shall arise a tree under whose shadow all the nations of the earth will find salvation and peace. Devotion to our Master and King, love and gratitude to our Saviour will inspire us to co-operate in the accomplishment of His will.*

*O! how many souls lose heaven and perish in hell through your negligence. God wishes that just as men work hard to acquire knowledge, so they should try to realize their obligation of rendering to God an account of the knowledge and the talents that they have received.—From a letter of St. Francis Xavier.*

## BASUTOLAND

Rev. H. Lebreton, O. M. I.

*This article furnishes further testimony in evidence of the fact that the black race is emerging from obscurity and reaching out for better things. The Negro has been neglected, despised, and persecuted, but the time has come when he is asserting his right to education and religion. The missionaries in Africa crave especial aid in doing their part to furnish schools and reading matter to meet the new demands of the natives.*

THE population of the Apostolic Vicariate of Basutoland is about five hundred thousand souls; nearly one hundred thousand of these are Christians.

### There Are Thirty Thousand Baptized Catholics

and ten thousand seven hundred catechumens. The remaining number—who are Protestants—are divided amongst the Calvinists, Anglicans, Christian Scientists, and other sects.

The progress of Catholicism has been especially consoling of late years. Since 1914 about three thousand converts a year have been registered. For this progress, we have been thank-

ful, but it is not enough; in the near future we must make still more vigorous efforts.

It can be truly said that Basutoland is ready for the harvest, as the Basutos are no longer in the primitive savage state,

### Formerly the Normal Condition of All Negroes

A large number of them have passed through the elementary schools. Intelligent, of an impressionable but inconstant nature, keen mimics—too much so, perhaps—earnestly desirous of civilization, thirsty for the education in which the Basutos see the secret of the superiority of the whites, they represent a kingdom very favorable for the diffusion of the Gospel. On the other hand, the mist of error is as easily diffused as the good seed of truth.

The coming years will decide the religious status of this nation. Therefore, the present is the time to sow the seed amongst the natives. Christianity is becoming a necessity. Many pagans even call themselves Christians, and the name *pagan* has become an insult.

The Basutos do not conceal their preference for the Catholic religion, but if it fails to furnish them with the intellectual nourishment which they are anxious to secure, then they will run to heresy less from conviction than from desire to elevate themselves in the social scale.

But taking all these facts into consideration, I nevertheless affirm that never was the country more favorable for the Catholic religion. The opportunity is unique, and will never come again.

If we do not direct the current, it will be almost impossible to gain a foothold later, and

### The Loss Will Be Irreparable

Thus we consider the future divided between hope and despair. Great are the obstacles to be overcome; powerful are the enemies we must combat!

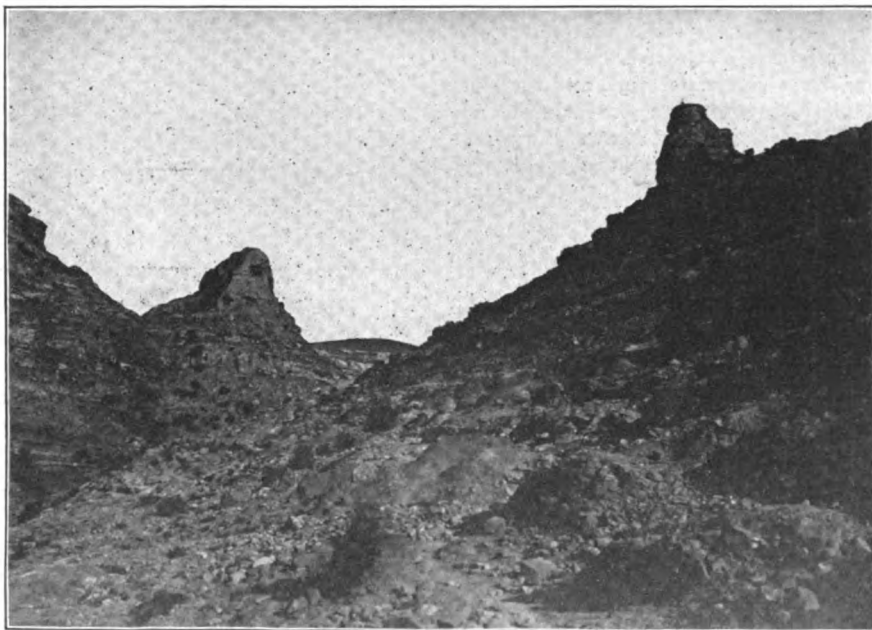
Paganism ranks first; not the primitive paganism—gross, superstitious, and savage—though this still exists, it will have little influence in the future. We must fear another paganism that might be called the paganism of civilization.

This has begun to be felt. It is an incredible mixture of childish ignorance and intellectual pretense. It has a pagan foundation and a varnish of civilization. It flatters the half-educated youths who have cultivated aspirations and a repugnance to moral restraint. This dangerous microbe will find a fertile soil in the vain and simple soul of the native, and it is easy to cultivate this degeneracy under the cover of nationalism or rather racial culture.

It will also find an ally in Protestantism, of which it is the child. This creed offers itself as a universal panacea without occupying itself with the formation of the will or the heart.

### It Pretends to Elevate the Black Race

by burning its idols, without counting upon the difference between African



*Basutoland is called the Switzerland of Africa, and looks it.*



and European souls. The result is a formation of a spirit which may become extremely dangerous. The sects refuse to see the danger, except a small number among them. But they will be the first victims.

One weapon alone will permit us to fight against this redoubtable enemy, and that is the press.

The second adversary of the Church in Basutoland is the propaganda against the Catholics. There are many sects here, of unequal strength. Anglicanism is not very strong, and does little harm as far as we are concerned. The Ethiopian church plays at nationalism without much success, for their morality is really base. The Basutos are not example of virtue, but they are sensible enough to realize the fact that they need a religion which is both moral and conducive to morality. The Wesleyans made their appearance in the New Jerusalem church, armed, it is said, with many American dollars. They were prepared for a great battle; but we have seen all they were able to accomplish.

On the other hand, the French Calvinistic Church, established some thirty years before us, has acquired considerable influence. Narrow, intolerant, unscrupulous as to methods, backed by substantial means, well-organized, and armed with all sorts of propaganda, it sees in the Catholic Church its only adversary capable of vanquishing it. The Calvinists direct their propaganda by words, books, and newspapers.

It is necessary, moreover, to recognize that they toil with ardor, and have established a formidable work, especially amongst the children. Thus they have attracted the gratitude of the people. Until recent years they had a monopoly of the education. On the other hand, in spite of the service they rendered, their intolerant spirit, so dominating and proud, repelled the masses.

Such are our adversaries. We must combat them, although they are redoubtable. But we have also our ally—divine grace—without which nothing can be accomplished. We have been marvelously favored so far.

### Our Sacerdotal Devotion

is being appreciated more and more by the Basutos. The attraction of the sublime dogma and the maternal morale of the Church which fights vigorously against paganism while it accommodates itself to the legitimate customs of a nation; the undisguised preference of the people for Catholicism; and last, but not least, the influence produced by the conversion of the supreme chief and those secondary in rank, are items in our favor.

As to human means, alas, we are poor! No other church could have accomplished what we have under such circumstances. With a little aid, we would feel encouraged indeed.

Lately, during a congress of mis-

sionaries, we carefully studied the situation, and arrived at a definite conclusion. The possession of a Catholic press was not merely useful, it was a necessary adjunct. Without publicity our work would be useless.

The press can defend the far-scattered priests who now alone give spiritual aid to their neophytes and catechumens. By this means the propaganda of the enemy can be refuted, pagan arguments contradicted, and the faith of wavering Christians strengthened. Our Church will take a more dignified position in the eyes of the faithful as it rises from its present obscurity in these lands.

We have chosen a committee who are charged with realizing this grand project. They are planning ways and means of publishing a periodical, and hope to finance it soon. This is the greatest difficulty.

Our Apostolic Vicar has approved of our plan, and encouraged by his benediction, we have also solicited the aid of our priests. They will do what they can, but their resources are limited.

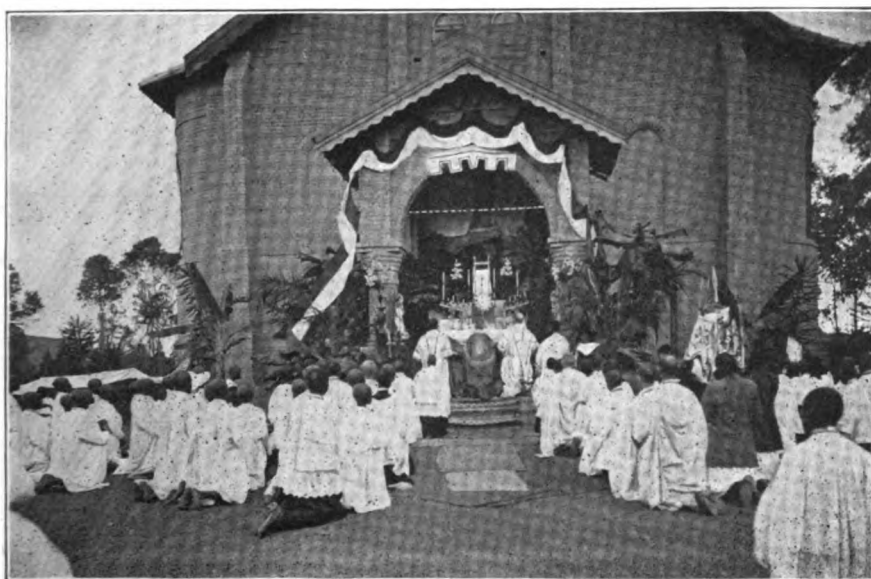
Therefore we solicit help from you, our American friends. Great is your generosity. All the world can testify to that. O you, our brothers,

### Endowed With So Much of This World's Goods

will you refuse to defend our common mother, Holy Church? Save her from heresy, paganism, and give to millions of souls the blessing of the true faith!

This work is more important than the foundation of many missions or construction of many churches. In the name of the Lord, Who died for the salvation of souls, and of all the missionaries of Basutoland, aid us in our distress! Aid us to convert the people!

Many foreign missionaries once cast the seed of faith upon American soil. Now they are accomplishing the same thing in the depths of the Dark Continent. In the name of those who were your Fathers in the faith, aid their sons to snatch souls from Satan and allow the Saviour to reign in the hearts of our natives!



*Procession in honor of the Blessed Sacrament in an African mission.*

## A PAGODA SURMOUNTED BY A CROSS

Right Rev. Mgr. M. B. Cothonay, O. P.

*Pagodas are the fortress in which Satan barricades himself and defies the advance of Christianity. They are very numerous in China and Tonkin, and Mgr. Cothonay says that for about ten thousand souls there are a hundred pagodas. But Tonkin, despite the pagodas, has had countless martyrs to the Faith, and now possesses a numerous native clergy.*

IN the year 1865, during the persecutions of the Annamite Nero, Tu-Duc, a native priest

### Named Duoc

bravely confessed his faith and was put to death in the Delta of Tonkin, near the sea.

His parishioners, his catechists, and his pupils were sold and scattered amongst the pagans as slaves. It was an epoch of great desolation in Tonkin.

Among the pupil-catechists of the martyred priest was a young man of twenty-five years, who had been within the shelter of the fold more than ten years. Pursued by the heathen, in desperation he took refuge with his Buddhist relatives.

But these pagans, like all the rest to whom the Christians and their wealth had been abandoned, were

### Inflamed With a Ferocious Hatred

for the unfortunate victims. The poor Catholics in all cases were forced to choose between apostasy or death.

It is easy to divine all that passed in the home where the unhappy young man, Vinh, by name, sought shelter.

"Forsake this Christian religion," the relatives commanded. "Cease praying, it disturbs us. Return to the cult of your ancestors."

Vinh, who had completed his course in Catholic doctrine, probably resisted for a while; but finally, the persuasion of his people, added to human respect and fear of the mandarins, overcame his scruples. He said no more prayers, and he began to frequent the pagoda.

Some years later, owing to the intervention of France, the remnants of

the Christian band in this part of Tonkin united once more, and a few priests who had escaped massacre took charge of them. Vinh still worshipped with the Buddhists, and moreover, at the instigation of several notables, built a little pagoda, of which he became the guardian or bonze.

Curiously, he had no statue of Buddha in the temple, nor of any other idol; he crowned the edifice with a little cross made of bricks, a proof that Christianity still had a certain influence over him. Strange mentality!

This man is still living, and has reached the age of ninety years. He said the other day to Fr. Moreno, who had finally discovered him: "I am both a Buddhist and a Christian."

His conversation with the missionary did not lack savor.

"What is your name," said the Catholic priest to the old bonze.

"I am called Thaz," he answered, "that means Wise, Father."

"They say that you are a Christian."

"Yes, but I am also a Buddhist."

"Those two things do not go together."

"Why not?" questioned the old man.

"Are you sure that you were baptized?"

"Absolutely certain. I remember as if it were yesterday how Fr. Duoc sprinkled water on my head and used the holy oil."

"Do you care to show me your pagoda?"

"Willingly."

"How is it that there are no idols here?"

"It is a temple of Bachhon, dedicated to orphan souls, wandering spirits, and suffering souls."

"Really? What is your especial cult?"

"Driving troublesome spirits from the world, and also those which are condemned to dwell in vile animals. They are sent to hell as quickly as can possibly be done."

According to the doctrine of Buddha, the souls of men are often

### Reincarnated in the Lower Animals

such as rats, serpents, scorpions, or similar creatures.

"How do you obtain such results?" continued the priest.

"By offering sacrifices for souls to their guardian spirits."



Domestic scene in Tonkin. The mother weaves and the children have finished their household tasks on the strange platform arrangement that maybe is the kitchen.

"What are these niches in the back of the pagoda for?"

"A shelter for the wandering souls."

"And these tablets of wood?"

"For the orphan souls who have no one to help them. These rods planted in the vases of ashes are made of incense to be burned for the poor souls that they may be consoled by the perfume."

"And the strips of gold and silver paper? What do they mean?"

"They are for the sacrifices. They are burned, and while they are in flames, we call on the tutelary gods to transform them into real gold and silver for use in the other world."

Fr. Moreno then refuted all this nonsense, and ridiculed such ideas. The bonze made only one response.

"It is our custom. We have always been taught thus."

"They tell me that there is a cross on the pagoda. Where is it," asked the Father.

"Look," said the bonze, pointing upwards.

Fr. Moreno saw upon the gable end of the old edifice a sort of a cross resembling the Latin cross. The bonze had though it wise to put up a cross

### In Memory of His Past Christianity

but dissimulated a little so that only Christians or the initiated would suspect its existence.

"Who put that cross up there?"

"I had it nailed there when the pagoda was built, because the two religions of Jesus and Buddha are both good."

"You believe that, you miserable man? Do you remember any part of the Christian religion?"

"Yes," the bonze replied; and he recited the acts of faith, hope, and charity.

"Very good," said the Father; "but you must never again mingle things so unlike, for such behavior will only result in trouble later. It is not permitted. You are sure that Fr. Duoc baptized you? Then you must have remained more than ten years in the house of God. You must now come

with me and resume the practice of the Catholic Faith. Abandon Buddha. He amounts to nothing. Your task now is to save your soul while there is yet time."

"O I could not," the old Thay answered. "Who would then own this pagoda?"

"Sell it, do anything you like with it, abandon it preferably; but come with me. I will take good care of you, and when you die, as you will soon, I will give you a grand funeral."

Fr. Moreno continued to reason with and exhort the man for a long time, but the unhappy creature maintained either an obstinate silence, or said that it was impossible, he would see, or might go later.

The priest told us that the old bonze was without doubt conscious of the truth, but could not act. Grace touched him, but lacked force to move him, owing to some terrible judgment of God. And, he concluded, sadly, "God is all, we are nothing. Without Him we can do nothing. What a mystery the salvation of souls is!"

### German Benedictine Asks Aid for His Former Missions.

Fr. Michael Heinlein, O.S.B., an African missionary, is in this country soliciting aid. His letter tells very clearly the reasons for his visit to the United States, and it is to be hoped that he will not depart empty-handed. His letter says:

"Up to the year 1916 the missions of the German Benedictine Fathers in East Africa were among the most flourishing Catholic missions in the world. The Fathers engaged in the work formed the Benedictine Congregation of St. Ottilien with headquarters in Upper Bavaria presided over by the Archabbot Norbert Weber, O.S.B. Although this congregation had been in existence only thirty years, it could point to approximately twenty-four large missionary centers, two extensive leper hospitals, 2,000 schools, 20,000 converts, and 40,000 catechumens in East Africa alone. As things were progressing, twenty years would have been enough to convert the nations of East Africa entrusted to us by the Propaganda.

"The World War came and drove us from the field of our labors. In the years 1916 and 1917 all Missionary

Fathers and Sisters were deported either to East India, South Africa or Egypt. There they were detained in concentration camps. I spent two years as a prisoner of war in Egypt. The greater part of the Fathers and Sisters were finally allowed to return to Germany.

"The English Government gave us reason to hope for a speedy reunion with our beloved missions. The Holy Father has interested himself personally in our behalf. Undoubtedly he has not yet succeeded in obtaining the necessary permission for our return. Owing to a lack of missionaries throughout the world our missions cannot be supplied with missionaries from elsewhere. The result is that the work of thirty years is in danger of being entirely destroyed. We have as yet not given up hope of returning and rebuilding our missions.

"Our Father Superior sent Father Eustace and myself to America to work for the restoration of the missions that have been destroyed, for the erection of new ones, and for the support of our missions' seminaries in Germany. Fr. Eustace has returned to Germany, leaving me to carry on the work.

"I beg a few friends of the African mission field to give ear to this appeal, and help an exiled apostle in the work he has undertaken."

*In the large vineyard of the Lord every worker may have employment according to his virtue and ability. Some of them work the field and plant the vineyard, others gather the vintage, others tread it in the wine-press, and others finally prepare the food and the other necessary comforts for the workers. If you cannot cultivate the field, nor gather the vintage, nor tread it to draw out the precious juice, would you not, at least, help in some way with prayers and alms those who work in the vineyard?*

### Saved for the Church.

Mgr. Lecroart, Vicar Apostolic of Southeast Che-li, China, one of the famine districts, had ten thousand children in his care last December. Thanks to benefactions he has been able to accept another ten thousand since then, making twenty thousand children saved from starvation. These, given a Christian education and later the founders of families, will go far toward making Che-li a Catholic province.

## HAKODATE'S GREAT DISASTER

Right Rev. A. Berlioz, P. F. M.

*Coming after a period of great poverty the fire which destroyed the fine cathedral, presbytery and convent at Hakodate, in April, is a crushing blow. Friends of the missions in Japan should rally to the support of the afflicted Bishop and send him some material sympathy.*

**I** WAS at Sendai, where I went to ordain a young native priest, when the disastrous fire broke out in Hakodate. It was not long before news reached me that

### Three Thousand Houses Had Been Destroyed

and that the flames had devoured in their fury our cathedral, the convent of the Sisters of St. Paul de Chartres, and our own episcopal residence.

What a calamity! I was almost overcome at the sad tidings, but after a moment's weakness, I said: "God's Holy Will be done; we shall not be utterly destroyed."

Upon returning to Hakodate, it became only too clear that the information I had received was correct. We were practically homeless. Reaching the grounds, I found our two missionaries camped among the ruins, where they had slept all night upon a mat laid upon the earth. I embraced them with tears, but they seemed more preoccupied with the grief of their old bishop than with their own discomfort.

The four walls of the Sisters' convent are standing, and a roof must be placed on them

### To Make a Temporary Shelter

A few nuns are to remain and try to restore their foundation in order that their work may be resumed. We, too, must have a temporary home and a provisional chapel, but even this will tax our purse beyond its capacity.

Some of our good Christians made us a little donation, but it will hardly suffice to clear away the débris. A roof over some walls of the sacristy still standing will serve for a chapel,

and a little wooden shanty will be our episcopal residence for some time to come.



*Only the four walls are left of this once beautiful edifice.*

Now the good people in the United States will ask if we did not have our church property insured. Alas again. The insurance had lapsed, our poverty

being so extreme that we could not pay the rates.

When the cupboard is almost bare, when meat becomes an unknown quantity, and the purchase of bread and eggs restricted to what is absolutely required to sustain life, there is little chance of having money to expend for insurance policies. In fact, it was chiefly the alms from America that furnished us with daily bread—hence our loss.

We cannot, therefore, plan to deprive ourselves of anything in order to save money toward a new foundation, for we had already brought self-denial to the breaking point.

St. Joseph will be our patron in the effort about to be made, and we have faith in his protection, but we also rely on the assistance of some of the saints now on earth who may become the ministers of a kindly Providence.

May those who read these lines say a prayer for the afflicted mission of Hakodate and also for their poor bishop that the work in this part of Japan, a country dear to the heart of the Holy Father, may be permitted to take on new life.



*Before the fire. At the right of the cathedral is the residence of Bishop Berlioz and his priests. At the left the convent of the Sisters of St. Paul de Chartres.*

## SUICIDE IN CHINA

Rev. A. Novella, S. J.

*Suicide is a favorite form of revenge among the women of China. To perish near the house of your enemy causes him to bear the expense of your funeral, which is a very pleasing idea to the angry Chinese lady, and one to which she willingly sacrifices her life.*

THIS winter a rich young man, son of a learned pagan, came to me and said: "Father, I beg you to give me a remedy for my father. There was a dispute at our house, and as a result my father has taken opium. He is dying. Give me something to save his life."

The ipecac that I gave the youth took effect, and the father was rescued from the result of his act.

In Europe and America, as in Japan, among men of the world, suicide passes sometimes for

### An Act of Courage

If you spoke thus to a Chinaman, he would laugh in your face, the reason being that as a rule only women and opium addicts commit suicide in China.

Therefore the thesis of courage could not be sustained by the facts in such cases. Good Chinese aver that they are much afraid of self-destruction.

However, the reasons for suicide are not the same in China as in Europe and possibly America. In the latter countries it is frequently the young who take their lives because of illness or fear of impending misfortune.

In China suicide is usually brought about by consuming rage and a thirst for vengeance, women being especially given to this sort of retaliation following an altercation. City ladies resort to poison as a means to their end, while country women prefer to hang themselves from a tree near the enemy's house or even from his door-post.

This form of vengeance causes the most annoyance, because the mandarin himself investigates the affair. He comes with all his suite to conduct the inquest, and examines the body of the deceased. The owner of the house

### Is Found Guilty of Murder

and must pay for a magnificent funeral, and recompense the mandarin and his satellites for their trouble.

As a result of this judgment the poor man is often obliged to sell his home and become a beggar. But such is the law in China, and it explains the subtlety of hanging oneself near the enemy's domicile.

The idea of having a grand funeral at the expense of her adversary is a great temptation to a Chinese woman, especially if she cannot obtain it by any other means.

But how extreme must be the force of her rage and resentment to drive her to such an act! Her fury is strong, but her character is weak, and thus she proves that suicide is not an exhibition of courage, but of temperamental weakness.



Paris Foreign Mission Superiors meeting in China for their recent conference.

### Small Offerings Appreciated.

Fr. Cayo Franco, O.P., of Haisan, off the China coast, who mentioned the fact that he would like some of the small religious articles of which most Catholic families in this country have an abundance, met with a generous response to his modest request. He was particularly touched—even moved to tears—by the sight of a well worn rosary, the offering of some pious soul who perhaps had nothing else to send.

Fr. Franco says:

"About the middle of February, the mail began to bring over to this far-off island of Haisan a series of packets of invaluable price. As they came in, I unsealed them and found colored images of the Sacred Heart of Jesus, medals, and the worn wooden beads of some holy woman.

"I was grateful for all the articles, but the rosary brought to mind the words of the Scripture:

"And Jesus sitting over against the treasury, beheld how the people cast money into the treasury, and many that were rich cast in much.

"And there came a certain poor widow,

and she cast in two mites, which make a farthing.

"And calling His disciples together, He said to them: Amen I say to you, this poor widow hath cast in more than all they who have cast into the treasury.

"For all they did cast in of their abundance; but she of her want cast in all she had, even her whole living."

This letter should encourage people to make the effort of gathering up their superfluous cards and medals and mailing the packet to some poor priest in the wilds of China, Africa, or India.





# Catholic Missions

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RIGHT REV. JOSEPH FRERI, Editor  
J. G. MENARD, Assistant Editor

FROM many quarters we hear expressions of willingness to do something extraordinary for the S. P. F. during the coming year, the centenary of its foundation.

We do not refer solely to the substantial help of more generous contributions to meet the extreme needs of the missions in these days; here is a suggestion of another nature lately received from the editor of a paper in Kentucky that seems very good:

"As next year is the centenary of the establishment of The Society for the Propagation of the Faith, we believe that some reference to the hundred years of labor for the missions will form an attractive feature for our weekly. Interest in our community should be heightened by recalling that our first ordinary, Bishop Flaget, both received valuable aid from the Society and rendered it considerable help during its infancy. What would have happened to our pioneers without the aid that came from France?"

If in each diocese an historical sketch of the work of pioneer missionaries were prepared this would be a great tribute to the Fathers of our Faith and might help to strengthen the religion of our followers. Both would help the Propagation.

May it not be appropriate in this regard to call the attention of our readers, especially young men and priests, to an excellent little book not sufficiently noticed which reminds us possibly of our duty towards the foreign missions?

"But are the obligations of the Catholic priesthood confined to parish work, home missions, and educational pursuits? Should the many millions of men, who have not yet heard the good tidings of salvation be left in ignorance and sin, until all our people at home have been safely put on their way to heaven? If the first apostles and their immediate successors had waited for the conversion of all the Jews and of all the neighboring nations, before carrying the Gospel to far distant lands, who knows but that we might still be worshipping idols instead of adoring the only true God? Fortunately for us, the orders which they received were clear and peremptory. For Jesus did not tell them: 'Convert the Jews first, and leave it to your successors to go abroad and preach to the Gentiles;' but He said to them: 'Go ye into the whole world, and preach the gospel to every creature' (Mark xvi. 15). 'You shall be witnesses unto men in Jerusalem

and in all Judea, and Samaria, and even to the uttermost parts of the earth' (Acts i. 8).

"And so does Jesus speak to every priest, on the day of his ordination. A priest, since he has been ordained to continue the work of the apostles, must be ready to undertake whatever the apostles were ordered to do. Every priest, therefore, is a missionary by virtue of his ordination. Hence, when the Spirit of God, directly or through the medium of men and circumstances, solicits him to leave everything, home, country, relatives and friends, honors and comfort, and go to a foreign land to convert people of another race, whose language is unknown to him, whose manners and customs are different from his, people who may, at first, refuse to listen to his teachings, who, far from appreciating his self-sacrifice and self-devotion, will perhaps persecute him and put him to death, he should not ignore the divine call, but he should be willing to go the whole way to the very end of his priestly obligations, and strive to do what the apostles and their successors have done, what thousands of zealous and heroic missionaries are doing today in pagan countries, for the glory of God, the honor of the Church, and the salvation of souls."—From *"The Young Seminarian's Manual,"* by Rev. B. F. Marcetteau, S.S.

\* \* \* \*

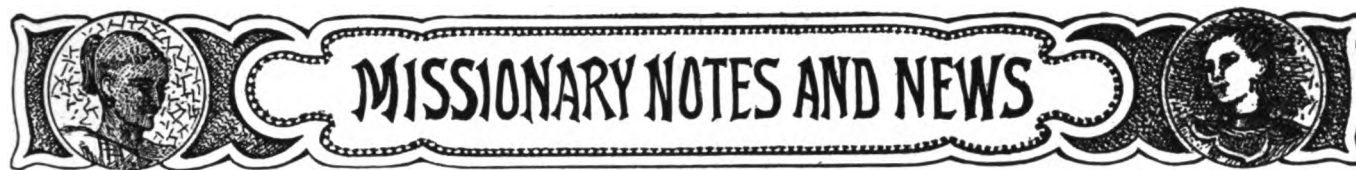
IT is generally known that the Pope has appointed a Visitor Apostolic for Siberia. The country is not inaccessible, though it has fallen entirely under the Soviet régime. This government desires, especially in the

**Interesting Facts About Siberia** eastern part, which is the independent State of Chita or F. E. R. (Far East Republic), to enter into relations, commercial especially,

with other nations. However, toward the end of May a reactionary movement by Kappelists, Seminovists, etc., more or less encouraged by the enigmatic attitude of the Japanese, has provoked movements of troops, and material, thereby complicating the situation and aggravating the economic distress.

Under such conditions it is interesting to learn that Catholic priests have not ceased to exercise the duties of their ministry not only at Nikolsk and at Vladivostok, but also at Habarovek, Blagoviestchensk, Chita, Verkhnie Udinsk, etc. Neither they nor their flocks—three-fourths of whom are Poles or Lithuanians—have been disturbed on account of their religion, but they are in dire poverty. The priests share in all the sufferings of their people, and at the present time the pastor of Verkhnie Udinsk, in order to save himself from starvation, has been obliged to get work in an office every morning after his mass. In spite of all this, it is a consolation and hope to know that Catholic groups are maintained in countries where relations with the Center of the Church were always so difficult if not impossible.

It would be a wonderful investment and a providential opportunity to send help to these courageous priests so as to secure for them with their daily bread, the dignity and the independence of their ministry, and perhaps the means of saving their flocks as well as possibly of founding other churches.



## AMERICA

Recent investigation into the number and spiritual condition of American Indians show that there are about 330,000 in the United States, and that fully two-thirds of them are without any church affiliation. It is stated that 275 Catholic missionaries are laboring among 50,000 Indians and 430 Protestant ministers reach about 42,000. Evidently the red man is not getting the evangelical attention he should receive.

American Jesuits are now well represented in foreign missions. The second group of Jesuit missionaries from the Missouri Province has arrived in India and is already scattered throughout the various stations of Patna. Close to eighty missionaries are now engaged by this single American Province in different mission fields: among the Sioux, the Shoshones and Arapahoe Indians in our own country, among the blended tribes and races of British Honduras in Central America, among the whites and natives of Bombay and Patna in distant India, and finally in the Catholic University of Japan. Twenty more Jesuit missionaries, this time from the Maryland-New York Province, are in the mission newly entrusted to them in the Philippines. Another group is setting out for Jamaica, whose missionaries have for many years been all supplied by this same Province, which has also stationed several priests in the Bombay mission. Fr. Mark J. McNeal, who is at present in the United States collecting funds for the Catholic University of Japan, established and conducted by the Jesuit Fathers, is a member of the same Province.

## EUROPE

At the General Chapter of **ITALY** Friars Minor held at Assisi, and presided over by Card. Giorgi, protector of the Order, Rev. Bernadin Klumper, now procurator, was elected Minister General. Fr. Klumper is a Hollander; he succeeds Rev. Serafino Cimino, who has reached his sixth year of office.

On the occasion of the **FRANCE** twenty-fifth anniversary of his election as Superior General of the Holy Ghost Fathers, Mgr. Le Roy was raised by the Holy Father to the rank of archbishop, with the title of Archbishop of Carie.

The land of St. Ignatius, of **SPAIN** St. Francis Xavier and St. Peter Claver, is experiencing a nation-wide revival of interest in the

foreign missions. Articles have been published lately in various Spanish magazines urging sodalists to take up mission activity, an admirable apostolate. Recently the Archbishop of Burgos revived the Foreign Mission Seminary of St. Francis Xavier in his cathedral city, the first mission seminary in Spain. A considerable part of the credit for this step forward belongs to a Canadian missionary, Father Caralt, of the China Mission College at Almonte, Ont., who went to Spain to secure support for the work of his society in the Far East. Advantage was taken of this auspicious occasion to organize the Clerical Mission Union. The missionary world will hope for great things from Spain as a result of this movement.

## ASIA

**ORIENT** Before the war the Assumptionist Fathers of the Orient possessed thirty-one houses. After the war they had two small dwellings, one at Yamboli, and one at Sliven. But this year finds the Assumptionists back in their old missions and struggling heroically to regain their former position. Providence has surely helped them in a signal manner, for many establishments are already rising from the ruins. The Oblate Sisters are also venturing to open their schools in a few stations and everywhere receive an overwhelming number of pupils, especially in Constantinople. In fact, the attitude of the Orientals is more friendly toward the priests and nuns than ever before.

**CHINA** Fr. Valtorta, M.F.M., writing from Hong Kong, China, says that a keen antagonist of Catholic propaganda is the Confucian Society, a powerful organization, which came into existence after the establishment of the Chinese Republic, with the express purpose of checking the spreading of Christianity; it goes on continuously opening a great number of free schools. Needless to say that the priests are straining every nerve in order to have more schools, too.

One of the best institutions of learning in Hong Kong is St. Joseph's College, kept by the Brothers of Christian Schools, with more than seven hundred pupils.

**INDIA** Bishop H. Teissier, P.F.M., Diocese of Mysore, asks us to pray for a poor missionary of the Bangalore mission, India, who on

account of his success in winning converts to the Faith is being subjected to cruel persecution. This persecution is directed toward the natives first, whom the pagans desire to drive from their lands by false accusations, but of course the faithful apostle, whose name is Fr. T. Picote, suffers with his flock and must try to save them in the courts from the unjust accusations of their neighbors.

Bishop Teissier states that the people of India are agitated by an extreme feeling of unrest. New ideals are permeating the masses, usually so docile and tranquil, and these ideas manifest themselves in strikes and other disturbances. No one knows just what the result will be, or when order will be evolved from the present chaos.

The power of the press is well recognized in India, and reports from that country state that a Catholic daily is a possibility of the near future. Monthlies and weeklies in English and Hindustani are already numerous. The Bengal mission publishes a monthly, the *Dharmi Jyoti* ("The Light of Religious Truth"), and a series of religious works and catechisms in the native language.

## OCEANICA

At the latest annual **FIJI ISLANDS** retreat of the native Sisters of Fiji, there were present no less than forty-six nuns. On this occasion two new Sisters took their vows and four postulants were received. A mass of requiem was sung for the defunct nuns of whom there are many. The work of a native sisterhood has prospered in this part of Oceanica from the moment of its inception and the missionaries have reason to congratulate themselves on the formation of these valuable teachers for the young.

Fr. Desjardins, the young American Marist, who arrived lately from the United States, has been placed in the town of Ba.

## BOOKS RECEIVED.

*Le Mystère de l'Incarnation.* 2d edition. R. P. Hugon.

*Le Mystère de la Très Sainte Trinité.* 2d edition. R. P. Hugon.

*Grandeurs et Devoirs de la Vie Religieuse.* Nouvelle édition, avec une Lettre-Préface de S. Em. le Cardinal de Cabrières. Mgr. Plantier.

These books are published by Pierre Téqui, 82 Rue Bonaparte, Paris.

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# CATHOLIC MISSIONS

A Magazine Devoted To  
Home & Foreign Missions.

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# The Society for the Propagation of the Faith

is an international association whose aim is to send Missionaries to the heathens, and to assist by prayers and alms the priests, brothers, and nuns who are at work among them.

The Society is approved by the HOLY FATHER and the AMERICAN HIERARCHY.

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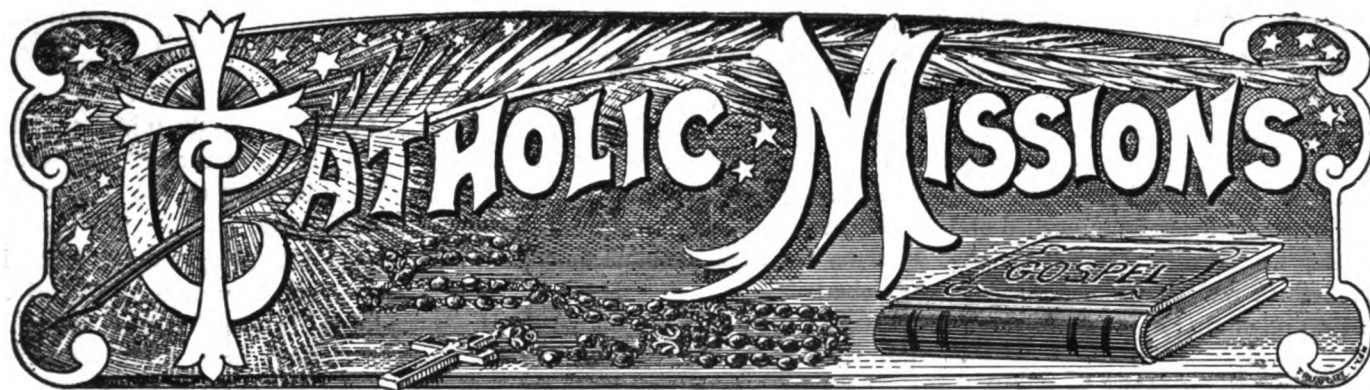
We regret to be obliged by circumstances to publish anew this notice which has already appeared several times in our magazines, but of late a number of letters containing cash money failed to reach us.

**C**ONSEQUENTLY, we warn benefactors of the Missions who inclose bills or currency in their letters to have them REGISTERED at the Post Office.

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SEPTEMBER, 1921

No. 9

## THE GADABA TRIBE

Right Rev. P. Rossillon, M. S. F. S.

*Mgr. Rossillon is Coadjutor Bishop of Vizagapatam, in the Salur district, India, and gives a comprehensive study of one of the tribes that is slowly leaving the ways of heathenism for Christianity. Two schools have already been opened for the children, with others to follow, and it is safe to prophesy that the next generation of Gadabas will have little in common with the present one.*

**A**MONG the half-civilized tribes which are found in the Vizagapatam mission, there is one—the Gadabas—whose customs may be of interest. Like most hill-people, centuries ago

### They Were Hunters

but, as many of the forests are now preserved, hunting is gradually decreasing, and they have become coolies and agriculturists.

Some of them occupy themselves in felling trees, whilst their women take bundles of wood to the nearest market. They also catch birds and hares, and track and beat game for sportsmen, while a few of them are porters in the hills and carry palaquins.

There is a tradition that the tribe owes its name to the fact that its ancestors emigrated from the banks of the Godabari (Godavari) river and settled at Nandapur, the former capital of the Rajas of Jeypore. Anyhow, they have a language of their

own, quite different from Telugu or Dorya, which is generally included in the Munda linguistic family.

With regard to the men, they dress just like their neighbors, the Kondadoralus and the Djatadoralus. The



*Gadaba women wearing their caste ornaments and bustle.*

costume is a piece of cloth wrapped round the waist, leaving the upper part and the lower part of the body naked. The dress of the women

### Is Much More Complicated

and gives the tribe a feature of its own. True Gadaba women wear a bustle or dress improver, called *irre* or *kitte*. This curious article of attire,

made of forest roots and fibres, is accounted for by the following tradition:

A goddess visited a Gadaba village *incognito*, and asked leave of one of the women to rest on a cot. She was brusquely told that the proper seat for beggars was the floor, and she consequently decreed that henceforth all Gadaba women should wear a bustle to remind them to avoid churlishness.

A peculiarity of their robe is that it must be manufactured by themselves from cotton thread and the fibre of *ankudu chettu* (*Holarrheua antidy-senterica*) and *bodda chettu* (*ficus glomerata*). The fibre is carefully dried and dyed blue or reddish-brown. The edges of the cloth are white; a blue strip comes next, while the middle portion is reddish-brown with narrow stripes of white or blue at regular intervals.

The scholars among the Gadabas have a different reason for the dress of their women. When, say they, Rama, during his banishment, was wandering in the forest of Dandaka, his wife, Sita, accompanied him in spite of his entreaties to the contrary. It was one of the cruel terms of his stepmother, Kaika, that Rama should wear only clothing made from jungle fibre before leaving his capital. According to the Hindu religion, a virtuous wife must share both the sorrows and joys of her lord. Consequently Sita followed the example of Rama, and wore the same kind of clothing.

They then left the capital amidst the loud lamentation of the citizens. During their wanderings, they met some Gadaba women who mocked and laughed at Sita. Whereupon she cursed them and condemned them to wear no other dress

### But the Cloth Made of Fibre

This legend is thoroughly Hindu and its object is obvious: it is to include the tribe within the Hindu system of caste and religion.

Be that as it may, at the time of marriage it is absolute that the Gadaba maiden should wear this fibre-made cloth, else misfortune will ruin the family, and, according to a good custom among them, a Gadaba maiden must learn, on her crude loom, to weave her cloth before she becomes eligible for marriage, and no Gadaba ever thinks of marrying a wife who cannot prepare her own cloths.

This of course makes for domestic economy. As it is a caste-characteristic of theirs, Gadaba women make much of their dress improver. Whether they are proud of it or not, I cannot ascertain. The custom has surely a practical side for whenever they stop, on the wayside to take some rest, we find them sitting on that bundle of strings tied on to their back, and we exclaim: there are Gadaba women.

Gadaba women are very fond of ornaments. Some wear immense earrings, made of long pieces of brass wire wound into a circle, which hang down from a hole in the ear, and sometimes reach to the shoulders. The wire is sold in the market at so much a cubit. The headdress of some of the women consists of a chapelet of oliva shells

### And Strings of Beads

of various sizes and colors, or the red and black berries of "abrus precatorius," with pendants which hang over the forehead. The women wear also bead necklaces to which a coin may sometimes be seen attached to a pendant.

Bracelets and rings are, as a rule, made of brass or copper, but sometimes silver wrings are worn. Toe-rings and brass or silver anklets are considered fashionable ornaments.

Among the olaro Gadabas, the wearing of brass anklets by a woman indicates that she is married.

As far as can be ascertained, three systems of marriage obtain among the Gadaba tribe.

According to the first, the whole affair is discussed and arranged by the aged relatives on a day fixed by the Disari (officiating priest).

In the second, the couple, after previous arrangements, go off to the forest, and when they return, pay twenty rupees, or whatever they can afford, to the girl's father as a fine. A dinner and a regular marriage follow elopement and payment of the fine.

In the third, there is a fight for the bride with fists. All the men on each side fight, and the bridegroom has to carry off the bride by force. Then they all sit down and feast together. Strange to say, that third form of marriage is known among all the aboriginal tribes of India, and the high castes which formerly practised it—like the Rajputs—had evidently taken it from them.

The marriage ceremonies are simple enough. On the day appointed for the wedding ceremony the bridegroom's relations go to the home of the bride, taking with them a rupee toward the marriage expenses, or new cloth for the girl's mother, and half a rupee for the females of the bride's village, which is regarded as compensation for the

loss of the girl. To the bride are given a glass bead necklace and brass bangles to be worn on the right wrist. A feast follows.

On the following day the bride is conducted to the village of the bridegroom, in front of whose house a pandal (booth) made of four bamboo poles, covered with green leaves, has been erected. Within the pandal stems of the sal (*shorea robusta*) and bamboo joined together are set up as the auspicious post. Beside this a grindstone is placed on which the bride sits with the bridegroom seated near her. The females present throw turmeric powder over them, and they are bathed with turmeric water kept ready in a new pot.

They are then presented with new pieces of cloth, and their hands are joined together by the Disari. A feast with much drinking follows, and the first day's proceedings conclude with a dance. On the following day mud is heaped up near the pandal into which the Disari throws a handful. The remainder of the mud is carried into the pandal by the contracting couple, who

### Pour Water Over It

and throw it over those who are assembled. All then proceed to a stream and bathe. A further feast and dance follows, of which the newly married



*Transporting that most precious commodity in India—water.*

couple are spectators without taking part in it.

Though these ceremonies are simple enough, marriages among them, as among Hindus in general, are the source of great expense. Though the people are poor, their honor make it a duty, they say, to incur these expenses, and they do not hesitate to run into debt in order to keep up the custom, however costly it may be. Divorce among the Gadabas is very common, but the remarriage of divorced women and of widows is allowed.

Like all hill-tribes, the Gadabas have deities of their own which find no room in the Hindu pantheon. The chief one appears to be Yhankara. He is the god of land, rain and crops, and a cow is sacrificed to him. In the course of time, however, having to deal with their Hindu neighbors, the Gadabas have adopted some customs of theirs. In the same way they have come to worship a few of their deities which they identified with some of their own. Thus they worship Iswara or Mouli, Ganga Devi or Vakurani. By the same process Hindu names were given to their children, who are now called

Bhima, Rama, Appana, and so on. These changes represent the Hindu influence among them.

With regard to religion, however, they are far from being Hindu converts. Among them there are no temples, but the puja (worship place) consists of a sacred grove surrounded with a circle of stones. To Iswara a she-buffalo is sacrificed, which offering goes against the Hindu taste. To the other deities cocks and goats are sacrificed.

There are one or two curious superstitions. If a member of the caste is supposed to be possessed of a devil, he or she is abused and beaten by other members of the caste until the devil is cast out. In some parts the superstition is that a piece of wild buffalo horn buried in the ground of the village will avert or cure cattle disease.

I have visited a few Gadaba villages and I always found them very dirty. Heaps of refuse and offal lie about in the small crooked streets. Children are kept unclean and almost naked. Huts are badly built; the roof is low and they have only one room in which men, goats, pigs and fowls

huddle together. One feels reluctant to sit at the entrance or enter. Yet, in the poor people, there is a redeeming feature: the race is prolific, contrary to hill-tribes in general, and they are hard-working. It is what brought us to take interest in them and inspired us with the desire to bring them over to Christianity. They are more superstitious than their neighbors, but in the course of time they very likely will prove to be better Christians than the others.

With this hope, we have just opened two schools in two large villages, and mean to start others as quickly as possible. Around Salur, within a distance of five or six miles, there are a dozen villages which, when converted, will make all together, a fine Christian community. This task cannot be accomplished without God's grace, the self-sacrifice of missionaries, and—the co-operation of the American dollar, which is the reason why, after God's grace, we rely on the prayers and sympathy of our distant friends. This field is all the more interesting that it is quite uncultivated, and the conversion of the Gadaba tribe will mean the bringing into the fold of a new race.

### Christianity Works Wonders.

Again we quote Sister Mary Edith of North Africa, who is sending back to the United States many interesting bits of information regarding the Kabyles among whom the White Fathers and the White Sisters are making some excellent converts. Of these Catholics she says:

"Their homes are quite different from those of the Mohammedan Kabyles. In a Christian home, cleanliness and tidiness at once strike the visitor. A Kabyle home generally consists of one apartment.

"In the non-Catholic homes, grown people, old and young, children, goats, pigeons, dogs, all squeeze into the same apartment, which no more resembles a room than a poultry yard, for all enter through the same doorway, and the family is only separated from the animals by a very low sort of wainscot.

"In Christian homes, one is always sure to find a Crucifix and some holy pictures; and since the enthronement of the Sacred Heart, a picture of our Blessed Lord has its own corner adorned with flowers and candles.

"Another striking feature amongst our Catholic neophytes is the respect and affection bestowed upon the wife and mother. The Catholic woman is loved by her husband and children; she is also cared for when ill. Instead of leaving all the hard labor to the poor wife or mother, the Catholic Kabyle husband does his share and teaches his sons to help him, whilst the daughters learn to help their mother indoors. All this is wholly contrary to Mohammedan custom."

*The works which promote the Apostolate have been in existence, although under different forms, from the time when the pious women accompanied Our Lord in His pilgrimages and provided Him with the necessary comforts of life. These works are still carried on and you can share in them by maintaining them according to your ability. If you cannot give alms, great or small, pray at least for the preachers of the Gospel.—From the Vineyard of the East.*

### Getting the Best of the Landlord.

In Northern India there is a wild tribe called the Santals, who love to wander in the wilderness and pay tribute to no man. Their missionary, Fr. L. Meller, of Dhanjuri, Dinajpur District, Krishnagar Diocese, says of them:

"The Santals are a notable folk. To begin with, they were never merged into the Aryans when that redoubtable race conquered India, and ever since, the tribe have lived in the primeval forest, for which they have, it seems, a passion; leopards, bears, and snakes are their nearest neighbors.

"One of the great objections to civilization that the Santal pagans cherish is an intense dislike to paying rent. They will settle for a year or so on uncultivated land and till it most carefully, but directly they are dunned for the rent they migrate and begin again, rather than pay.

"Obviously the Santal settlements are not the landlords' paradise, and it would be small use 'raising the rent' there, since, the Santals argue, if the wild beasts of the jungle pay none, why should the human dwellers therein?"

## THE CATHOLIC CHURCH IN THE HAWAIIAN ISLANDS

Dom Maternus Spitz, O. S. B.

*The Hawaiian Islands, formerly an English possession, became independent in 1894, and in 1897 agreed to annexation to the United States. The native population at the time of Captain Cook's arrival was about three hundred thousand; it is now barely twenty thousand—another example of the swift decadence of the Oceanic peoples when brought in contact with white men. Foreigners of every nationality, to the number of two hundred thousand, make the Hawaiian Islands a difficult place for the missionaries who would need to have the gift of tongues to reach the people around them.*

**A**MONG the numerous island groups in the Pacific Ocean, there is one important and interesting cluster which is situated in the North Pacific Ocean or the Polynesian Archipelago. The islands are far removed from the mainland on either side as well as from the neighboring groups

### Or Island Empires

The capital is two thousand one hundred miles distant from America, four thousand four hundred from Australia, and four thousand nine hundred from China, whilst four and five thousand miles of water divide them from the sister islands of New Zealand, Japan and the Philippines respectively.

It is the island group which for over a century had been known under the name of Sandwich Islands, but is now better known as the Hawaiian Islands.

The Archipelago consists of eight inhabited and several uninhabited islands and stretches over an area of three hundred and eighty miles of sea, but only covers a land area of six thousand six hundred and fifty square miles, or half the size of Belgium.

The peculiar central position in the vast North Pacific renders them politically and commercially of the greatest importance, and marks them as a general resting place in that

portion of the great highway of the world, as a depot of a vast flourishing trade, as an oasis in the ocean desert, and as a stepping-stone between Asia and America, Australia and Japan.

The island group is interesting as "nature's garden of flowers, fruits and the most luxuriant verdure, and the land of perennial spring and sunshine, and as possessing the greatest active volcano in the world." The island group is of special interest to an American reader because the Hawaiian Archipelago is the first colonial possession the United States acquired in the Pacific, and the first mission field in Oceania where Catholic missionaries resumed the Apostolate in the nineteenth century.

Moreover, the beginning, development, and progress of the Catholic Church in the Hawaiian Islands are typical for the remaining island groups in the Pacific in so far as they illustrate the realization of the words of an anti-Catholic American writer who in 1843 compared the work of Cath-

olic and Protestant missionaries in the Archipelago.

After he had stated that "its (the proselytism of Rome) final success is a matter of doubt," he continues, "the priests who appear to be men of learning and piety, can exert a salutary influence on those who have paid no attention to Protestant worship; from the present appearances it is to be presumed that Roman Catholicism on these islands will eventually settle into a flourishing sect. Both Protestants and Catholics are in the field, if left fairly to their own action, truth, honesty, and wisdom will determine the results."

It may therefore be interesting to learn under how many difficulties and struggles the Catholic faith has been planted in those regions

### Which Have Been Made Illustrious

by the heroic self-sacrifice of Fr. Damien Deveuster, "the leper apostle in the living tomb of Molokai."

Although these islands were only made known to the world at large



Copy of old engraving showing death of Captain Cook in 1779.

towards the end of the eighteenth century, there can be no reasonable doubt that the Hawaiian group was visited by Europeans two centuries or more before the era of Captain Cook. For early in the sixteenth century the pioneers of navigation from Portugal, Spain and Genoa had penetrated into the Great Pacific Ocean. Yuan Gaetano discovered some of the Sandwich Islands in 1542 and 1555, and was followed by Sarmiento, Quiros, Mendana and others.

The islands became then known under the names of *La Mesa*, *Los Majos*, *La Desgraciada*, etc. But they were either soon forgotten as only a few ships occasionally crossed the waters of the Pacific or their memories were revived at intervals by being seen at a distance. And it seems that Christian missionaries, too, had been pressing and visited Hawaii. For there is a tradition preserved among the natives that in the reign of Kahukapa (1530-1600), a Kahuna or priest, Paao by name, arrived at Hawaii from a foreign country and became a powerful and influential man among them.

Nearly two hundred years, however, passed by before we hear again of this island group. It was at the time when the New World was emerging from the War of Independence and the Old World was about to plunge into the French Revolution that these fair countries,

#### Lying Gem-Like on the Ocean

unknown or forgotten, were rediscovered, and welcomed in peace the flag that brought them at once and forever face to face with the benefits and the ills of civilization.

On January 19, 1778, Captain Cook landed in Waimea Bay and was received by the natives with many demonstrations of astonishment and delight, as they considered him as the god *Lono* who some time ago had left his native country and was now coming back again. In honor of his patron, the Earl of Sandwich, then first Lord of the Admiralty, the famous navigator called the rediscovered group the Sandwich Islands.

At the time of his arrival the Archipelago seems to have been divided into three distinct kingdoms: Hawaii, Oahu and Maui, Lanai and Molokai, and the

native population was estimated by Cook at three hundred thousand souls. The island of Hawaii was then ruled by King Kalaniopu, who was detained by Cook, whilst the sailors robbed the natives, violated the time-honored taboo, and committed other crimes which aroused the wounded feelings of the natives. The latter rose and a fierce battle ensued in which Captain Cook was killed on February 13, 1779.

On this account the natives or Kanakas were set down as a nation of savage barbarians, cruel and revengeful, and no ships visited them for several years, till Vancouver arrived in 1792.

After the death of Kalaniopu, there succeeded one named Kamehameha I. +1819 (1736-1819). During his time the islands became the theatre of long and destructive wars. Blessed with extraordinary gifts and qualities of mind and heart, a bright intellect, and a generous character, a man of enterprise, energy, decision and unwearying perseverance, he united after many years of bloody feuds and wars all the separate islands into one kingdom and endeavored to make wise laws for the welfare of his country and people, for the transaction of business and the cultivation of the soil.

With the help of two white sailors, Davies and Young, who had been left behind in 1789, he built a fleet. Captain Vancouver on his visits to the island group from 1792 to 1794 instilled into the minds of Kamehameha and his consort, Kaahumanu, who plays a conspicuous part in the Hawaiian history,

#### Counsels of Wisdom, Humanity and Justice

He also promised to send the natives at their request religious instructors, and before his return the king ceded Hawaii to England on February 25, 1794, by making a formal declaration of submission to the monarch of Great Britain. Kamehameha I., the "Napoleon or Peter the Great and the Hawaiian Alfred," was not allowed to see his wishes realized, for he died on May 8, 1819, and was succeeded by his eldest son, Liholiho or Kamehameha II. (1819-24), under whose reign the "religious teachers" arrived. Gloomy was the religious system of

the Hawaiians with its multitude of deities, ceremonies, restrictions and a mass of superstitions, all based upon slavish fear and abounding in punishments for the present life and dark threatenings for the future. Still more degrading was their morality. No regular marriage system existed, nor binding tie. Brothers and sisters, uncles and nieces, nephews and aunts frequently lived together as husbands and wives.

The aged and helpless were frequently cast out from homes which their own hands had reared, and were abandoned to die by the roadside, uncared for and unpitied by neighbor or relative. Whim, expediency or fear of diminishing their personal charms were adequate motives to doom the children to a barbarous death. The women were kept in the lowest state of degradation for their sex was an additional motive for insult and tyranny. When young and useful, the woman was a victim of sensuality, when old and useless of brutality. But there were also redeeming points which enlightened their dark characters, such as courage, hospitality, friendship, an affable disposition and a constitutional humor for good.

King Kamehameha I. had tried his best to improve the character and morals of his subjects, but died. His son and successor, though an indolent and pleasure-loving, liberal-minded man of twenty-two, on the advice of Kaahumanu (+1832), and Keopulani (+1823), the two wives of his father, of Kalaimoki and Boki, his two counselors, and Hewahewa, the high priest, abolished the fearful taboo system, destroyed the pagan idols and temples, and abolished idolatry in 1819.

Ten years before some young Hawaiians had been taken to the United States, and were adopted and

#### Educated By Mr. Dwight at Yale College

They desired to return to their islands and to impart the blessings of Christianity to their fellow-countrymen. Thereupon the *American Board of Commissioners for Foreign Missions* at Boston dispatched Hiram Bingham, Thurston, Ruggles and Whitney to accompany the Hawaiian youths. The Calvinist preachers landed at Kailua



(Hawaii) in April, 1820, and were kindly received by King Kamehameha II. and the ex-high priest, Hewahewa, who the year before had "purged the island of its former idolatry." They soon acquired considerable influence over the simple-minded islanders.

A present, given by King George IV. of England to the native ruler, consisting of a schooner *Prince Regent* with six guns revived the king's long entertained desire to visit England. Accompanied by his favorite, Queen Kamamalu, Prince Boki and Monsieur Rives, a French gentleman residing at Honolulu, the royal party left Hawaii on November 27, 1823, and arrived at Portsmouth on May 22, 1824. But both king and queen were stricken down with measles and before they had an opportunity of paying their visit to King George IV. they died and their remains were taken back to Honolulu.

The deceased monarch was succeeded by his younger brother, Liholiho, or Kamehameha III. (born 1814, died 1855), Queen Kaahumanu acting as regent and Prince Boki as guardian. The queen regent adopted the Protestant religion and came altogether under the influence of Mr. Bingham, who with his missionaries took a leading part in politics and "assuming too much of governmental functions forsook their ministerial capacities as religious teachers." For a considerable

time the Hawaiian Archipelago became the battlefield of religious controversy, when heresy waged its usual warfare of violence and calumny against the apostles of peace.

Previous to the arrival of the Protestant missionaries, the French corvette *Uranie*, commanded by Captain Freycinet arrived at Honolulu, August 19, 1819, and thanks to Monsieur Rives the officers were courteously received at the court of Kamehameha. Prince Boki, then Governor of Oahu, begged to be instructed in the Catholic religion. Abbé de Quelen, the naval chaplain, taught him the essential truths of the faith and baptized him together with his brother, Kalaimoku, on board the *Uranie*.

On his journey to England Monsieur Rives also visited France, his native country, and solicited the French Government

#### To Send Some Priests to Hawaii

The offer was accepted and Fr. Coudrin, the founder of the Congregation of the Sacred Hearts of Jesus and Mary, commonly called the Picpus Society, placed the members thereof at the disposal of the Vicar of Christ for the Apostolate. Pope Leo XII. thereupon entrusted the field to the Picpus Society and appointed Fr. Alexius Bachelot Prefect Apostolic of the Sandwich Islands.

Accompanied by two priests,

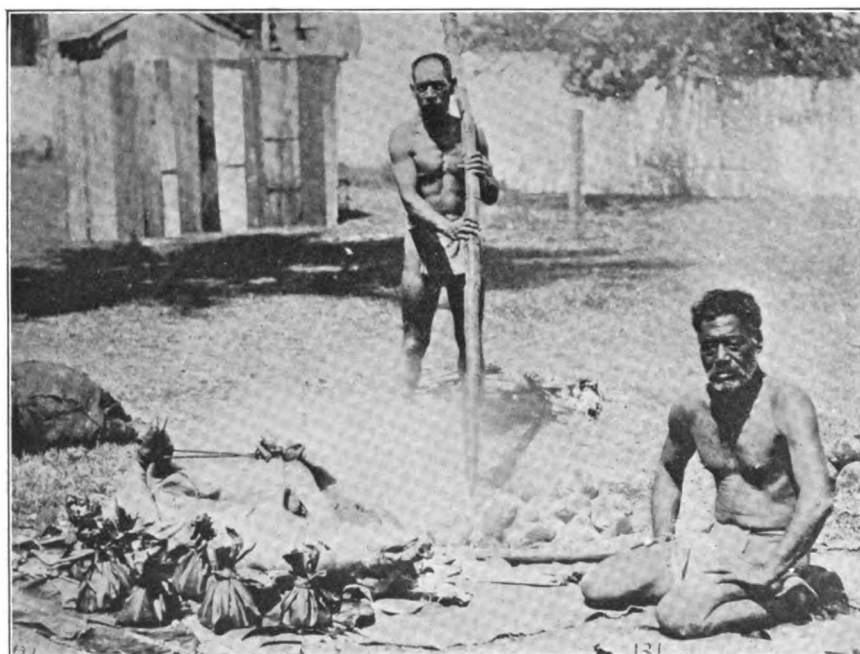
Abraham Armand and Patrick Short, and three brothers, he left Europe on November 20, 1826, and landed after a tedious and tiresome voyage at Honolulu on July 7, 1827. Scarcely, however, had they set foot on the island when the queen regent, Kaahumanu, sent word to leave it at once. It was then that Boki, who had remained faithful to his Catholic religion, exercised his influence and promised support and protection to the Catholic missionaries. They took a small house at Honolulu, where they said their first mass on July 14, 1827.

No prohibition had as yet been placed on the preaching of the Catholic religion among the natives. The pagan, Kanakas, who first came out to witness the religious functions out of mere curiosity soon turned into fervent catechumens and neophytes. This little progress of the Catholic missionaries, however, roused the feelings of the Calvinistic agents, who by force of argument and all the influence they could employ, endeavored to arrest the work of the "Papal priests and Jesuits" and to prejudice the authorities and people against them.

Bingham especially warned the natives against the awful calamity which was to befall them if the Jesuits were allowed to remain, "for these blood-thirsty men will kill you in order to secure your land for themselves." These calumnies, however, only excited the curiosity of the natives, and hundreds of them flocked to the little Catholic chapel to see these extraordinary men and to learn "the superstitious religion of these lawless intruders and dangerous rivals."

At the instigation of Bingham, Kaahumanu, the queen regent, an unrelenting and determined enemy of everything that savored of Catholicity, prohibited her subjects from attending the Catholic services, and applied to catechumens and neophytes alike the penalties enacted by law of 1819 against idolaters. Thirty natives, men and women, were arrested and condemned as common malefactors for no other reason than that they were Catholics.

But the Kanakas bore the persecution with wonderful patience and endurance. Refusing to abandon them, Frs. Bachelot and Short, in spite of



Natives roasting pig on a fire built on stones.

the remonstrances of John Tones, U. S. consul at Oahu, were finally removed by force and taken to California, where they met with a hearty welcome at the mission station of St. Gabriel's, then under the care of the Franciscans, January 28, 1832. All this happened in the absence of Boki, who in December, 1829, had left to visit some newly discovered islands and never returned, nor was anything heard of him since his departure. Thus Bingham had now full liberty of action.

Fortunately for the Hawaiian missions, Melchior Bodu, a lay brother of the Picpus Society, whose skill for manual work had been highly appreciated and who on that account was allowed to stay, guided the little flock of Catholics for five years, conducted the services, instructed and increased the flock, and owing to his earnest zeal rooted the faith deeper in the hearts of the sorely tried neophytes whose admirable constancy shone forth more conspicuously.

Kaahumanu, the queen regent, died suddenly on June 5, 1832, and her death brought about changes of great importance. In the following year the young king, Kamehameha III. (+1854), took the reins of government into his own hands and now freed from

### The Jealous Care of the Regent

and her adviser, Bingham, on his own authority, recalled all the privileges in favor of Protestantism, and the Catholics enjoyed comparative peace till 1836.

In that year the American missionaries became more openly connected with the Hawaiian Government, and playing the part of amateur-statesmen renewed the persecution of the Catholics, who were dragged to Protestant schools and chapels. But the mercenary motives of Bingham and his colleagues, the disinterestedness and constancy of the Catholics greatly contributed to the disadvantage of the Protestant cause. For England and France became greatly aroused by this political display and made their own treaties with the native government.

In the course of 1836 Lord Edward Russell drew up a paper of three

articles by which English subjects were allowed to come, to reside and to leave the islands at their pleasure. Supported by these stipulations and on the advice of the English Consul Charlton, an Irish priest of the Picpus Society, Fr. Robert Walsh, went to Hawaii to impart, if possible, the consolations of the Catholic religion to the abandoned and persecuted Kanakas. But as soon as his profession as a priest became known he was accused as an impostor, an enemy of the true God, a worshipper of idols, and was requested to leave.

Consul Charlton told him to remain. Vaillant, a French Captain, who on December 8, 1836, had arrived at Honolulu, expostulated with the king on account of the exiled Catholic missionaries, Bachelot and Short, and Kamehameha III. promised his protection in case they should return to the islands. At the exhortation of Pope Gregory XVI., and at the invitation of Fr. Walsh, they returned on April 17, 1837.

But contrary to the promise, the king issued a proclamation on the following day written by Bingham himself: "I will not assent to their remaining in my dominions. I have no desire that the service of the missionaries who follow the Pope should be performed in my kingdom. Wherefore all who shall be encouraging the Papal missionaries I shall regard as enemies to me, to my counselors, to my chiefs, to my people, and to my kingdom."

As the missionaries refused to leave, Frs. Bachelot and Short were arrested and dragged on board the *Clementine* and treated as State prisoners, till Captain Belcher and Admiral Petit Thouars, in the name of England and France, protested against such a treatment of their subjects. In order to avoid further disturbances the two missionaries agreed to leave the islands of their own free will. Fr. Short went to Valparaiso and Fr. Bachelot, the founder of the Hawaiian mission and the first apostle of the Catholic Church in Oceania in the nineteenth century, set out for the Gambier Islands, but died on the way, December 5, 1837. Fr. Walsh was thus again the only priest left in the Hawaiian kingdom.

The perfidious counselors of Kamehameha, who had apparently gained the victory over the Catholic Church,

endeavored now to overthrow her altogether in the Archipelago and caused the king to issue a new ordinance against her members: "Therefore I forbid that anyone should teach the peculiarities of the Pope's religion, nor shall it be allowed to anyone who teaches those doctrines to reside in this kingdom...and if anyone, either foreigner or native, shall be found assisting another in teaching the doctrine of the Pope's religion, he shall pay to the government a fine of one hundred dollars for every offence."

Persecution was again carried on with stubborn obstinacy. But neither the banishment of their pastors, nor the edicts of the king, nor the threats of the chiefs and the calumnies of the enemies of the cross were able to induce the faithful little flock

### To Renounce Their Religion

On June 17, 1839, the king issued a new order saying that no more punishment should be inflicted and that all those who were then in prison should be released. A month later Captain Laplace arrived in Honolulu with full powers from King Louis Philippe of France to negotiate with the Hawaiian Government. The Catholic religion was declared free throughout the Sandwich Islands, and her followers were granted all the privileges the Protestants enjoyed in them, July 17, 1839.

Bingham and his colleagues were greatly alarmed as they now stood in a very compromised position and felt this invidious and personal exclusion in its full force. Fr. Walsh, who had quietly and patiently remained in Honolulu, celebrated a solemn mass in thanksgiving of the happy event in the very palace of the Hawaiian king, which had been placed at his disposal, in the presence of hundreds of Catholics and Protestants. From that moment a new era began for the Catholic Church in the islands, which was widely made known throughout the Archipelago owing to the constant persecutions.

As soon as Mgr. Rouchouze, Vicar Apostolic of Eastern Oceania, to whose jurisdiction the Sandwich Islands then belonged, heard of this religious toleration, he started for Honolulu, accom-

panied by three priests, Frs. Maigret, Desvault and Heurtel, on May 13, 1840, resumed the work of the Apostolate and laid the foundation-stone of the new cathedral in the capital. The result of the year's labor was good, for 925 Kanakas received baptism.

In order to secure more laborers, Mgr. Rouchoze returned to France, where he succeeded beyond all expectation; in December, 1842, he embarked with seven priests, seven brothers and ten sisters, with gifts in agricultural instruments, church vestments and furniture. But the ill-fated vessel foundered at sea, nobody knows where and how—as all on board perished.

Vexations, grudges, complaints and collisions, however, did not cease in the island in spite of promises of equal treatment, of freedom of worship, and protection both to natives and foreigners. To paralyze the Catholic schools a law was enacted according to which no one was allowed to teach in any school unless he had visited and received his education in the Methodist training college at Lahaina (Mani). The Catholic missionaries, however, obtained such splendid results with their pupils in a public examination before a hostile Methodist inspector, as to put the lawgivers to shame.

They demanded freedom from these vexations and interference in school

matters was refused. Churches were burnt, schools destroyed and pupils dragged to Protestants as before. Yet the nine Catholic missionaries continued their labors with undaunted courage among their 10,000 converts against the 143 Protestant ministers with 35,000 adherents.

As the work was progressing in the Pacific Ocean, the Holy See divided the Vicariate of Eastern Oceania into the two Vicariates of the Sandwich and the Marquesa Islands (1846), and appointed Fr. Duboise as Vicar Apostolic. When he declined the burden on account of his age, Fr. Maigret was nominated in his stead.

Owing to the intricate question of suzerainty over the Hawaiian Islands between the three rival nations, America, France and England, their independence was solemnly declared on July 31, 1843, and

#### Was Recognized By the Powers

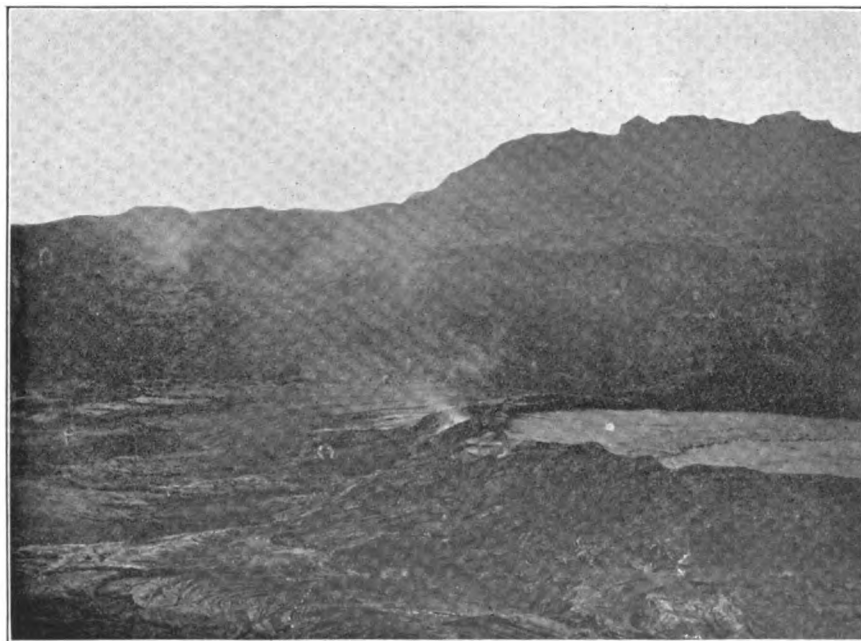
Kamehameha III. died in December, 1854, childless, and was succeeded by his nephew, Alexander Liholiho, or Kamehameha IV., assisted in his government by his wife, Emma (1854-63). The latter, a member of the Anglican Church, applied to the authorities in England to establish a branch of the

Episcopalian Church in Hawaii. The king himself a member of the American Methodist creed, in no way interfered in religious matters, and explained that, according to the second article of the Constitution, no national or State religion was to be adopted, and that all Christian denominations were placed on equal footing.

To show his appreciation for the work of the Catholic missionaries he begged of Bishop Maigret to get the help of a Religious community of Sisters to conduct a higher school for girls. At his request ten Sisters of the Sacred Hearts (Picpus) left Havre on August 28, 1858, to take charge of the newly erected boarding school at Honolulu, towards which the king had given the ground and the necessary timber and a large garden. New helpers from Europe enabled the Bishop and his missionaries to enlarge their field of work. New schools, including a technical one, and orphanages were erected; and when the ever-increasing number of pupils, for whom the existing buildings were insufficient demanded new constructions, the European residents in Honolulu (English, French, German, Italian) formed a "*Catholic Union*" to support the Catholic Apostolate in every possible way.

They built for the Sisters a new pensionat for the accommodation of four hundred pupils, for the Fathers the College of St. Louis, and helped the Bishop in building a large hospital. The former hatred was turned into admiration, the priests were held in high esteem on account of their zeal, fidelity and self-sacrifice. The kings of Hawaii, Kamehameha IV. (1854-63) and V. (1863-72), Kalakaua (1874-1891), and Queen Lilioukalani (1891-96), showed their appreciation for the Catholic missions, their work and their schools. Indeed when Mgr. Maigret after forty years of apostolic enterprise breathed his last, he was able to look back with satisfaction upon all the good which had been accomplished during his episcopate.

The flock had increased to twenty thousand, *i. e.*, two-thirds of the entire population were Catholics then, for whom he had built sixty-nine churches and chapels, had established elementary and secondary schools, colleges and



*Boiling lava lake near the volcano Kilauea, Hawaii. In it dwells, according to native belief, the fire goddess Pele.*

pensionats, hospitals and leper asylums. Princess Lilioukalani bestowed upon

### The Bishop and Fr. Damien

in recognition of their work the royal Kalakaua Order of the first and second class, respectively. "It is not difficult to see that the Roman Catholic Church with its open doors, free sittings, daily mass, its corps of teaching and visiting nuns, its sacramental system, its worship addressed to the heart and to the mind, through the eye and the ear as well as by the word to the understanding, has strongly enlisted the almost vacant native faculties. No wonder that the Roman Church succeeded in winning a large proportion of the people to her banner."

Mgr. Maigret died in 1882 and had as his successor Mgr. Koeckemann (1882-1892), his former coadjutor. He tried to improve the Catholic schools and to oppose the unjust legislation of the Calvinists under which they had still to suffer. He obtained the help of the *Little Brothers of Mary*, to whom he entrusted the College of St. Louis, and at the request of King Kalakaua, seven Franciscan Sisters, to whose care the two leper asylums at Wailuku and Kalaupapa were confided (1883).

Mgr. Gulstan Ropert became his successor (1892-1903). He was a prelate singularly beloved by all on account of his consummate prudence, tact and affable gentleness, his energetic and burning zeal for his Divine Master. He left no means untried to benefit the part of the Lord's vineyard entrusted to his care with the limited number of missionaries at his disposal for the spiritual needs of different nationalities represented in his Vicariate, each of which had its own language and customs.

His episcopate fell in one of the most critical times in the Hawaiian history, and in the period of momentous changes both in the Hawaiian monarchy and the population of the islands. The treaty of commercial reciprocity with the United States in 1876 ushered in an era of unexampled prosperity. The pressing demand for labor opened the islands to immigrants from different countries, who

were encouraged and assisted by every possible means, the more so as the native population was rapidly decreasing. The latter was reckoned at 300,000 at the arrival of Captain Cook, but had dwindled down to 80,000 in 1850, to 25,000 in 1900, and probably is below 20,000 at present.

In the meantime—from 1880 onwards—the number of foreign immigrants rose from 10,000 in 1880, to 120,000 in 1900, and to nearly 200,000 in 1920. Of these, 110,000 are Japanese, 22,000 Chinese, 23,000 Portuguese, whilst the remainder consists of Americans, Spaniards, Portoricans, Germans, Italians, etc...the total population being close to 220,000 souls.

Queen Lilioukalani was proclaimed ruler of the destinies of the Archipelago in 1891, and her constant purpose during her brief reign of two years was to restore an autocratic government, to govern as well as to reign with the fatal result of losing her throne when on July 4, 1894, Hawaii was proclaimed a Republic. The ex-queen renounced all her claims in 1906, whilst in 1897 the treaty of annexation was signed at Washington and the formal transfer of sovereignty to the United States over the Hawaiian Archipelago took place on August 12, 1898.

The "*Territory of Hawaii*," with a territorial government, was established on April 30, 1900 with S. B. Dole as its first American Governor. It was under these political and national circumstances that the fourth Vicar Apostolic Bishop, Mgr. Boeynaems entered in the legacy of Mgr. Ropert, who died on January 4, 1903. His appointment was hailed with public manifestations of joy by the population. "A man of strong character, progressive spirit, of sturdy common sense and extreme kindness of manners, a true type of a Christian prelate whose love for children is proverbial and whose open-hearted liberality made him a general favorite among Catholics and Protestants," are the specific characteristics given of him by a non-Catholic.

The universal esteem in which the Catholic Church is held in the Hawaiian Archipelago is expressed in the *Hawaiian Star* in these words:

"The Roman Catholics are a very influential section of our population and far greater in numbers than the majority of people have an idea of. The census does not now take cognizance of religious divisions, but such information has been obtained in times past. The last general enumeration, according to religious belief—excluding Asiatics and confining the inquiry to Protestants, Catholics and Mormons—gave 42.68 per cent of Protestants, 48.36 per cent of Roman Catholics, and 8.96 of Mormons. The Roman Catholics were in the lead at that time, and there is no reason why they should not have remained so."

According to statistics of 1917, the Catholic population of the Vicariate amounted to 40,500 souls under the care of forty priests, thirty brothers, and fifty Sisters,

### With One Hundred and Twenty Churches

and chapels and twenty elementary schools, with three thousand pupils. Over one-third of the remaining native population are Catholics, whilst the remainder belong to the various Protestant denominations and Mormons.

Owing to the now cosmopolitan population the religious census has greatly changed the face of the Hawaiian Archipelago. The majority of the population, Japanese, Chinese and Koreans, are pagans—the Portuguese, Filipino and Portorican immigrants are Catholics, or should be Catholics—whilst the remainder are Protestants, Mormons or adherents of "No Creed." The Babel of languages and the small number of priests acquainted with the babel-tongued immigrants are certainly great obstacles in the way of Catholic progress—but still more so the secret societies, the spirit of mammon and unbelief which are at work to draw the lukewarm into their nets. In order to carry out his work of the Apostolate satisfactorily among his own Catholic flock, the Catholic priest ought to know Kanaka, English, French, Italian, Portuguese, Spanish, and German, and to work among the pagans, Chinese, Japanese and Koreans if he wishes to reach the masses at all.

## SPLENDID CATHOLICITY IN INDIA

Rev. T. Van der Scheuren, S. J.

*Among other things, this article is a great plea for the Ford machine in the missions. Whoever reads of the performance of this brave little car in the roads, fields and streams of India will see that it has an almost sublime purpose to accomplish in the apostolate. May the day soon come when missionaries will be able to avoid some of the heartrending walking tours that now sap their strength! Fr. Van der Scheuren belongs to the Belgian Sons of St. Ignatius working in Bengal.*

**A**FTER a visit to my native Belgium and to Rome, where I had an inspiring interview with the Holy Father, I returned to Calcutta in December, and in January I set out to visit a part of our mission field in the Chota Nagpore. There are three principal aboriginal races among whom we have made converts, *viz.*, the Ouraons, the Mundas, and the Kharrias. My visit on this occasion was limited to the Ouraons, of whom altogether over 130,000 have become converts. A brief description of the districts I

visited is likely to be of interest and will give a fairly good idea of the mission and the work of our missionaries.

I began my tour with Kesramal, the headquarters of our mission among the Ouraons dwelling in the

### Independent Native State of Gangpur

I journeyed thither in company with His Grace the Archbishop, who went there to bless the new church.

Gangpur has an area of 2,491 square miles, with a population of about 260,000, among whom there are about 60,000 Ouraons. The total number of Europeans is probably not more than ten. The Rajah or King is an independent ruler, there being no British official resident in the State. The only control exercised by the British Government is through a political agent, and his control generally consists in an annual visit to the State.

The Rajah is an absolute ruler, and no European can settle in the State without his permission. At first the Rajah was averse to admitting Cath-

olic missionaries, but in 1907 a former graduate of our St. Xavier's College in Calcutta became the Rajah's Prime Minister, and through his good offices and more effectively still through the good offices of Sir Andrew Fraser, then Lieutenant-Governor, the Rajah in 1908 granted permission to the Fathers to build a mission station at Kesramal, which lies about the centre of the State. There were only two Fathers, and they set to work at once among the Ouraons scattered over this area of more than 2,000 square miles. So well did they succeed that the number of converts, mostly Ouraons, is at present about 22,000.

The two pioneers of the Kesramal mission were Frs. Grosjean and Alary, and their first years must have been years of great hardship and wonderful endurance. Kesramal lies in a plain surrounded by hills on all sides, and in the summer months

### The Heat There Is Intense

rising to one hundred and twelve degrees Fahrenheit in the shade and to over one hundred and sixty degrees in the sun, and until a bungalow could be built for them they had nothing but a miserable mud-walled shelter.

Fr. Grosjean died in 1915 and Fr. Alary in 1918, but these two had laid the foundations upon which to build a flourishing Christianity. It is true that the church was only a mud-wall structure, but a brick house had been erected for the Fathers, a boys' school had been built, and a convent with a large girls' school entrusted to the Daughters of the Cross from Liège in Belgium. More than fifty chapels had been built, served by catechists, whose duty it was to instruct all these new converts and prepare them for baptism and the sacraments, and more than fifty schools had been opened.

Fr. Henry Floor succeeded Fr. Alary, and with his companions continued the great work done so far. There are at the present moment five missionaries in the Gangpur, *viz.*, two Belgian Jesuit Fathers and three young



*Some Jesuits in India. In the centre, Fr. T. Roche, Mgr. Robichez, Bishop of Trincomalie; Mgr. Faisandier, Bishop of Trichinopoly, and Fr. Revilla, of Ceylon.*



native priests from our Seminary of Ranchi. A new church entirely of brick has been erected, and it was to be present at the solemn blessing of this church that I journeyed to Kesramal with His Grace.

On the third of February came the last day of the Kesramal festivities. The principal item on the programme was the great lottery organized by Fr. Floor. This was a novel idea and a great idea altogether. The lottery was to help to clear off the debt of nearly 2,000 rupees (about \$600) with which the newly-consecrated church was still burdened. The attraction was great, as there were no blanks, and to every number drawn corresponded some prize or other.

The prizes cost very little as a great number had been received by Fr. Floor as gifts, while the bulk of the prizes was made up of crucifixes, little statues, rosaries, medals, etc., sent by friends from Belgium. His Grace the Archbishop presented as a prize

#### A Fine Young Bullock

I presented another young bullock, and Fr. Cardon, the veteran missionary, who has put in thirty-two years of uninterrupted work in the Ouraon missions, gave a goat. Before the drawing began, His Grace the Archbishop, Fr. Cardon and myself were given garlands from which the winning number was suspended and which we were invited to place around the necks of our respective gifts.

The solemnity of this function was somewhat interfered with by a little incident. As the foremost young bullock saw the trio advancing in great state with the garlands in both hands, he stared for a while, then, evidently misunderstanding the sense of the ceremony, he put his head down, threw up his back, set his tail in rigid shape pointed straight to heaven and made a "charge en regle" straight for His Grace. His Grace sprang aside with a nimbleness and fleetness of foot upon which I congratulated him heartily. Some of the spectators jumped in immediately to check the advancing quadruped.

The latter then swung round and charged straight for the crowd. There was a stampede and some tosses, but half a dozen strong arms had soon

their hold on various parts of the anatomy of the young recalcitrant. Order was re-established, and His Grace, Fr. Cardon and myself having placed the garlands round the necks of our presentations by proxy, the drawing of the lottery began. Tickets were at one-fourth of a rupee each and, knowing it was for their church, no less than 2,800 tickets had been bought by the Ouraon converts. The excitement was great, and everybody was happy, especially those who walked off with the most valuable prizes. Fr. Floor was the happiest of all: the prizes had cost him only 250 rupees, and hence the debt on the church was diminished by 450 rupees.

In the evening of that same day I left Kesramal to continue my tour. Before, however, dismissing the subject of Kesramal and the Gangpur State, I may be allowed to say something about the future prospects of this mission.

The future of this mission is intimately linked up with a division of the field into three district units, each one complete in itself. This is absolutely necessary and urgent. With one residence only for an area of 2,500 square miles, with new converts living at a distance of forty-five miles from the church and the missionary's residence, further development becomes quite impossible.

The Gangpur therefore must be divided into three districts, each having about 800 square miles. Kesramal remains the centre, but a new mission must be opened about thirty miles to the west, and another about thirty miles to the east. Ground for these new missions has been acquired at Behrem-basa in the west and Hamirpur in the east. Although the case is equally urgent for both, Fr. Floor tells me that at present and for some time to come nothing can be done for the west, as there is nothing to start with: no missionaries, no catechists, no funds.

\* \* \* \* \*

The Ouraons of the Gangpur and Bonai States in the south are immigrants. The true home of the Ouraon is from one hundred to one hundred and sixty miles further north. Between the two lies the country of the Mundas, another aboriginal tribe, among whom the mission has about

forty thousand converts. A journey of three days, during which I traveled eighty miles east and then one hundred and sixty miles north and west, brought me into the Ouraon country. Thanks to the kindness of a good friend, I had a motor at my disposal.

#### It Was a Ford of the Lightest and Smallest Pattern

but if I were to describe in detail what this humble little machine did during three weeks' traveling, and if this description were to find its way into the press, Mr. Henry Ford might safely double his plant and output, to meet the increased demand which would result.

Most of the traveling was on what are known in India as "kacha" roads, *i. e.*, roads without foundation of any kind and generally constructed by the simple process of digging up the earth at the two sides and throwing it in the centre. When the road became too bad and cut up by impassable ruts, the little Ford took to the fields. The country is hilly and cut up by numberless streams and rivers, but nowhere a bridge, and on certainly no less than twenty-five occasions the Ford had to force its way through sand and water. Sometimes the willing hands of half a dozen Ouraons from the neighboring fields or villages were needed, but we always managed to get through. For three weeks I traveled in the little car, and there was never a breakdown nor the slightest trouble.

Special interest attaches to the district of Barway. It is the oldest district of the north, and celebrated its silver jubilee of twenty-five years' existence in February, 1920. It is also remarkable for the fact that the whole Ouraon population of that district has become Catholic. The Barway proper measures about fifteen miles by ten, and contains an Ouraon population of about 15,000, and all these 15,000 are Catholics. This is probably unique in contemporary mission history. The country which was pagan thirty years ago is now more Catholic than the most Catholic parts of Belgium and France.

As I advanced further, it became increasingly manifest that the country through which I was passing was becoming more and more Catholic. Many of the villages through which

the road passes, or which are lying at some distance on both sides of the road, were Catholic villages, and when I had passed the boundary of the Barway every village and every inhabitant of every village was Catholic.

The converts love the Fathers and never miss an opportunity of manifesting their love and gratitude, and my advance became a regular triumphal progress. At every village the little Ford had to make a halt, as it found the road barred by the assembled villagers, and on every occasion the same ceremonial was gone through. As the car stopped, on a given signal by the head of the village or its catechist, the crowd of men, women and children respectfully put their hands to their forehead and shouted in unison: "Jisu ki barai" (Jesus be praised); then they all knelt down to receive the priest's blessing.

Some women then approached with basin and jug to wash the hands of the priest, and as towels are an unknown luxury in the country, one of the women presented in lieu of towel the loose extremity of the cloth which was wrapped round her body. Then were offered various gifts: rice, eggs, milk, and sometimes a fowl or a cock. On some occasions the eggs offered were hard boiled and ready peeled.

In the meantime, the village band, consisting of half a dozen or even a dozen drummers, gave a concert, each drummer beating his drum with all the energy he can command, dancing or hopping about to the tune he was drumming, and all the people, men, women and children, clapping hands in unison with the drummers. Then all knelt down once more to receive a last blessing, and when the car began to move there was another hearty shout of "Jisu ki barai."

The arrival at Katkahi, the headquarters of the Barway mission, was a worthy crowning to the triumphal progress. The mission grounds and the residence were beflagged and an immense crowd from all the surrounding villages had assembled in front of the steps of the house, where Frs. Bodson, De Duve and De Keyzer stood awaiting my arrival. There were representatives from a great number of villages, and each village had sent its band of drummers; the

noise was immense, and in consequence the people were happy.

After a hearty "Jisu ki barai" from a thousand throats, the chief catechist stepped forward and read an address in Hindu in which, after expressing the joy of all present, he asked that I should say the principal mass the next day and promised that

#### All Present Would Receive Holy Communion

and would offer their Holy Communion for me and for my intentions and for the blessing of God on my work for the mission. This was followed by the ordinary ceremonial gone through by every village.



*St. Sebastian's Church, Batticaloa, Ceylon, after the cyclone.*

The mission larder was soon provided with everything required for my stay there. Then came the great "tamasha" or feast. The bands of all the villages were massed in a big group, and the drummers beat their drums till the perspiration was running down their bodies, while the women linking their arms together formed a semi-circular chain to dance their own national Ouraon dances. The whole line moves together forward and backwards and sideways describing slowly circle after circle round the enthusiastic drummers. These dances are most innocent, and the women only dance.

I stayed two full days at Katkahi, and, as can well be imagined, they were happy and delightful days indeed.

Deputations had come from some of

the more important Catholic villages asking that I should do them the honor of paying a visit to their village, and I was glad to be able to accept some of these invitations. The first was to the big village of Chechuani, the cradle of the Barway mission, as it was there that thirty years ago the great Fr. Lievens first preached the Gospel to the Barway Ouraons and made the first converts. The little mud-walled hut in which the great missionary lived has disappeared, but the spot where it stood is still held sacred and the tree under which he gathered his audiences remains an object of veneration.

Men, women, children and babies, all Chechuani was there for the reception, and the drummers surpassed themselves, the noise beating all records. An address was read and a ceremonial tea was served in the shade of a fine tree, and the whole population admired the Fathers tasting their own village-made sweets and drinking tea not out of European cups but out of their own locally-made brass bowls.

Before returning home I paid a visit to a much respected widow belonging to an old Catholic family, one of the first converts

#### Made by Fr. Lievens Thirty Years Ago

She was proud to receive me in her poor mud-walled hut, and I was glad to his this pleasure to such an excellent Catholic family. The hut was poor and contained neither table nor chair, but everything was clean and neat. The place of honor was occupied by a small statue of the Sacred Heart surrounded by fresh flowers and two candles. The image of Our Lord's Sacred Heart had been duly enthroned in this humble hut, and morning and evening Louisa and her children kneel down in prayer before it.

The next day I paid a visit to Kereng, a big village about five miles from Katkahi. There is a road only part of the way, but the little Ford took to the fields and brought me right up to the village to the great astonishment of all the people, who never before had seen a "Hawa-Gharry" (an air-carriage) in these parts. The whole big village of Kereng and the surrounding smaller villages are all entirely Catholic, and all had assem-

bled to welcome the Fathers. The full programme was gone through again: washing of hands, ceremonial tea, music by the ever-enthusiastic drummers, and a display of the great national dances.

Kereng, however, has something else to be proud of, something quite unique. The Catholics of Kereng and surrounding villages have built for themselves a large and beautiful church. They have done it all: made the bricks, brought the limestone from the mountain for their kiln, brought the wood from the forest and erected the structure themselves. And a truly fine structure it is, large enough for all the people, and complete in every way with sacristy and a nice room for the Father when he comes to stay among them. The whole edifice must have cost little less than fifteen hundred dollars, and yet among all these people there is not one family that can boast of an income from all sources amounting to sixty dollars a year.

Fr. Bodson and his companions are enthusiastic about the Barway and its wonderful Christianity. This is not difficult to understand, and I was not long in their midst before

#### **I Shared Their Enthusiasm**

We talked about the mission and its further development, and Fr. Bodson, whose enthusiasm has not robbed him of any practical sense, steadily kept

placing before me the needs of the Barway mission.

Among these he puts, as the most urgent, the necessity of a greater number of catechists who have received a thorough training. Give me, repeated Fr. Bodson, thirty more really good catechists to whom I can pay a fair salary and whom I can therefore use as whole-time men, and in a few years the Bahar Barway will be Catholic.

This requires a word of explanation. All I have written about the Catholic Barway applies to the Bhitar (Inner) Barway only and not to the Bahar (Outer) Barway. The whole Barway contains really three very distinct parts: the Bhitar Barway, of which Katkahi is the centre, and which is completely Catholic; the Path or mountain range, with an elevation of from three thousand to nearly four thousand feet, and on which there is a plateau about thirty miles by eight, and the Bahar Barway, a vast plain beyond the mountain range. This mountain range is a great divide, the waters from one slope flowing due south towards the Bay of Bengal, while the waters from the other slope flow due north to meet the Ganges. There are no Ouraons on this high plateau, which is inhabited by Assurs and Korwas and other wild aboriginal tribes, among whom the work of conversion has hardly been started.

The Bahar Barway is largely inhabited by Ouraons, but there are also

Mundas and other aboriginal tribes. Here mission work has been started, but, on account of the great distance from Katkahi and the mountains between, it cannot be frequently visited by the missionaries, and hence the work is done so far mostly by catechists. This field, however, is very promising, and I have just received a letter from Fr. Bodson, dated from the Bahar Barway, which he is at present visiting.

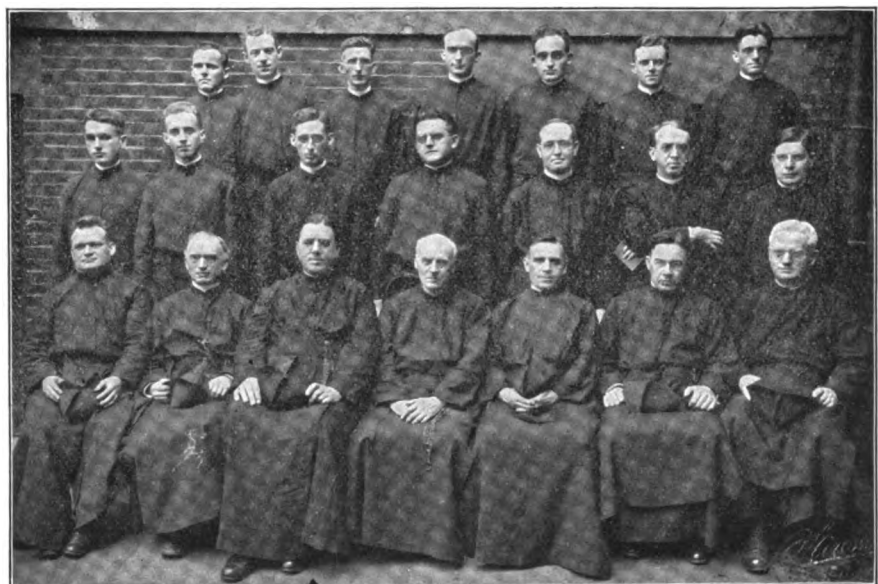
This need of good whole-time catechists does not exist in the Barway only; it is the primary and most urgent need in every district. All the missionaries are unanimous on this point as being the most important of all. The maintenance of a whole-time catechist amounts to about forty dollars or ten pounds a year or even somewhat less at the present high rate of the dollar and the pound. This does not seem much, but when a district has fifty or sixty or more catechists and requires for its needs perhaps double that number, the sum becomes too big for a poor missionary's purse or allowance. I cannot imagine a more fruitful contribution towards effective mission work than the adoption or maintenance of a catechist, and in all cases in which this is done by a benefactor his special catechist is selected, and the latter, with the little flock to whom he ministers as well as the missionary himself, pray in a special manner for their kind benefactor and all his intentions.

#### **American Jesuits Who Are To Work in the Philippines.**

*Top Row*—Walter J. Hamilton, Thomas J. Feeney, Walter J. Claffey, John F. Hurley, Charles J. Gallagher, Raymond R. Goggin, Henry L. Irwin.

*Middle Row*—Joseph P. Merrick, Morgan A. Downey, John A. Pollock, L. S. Ott, J. A. Morning, E. J. Moran, A. J. Hohman.

*Bottom Row*—Charles F. Connor, Henry A. Coffey, Francis A. Byrne, Our Rev. Father Provincial, John J. Thompkins, Hugo J. McNulty, Patrick Rafferty.



## LOWER CIMBEBESIA

Rev. Herrmann Meysing, O. M. I.

*The missions of South Africa are not as well known as those of North and Equatorial Africa, nor are they nearly as fruitful. The natives belong mostly to the Kaffir and Hottentot tribes, and the first missionaries among them were Lutherans, who had a bitter distaste to seeing the establishment of Roman Catholic missions. There is now religious freedom in South Africa, which is, of course, the great mining region, but the apostles are working against many difficulties.*

**W**INDHUK, 1,625 miles above sea level, occupies an excellent position in a broad valley that runs between the rugged Anas mountains, the Khomas highland and Onyatibergland.

It commands the main road between the Herero or Damaraland and the Greatnamaland of the Hottentots, and is connected with the eastern Nosob territory

### By an Easy Pass

The variety of names just mentioned leads us to the conclusion that Windhuk also lies between two adjoining tribes, which for many years have been in a most deadly strife against each other. The last great encounter took place on the slopes of the Anas mountains in 1880. Victory could not be claimed by either tribe, and in consequence a neutral zone was created in the district of Windhuk.

In 1884 the land of the Hereros was placed under German protection, and six years later the imperial commissioner with fifty men took up his quarters in the deserted district of Windhuk, thus laying the foundation for the present capital of Südwest, Africa.

Well had he foreseen the strategic as well as economic value of the place. Two years later the first German settlers came to make Windhuk their home. Ever since the town has

### Increased From Year to Year

and though not yet able to compete with a European town, it still has many charms of its own.

Casting a look over it from a little rise, our eye is met with rows of houses stretching themselves for more than a mile along the valley. Above, on the slopes of the hills, are dotted about numerous country houses smiling in the glittering sunshine and giving the impression of so many peaceful castles, especially at sunset.

In the evenings the landscape has a charming appearance. The golden rays of the setting sun pass like a fairy's



*Results of a monkey hunt in an African forest.*

wand over the whole scene, hiding carefully every defect. No painter has ever succeeded in reproducing the melancholy gray-blue vapors, which make distances appear endless, as well as the fantastic hues of the sunsets. The eye never gets tired looking at the ever-varying colors on the clouds or mountainsides, sights hardly to be forgotten.

These exquisite natural beauties are evidently given by their Maker to compensate the inhabitants for the many hardships the sandy, stony land imposes upon them otherwise.

Windhuk has at present a population of about 4,500 Europeans and 6,500 natives. Being the capital and owing to its central position bus-

iness men of all classes have settled in the town and have erected grand and spacious buildings. The schools are already five in number: the English Government school with 300 pupils, the High Church school, 25 pupils; the German Real and Bürgerschule, 270 pupils, and the girls' high school of the Catholic mission with kindergarten, 128 pupils.

Since the change of rule in 1916 a great number of people from the Union of South Africa have flocked to Südwest. This has caused the variety of creeds and churches existing now in the capital. There are three hospitals, two Government hospitals for Europeans and natives, respectively, and the private hospital of the Catholic mission conducted by Franciscan Sisters. The latter is held in special good repute by all nationalities.

At the southwest end of the town towering up to the heavens is the wireless station, which has made Windhuk so famous, for in 1914 it was the greatest of the kind after Nanen. Alas, today the five mighty arms, each measuring four hundred feet, stand inactive patiently waiting for the return of a master to direct their electrical sparks, now aimlessly shooting forth on sultry days, into a more useful channel, and their desires are expected to be fulfilled in the near future.

Even before the occupation of Windhuk by the Germans the town was of some historical importance. The country was noted for its fine and numerous springs, as well as for its rich pasture land. These advantages led to many a cruel war

### Between the Native Tribes

The first European who set his foot on Windhuk's soil is thought to be the Dutchman, Pieter Brandt, guide of the Dutch explorers, 1791-1793, and at the time resident in the southern part of this territory. He may have been able to gaze upon herds of elephants, zebras and other game moving among the high reeds of the swamps or enjoying the rich grass on the veld.

The Bergdamara, the native tribe then found in the district, were living at what is today called Klein Windhuk, for they were in terror of the swamps and the fever. The leader of the Hottentots, Jonker Afrikaner, also settled down in the district in 1830. A kindred tribe in the northern part of Cape Colony had asked his assistance to drive back the intruding Herero from the north.

In 1837 he was visited by James Alexander, who was so charmed with the place that he gave the town the name of Queen Adelheid's Bath. And this not without reason. No less than four hot sulphur springs bubble forth from the hillsides. The strengthening and healing properties of their waters have, however, only recently been fully appreciated.

Encouraged by the accounts of these travelers, ministers of the Lutheran and Methodist Church tried successively to evangelize the natives, but their efforts proved in vain. Merchants began to carry on successful trade with the various native tribes. They exchanged guns, ammunition, clothes, and alas, also brandy for cattle, ivory,

#### Skins and Ostrich Feathers

The possession of such weapons led, as may easily be supposed, to cruel wars between Herero and Hottentots, which continued for many years.

The African explorer, Anderson, calls Windhuk by the name of Aigams (fiery water) in his books. With some of the tribes this name is still used, but the official name is Windhuk, now Windhock, signifying Windecke, since 1850.

"It will require much hard and thorny labor before the natives will become civilized men and pious Christians." Such were the impressions received by the Rev. Fr. Schoch, O.M.I. (of whom death deprived us all too soon), when he visited Südwest on behalf of the Propaganda, and as the first messenger of the Catholic Church, entered the town of Windhuk on May 20, 1896. Governor Sentwein gladly granted the permission for the foundation of a Catholic mission, and wished the Fathers to come as speedily as possible.

They arrived before the end of the

year with Father Herrmann as first superior. The Catholic soldiers and the few settlers gave them a hearty welcome, glad to have at last a priest in their midst. Great was also the joy of the children when they were allowed to come to school, good, kind Fr. Filiung being their teacher.

But alas! the labor of the zealous missionaries was to be confined to Europeans alone. Such was the demand of the local Government, so as not to interfere with the Lutheran ministers, who had worked in the land since 1842. This was a hard blow for the priest, who was so eager to extend his hand in blessing over the children of the Dark Continent.

But God found means to accomplish His ends. After two years of patience one of the settler's children brought to school three native boys, servants of his father. These were soon followed by seven more.

The Catholics were few and scattered very wide, so the priests had to undertake long journeys either on horseback with the troops or by

#### The Slow and Trying Ox-Wagon

But on these travels they tried to make friendly relations with the native chiefs, now and again with good success.

Soon the foundation for a catechist school was laid, but on the Father's own mission-hill in Windhuk. Many a native from the neighborhood was eager to attend the school also, but the merciless rod of the teachers of the Lutheran school, who watched for those who attempted the walk to the Catholic mission, frightened them away.

The small number of Blacks who could be located on the mission grounds were carefully instructed and also trained in the different trades of mason, shoemaker, tailor and smith by the hard-working, self-sacrificing Brothers, who had from the very beginning shared the privations, hardships and disappointments of the Fathers.

In 1904, six years after the arrival of the first missionaries, the following is noted down in one of Fr. Nachtwey's books: "God alone knows how hard and indefatigably the first found-

ers of the mission have worked to extend the kingdom of Christ on this stony soil. Insurmountable difficulties, adverse circumstances, great poverty hinder progress. It is indeed a land abounding with thorns and thistles and the curse of God is still resting on the children of Cham."

And still the seed of the Word of God must also be planted there, even though it should require immense labor to make it thrive. The burning zeal of the missionary is not so easily quenched and at last after years of patient waiting "*the seed begins to sprout forth*" here and there.

The year 1904 had begun very promisingly, blessed with an abundance of rain for the parched lands of Südwest. Suddenly the sky reddened. The warriors of the Herero came rushing from all parts of the country. Many white men were cruelly murdered in their own houses and the work of years was razed to the ground in an incredibly short time. Our native mission at Epukiro, about one hundred and sixty-two miles from Windhuk, had to be deserted and was totally destroyed, and Fr. Jäger was killed by the natives.

But now God's hour had struck, when He would hear the many prayers and generously reward the many sacrifices offered for the salvation of souls. The priests were at last allowed to work among the natives. In spite of the violent storm raised by the Lutherans, the liberty to exercise their sacred ministry among the Blacks was confirmed by the Reichskanzler.

In May, 1906, the Catholic mission in Windhuk counted seventy-four native orphan children, and at Christmas of the same year one hundred catechumens stood around the Christmas tree. Happiness beamed from all eyes, as they looked up to the glittering tree,

#### Emblem of Faith and Peace

The forty-one girls received good training from the Franciscan Sisters of Nonnenwerth, who had come to the Prefecture in 1904.

Bitter and obstinate opposition from the Lutherans, as well as sickness and other unavoidable consequences of war, diminished the number of Christians again, but a good, solid founda-



tion seems to have been laid in spite of all obstacles. A few figures are added here to show the slow but gradual progress of the mission: 1911, 117 Christians, 19 baptisms; 1918, 229 Christians, 47 baptisms; 1920, 370 Christians, 89 baptisms.

The school for catechists attained a very high standard under the direction of Fr. Arnold, 1910-1914. In the various trades also, as well as in music, for which latter the natives are astonishingly gifted, they could show excellent results. To our greatest regret this school had to be closed at the outbreak of the war. The kind and generous help from home ceased and the good Brothers were called to arms.

During the years of war, however, the number of natives in Windhuk grew rapidly. From 279 in 1891 their number increased to 6,500. They are living on two locations a short distance from the town. Up to 1911 all the Catholic natives lived on our spacious mission hill, which certainly had great advantages, but from that date they were all obliged to settle down on the locations, scattered among the Protestants. Many an evening was now spent by the zealous missionary in giving catechetical instructions, and where? In a dilapidated, smoky hut on the location.

On Sundays the natives walked to the mission to attend mass. In 1916 it was possible to erect a small temporary church on each location. What a

joy this was for the priest and the Christians! Now the loving Shepherd of souls dwelt in their midst and they could visit Him at any time. In 1920 the privilege of daily mass, at least on the larger locations, was added. The Very Reverend Prefect hired a house about half-way between the church and the mission and near the road leading to the town. Now many of the Christians every morning turn off the little distance from the main street to assist first at the greatest of sacrifices before proceeding to their various occupations in the town.

The evening hours find the missionary again in the midst of his flock, explaining to them the Words of the Gospel, giving good advice, or administering necessary help for the many spiritual and temporal needs. The Father cannot devote all day to his flock, as unfortunate circumstances have forced him to be also teacher in the girls' school. During the war the school increased so rapidly that three priests in turn

#### Had to Lend a Helping Hand

as it was impossible to get any Sisters from Europe then. We all long for the day when we can devote ourselves entirely to our black flock and get the almost indispensable co-operation of Sisters to assist us in the great work.

The native mission of Windhuk, including as it does a great variety of

different tribes, means many different customs and many different languages. The latter fact presents a great obstacle to the progress of the mission work. The first members of the Church belonged to the Herero tribe, which, according to Irle, forced its way into Südwest about three hundred years ago. They belong to the great Bantu family and are supposed to be the descendants of a Hamitic pastoral tribe. It is estimated, that there are now about 25,000 Herero in Südwest.

The Herero are good Christians, the men giving more satisfaction to the heart of the missionary than the women do, whose inveterate habits of laziness are frequently a cause of sore disappointment.

The Bergdamara, called Kaffirs, are the earliest inhabitants of Südwest. They were in course of time subjected by the Naman, whose language they adopted. By nature they are a very lighthearted people, but in contrast to the Herero and Ovambo, sadly wanting in cleanliness.

The Ovambo, another Bantu tribe, are fast increasing in numbers. They come from the northern part of the country, trying to earn money as servants or in the diamond and copper mines. They are more than ripe for the seed of the Faith, but alas! there are no laborers to bestow on them in their own land the benefits of the Gospel. Much as the men long to return to their homes, they prefer to wait here until a priest can accompany them to their country, where so many more are sighing for the cleansing waters of baptism. The faith and edifying devotion of these people is a consolation to the priest in his missionary labors and disappointments.

Owing to the variety of tribes and heathen customs the marriage bond is confronted by almost insurmountable obstacles. This is one of the hardest trials of the missionary. Habits of centuries are not easily rooted out, but good families are an absolute necessity to a lasting success.

Last year for the first time the Ovambo enjoyed the benefit of a mission, preached by Fr. Dohven. With few exceptions, all were eager to make good use of such a time of spiritual blessing. I believe they are not to forget the closing ceremonies and their



*Waiting for better things.*

solemn promise to remain faithful children of Holy Church.

The days of baptism are very memorable in the life of the missionary. Joy then overflows his heart at the sight of the harvest of souls.

### Encouraged By Such Days of Happiness

the missionary proceeds to the still more laborious work of preparing the newly baptized for the Sacraments of Penance and Holy Eucharist. Helpless indeed would the apostle be had

he not these two strengthening sacraments at his disposal for the improvement of corrupt heathen nature. It may require months, nay, years, of careful preparation to make uncultivated minds realize to some extent the greatness of the act and the immense graces and blessings about to be their own; but all the struggle, labor and pain which the preparation for this all-important act entails is then counted as nought by the missionary.

The procession on Corpus Christi last year made a great impression on

the Protestant natives. In the middle of the dried-up river bed, of which there are many in this land, an altar was erected underneath the foliage of trees that may have faced the storms of centuries. From this humble throne in the open air the Saviour received the homage of His poor creatures, who in crowds knelt around Him in the deep sand.

May He also grant our heart's desire for more laborers and the means to extend His kingdom among the least and last of these His children.

### A Novel Book.

Among the "Books Received" this month is mentioned *The Garden of the Soul, in Shorthand*, and as the meaning of this title may not be clear, an explanation seems in order. With the exception of the captions, the whole of the work is reproduced in engraved Pitman shorthand. Isaac Pitman & Sons, of New York, whose originator "fathered" phonography, are the publishers. How they came to publish it is quite an interesting story. A Catholic journalist walked into Messrs. Isaac Pitman & Sons, and asking for a copy of *The Garden of the Soul* in shorthand, was told that the firm had not produced one. "But I see that you have the *Book of Common Prayer* and the Protestant version of the Bible. Why not get out a Catholic prayer-book?" "If you'll compile it for us we will produce it," said the director immediately.

The newspaper man, determined not to let the venture fail by default, got down to work and delivered the "copy" inside a week. The book, which contains over two hundred pages bound in cloth gilt, includes a copious selection of recognized prayers and devotions in general use, devotions for mass, various Litanies, and instructions on the Sacraments. Asked by the N. C. W. C. to justify this novel innovation in devotion practice, Mr. George Barnard, the compiler, said: People pray with their heart and mind. It does not affect the efficacy of the prayer if the thought is induced by symbols of one kind, instead of sym-

bols of another kind. If you argue that it is a distraction for a stenographer to read stenography, I will agree with you if you will agree with me that it is a distraction for a German to read German. It is surely a commendable thing for a person to perfect himself in his art: it is surely a commendable thing that he should dignify his art by making it a channel of prayer. There is one distinct advantage of work of this kind. The very fact of its novelty will cause it to be seen, discussed and studied in many busy offices. So as propaganda it has its value. But I'm not defending it. It doesn't need any defence. It has the 'imprimatur' of the Church."

### From the N. C. W. C. News Service.

*Die Katholischen Missionen* (Catholic Missions) is authority for the statements that there are about one hundred and fifty priests and brothers from the United States at work in the various mission fields of the earth. Sixty-four belong to the Society of Jesus; twenty-three to the Congregation of the Holy Cross; twelve to the Mission Seminary of Maryknoll; twelve to the Fathers of the Congregation of the Holy Ghost; the Dominicans number six; the Society of the Divine Word, four; the Marists, three; the Society of Our Lady of La Salette, two; three are secular priests. A few Lazarists and various others can be added to this number.

### Riches Are a Danger.

Fr. Vanderwalle, B.F.M., writes from Manila to say that he finds the Igorottes of the Benguet Province, considered a very wild tribe, ready to accept Christianity. His letter is as follows:

"When fourteen years ago I arrived among them, there were practically no Christians. Monsignor Agius, Delegate Apostolic, had baptized a few, then I baptized some thirty, and that was all. Now we have more than two thousand Christians and true Catholics. Monsignor Verzosa, a Filipino bishop, when he visited those Christians last year to confirm them, said that they were the best Catholics of the Philippines. In fact, if the whole province, with twenty thousand savages, has not as yet been converted, it is because we have not priests enough among them.

"We received the visit of our new Superior General, Rev. Father Rutten, elected last year. He went to all our missions and was much surprised to see the progress made during the fourteen years we have been here in the Islands. But he had to admit that the mission of Scheut in the Philippines is without doubt the poorest of all the Scheut missions. And true it is. But nevertheless it is better than to be too rich, for which there is no immediate danger as far as I can foresee."

"If I were to be born again, I should pray God to call me to the priesthood and to missionary work. How comforting it is, as death approaches, to be able to say: I have not lived in vain; despite my weakness and mistakes, I have won many souls to God, who will intercede for me on my death bed."—The late Fr. Otto Weisshaupt, S.J., veteran missionary to India.

## MGR. DELLA CHIESA

### A Missionary

*This member of the Holy Father's family went to China at a time when the position of the missions was very critical. Many trials fell to the lot of all the apostles, but to Mgr. della Chiesa came the consolation of consecrating the first native bishop of that country—Mgr. Gregory Lopez. This event took place in 1685.*

ON the lists of the Bishops of Peking, one finds the name of Mgr. Bernadino della Chiesa. Upon investigating the life of this prelate, it seems certain that he belonged to the family of His Holiness Pope Benedict XV.

Upon a reliquary of the late Bishop there is portrayed the coat of arms of the Holy Father and the little family church. Also in a pagoda of Chantung

#### A Headstone Has Been Found

bearing the prelate's name and the word, "Lin-tsin-tcheou," the province where the Bishop died.

Bernadino della Chiesa was born in Venice in 1643. In early youth he entered the Franciscan monastery at Venice.

By the order of Pope Innocent XI.,

Mgr. Pallu of the Foreign Missions of Paris left Rome in 1680 for the Far East, with the title of Administrator General of China. Mgr. della Chiesa, then a Bishop in the Mission Church, was sent later as his coadjutor. He arrived in Canton in 1684, at an epoch when the thorny question of rites was being agitated. Many difficulties ensued.

Let us note a certain detail. It was Mgr. della Chiesa, relative of our present Pope, who has recently put forth the encyclical regarding the missions, who consecrated the first and only Chinese Bishop, Mgr. Gregory Lopez, at Canton, April 8, 1685.

When the first episcopal council was held in Peking on April 10, 1690, Mgr. della Chiesa was placed at the head,

#### But He Did Not Reside in Peking

He had retired to Tsi-nan-fou, and later to Lin-tsin-tcheou, where he long had owned property. But he was wont to go to the capital whenever the Emperor was absent. He was there when Mgr. de Tournou arrived in 1705.

The latter prelate came to settle the question of rites. When this Bishop left Peking on August 28, 1706, he

was accompanied by Mgr. della Chiesa, who remained in Lin-tsin-tcheou while the Legate continued his journey. A zealous and pious priest assisted and cared for Mgr. della Chiesa till he died in December, 1721.

In order to understand the importance of the work of this Franciscan apostle, it is necessary to recall the state of the Chinese missions of that period.

The question of rites was the wound that afflicted the new-born church of China. The rivalries between Spain and Portugal, then disputing for supremacy, served to aggravate the trials of Popes Innocent X., Alexander VII., and Clement XI.

Innocent XI. took other methods. In 1658, a French Canon of St. Martin of Tours, Francis Pallu, was named Apostolic Vicar of Tonkin, and

#### Administrator of Southern China

Siam was added in 1669. But just as he was about to take possession of this immense province, he was stopped by the Spanish and sent back to Europe.

Meanwhile a new organization of the Chinese missions was planned at Rome. Innocent XI. chose Mgr. Pallu to act as peacemaker. He united the Italian and French elements, and having called Mgr. della Chiesa to Rome, he appointed him coadjutor to Bishop Pallu.

Both prelates were given companions of their own nationality: Mgr. Pallu, two French priests, Fr. Maigros and Fr. Le Blanc; Mgr. della Chiesa, four Italians, among whom were Fr. de Leonessa and Fr. da Gemona. The little band was called "Missionaries of the Propaganda."

The brave apostles with the Coadjutor Bishop at their head set out for China some time after the Bishop and reached Siam without much trouble. There for some unknown reason they were detained for a whole year. Then Mgr. della Chiesa started for China with two companions, arriving there on August 28, 1684. He



A bishop (Mgr. Favier) "lying in state" in China. His watchers are three native priests.

established himself in Canton with the Spanish Franciscans from the Philippine diocese.

It was a critical epoch for the Chinese missions. The persecution inaugurated by the Mohammedan Jan-koang-sien, of which the most illustrious victim was

#### The Jesuit Father, Adam Schall,

was terminated. The Emperor, K'ang-hi, who had mounted the throne in 1667, declared himself in favor of the Catholic religion. However, the decrees of persecution had not been entirely abolished, and provincial mandarins conducted themselves according to their individual tastes or caprices.

The new prelate understood the enemies of the rites and saw the necessity of extreme prudence, but the little community of Canton was upset. Mgr. Pallu did not endorse the rites and the tension was acute. He died at Amoy in 1684, and his successor, with the consent of Rome, devoted himself to the organization of that portion of the Chinese Church which had been assigned to him.

It was in Canton that Gregory Lopez was consecrated Bishop. He had been a disciple of the famous Franciscan, Anthony da Santa Maria, who had set out for the Philippines, where he later took the habit of St. Dominic.

Bishop Lopez went back to his mission directly after his consecration. Mgr. della Chiesa remained with him for several years, and also visited the provinces of Tche-kiang, Fokien, Kiang-si and Hou-koang.

Pope Alexander VIII. suppressed

the old organization of the Chinese missions by a bull issued in April, 1690, and replaced it

#### By the Three Dioceses

of Macao, Nankin and Peking. Portugal had the privilege of proposing the candidates for and of defining the limits of these new dioceses.

Peking was allotted to Mgr. della Chiesa, but he was unable to go to his post till 1699, when the limits of the diocese were at last defined. He acted as the host of the Jesuits whenever they visited the court of the Emperor, K'ang-hi.

With the arrival of our apostle in the capital of the Empire contemporaneous history of the Order of St. Francis recalled the glory of Monte-Corvino, four centuries previous. The Emperors had changed, but the sons of St. Francis had retained the same zeal and devotion as their predecessors. The history of the one and of the other was identical.

It was probably before leaving Nankin that Mgr. della Chiesa consecrated his companion, Fr. Basile da Gemoni, as Bishop. This missionary was appointed Apostolic Vicar for Shan-si and Shen-si in 1691, and of Nankin in the same year, replacing Mgr. Lopez, who died in February.

The Jesuits of Peking displayed the greatest respect for Mgr. della Chiesa. They obeyed him as far as possible without incurring an open rupture with the Court, which still opposed the question of the rites. The policy of Mgr. della Chiesa, moreover, was ever one of conciliation and courtesy. A Jesuit contemporary, Fr. Thomas, wrote of him and of Fr. Lopez:

"They love and favor the sons of St. Ignatius so much that many believe them to be Jesuits."

But when the time for action came, Mgr. della Chiesa was inflexibly courageous, in spite of all the dangers to which he was exposed while resisting the autocratic K'ang-hi and his partisans.

The decrees of Clement IX. arrived in China in 1704 and 1710; the Constitution "*Ex illa die*" in 1716. As Mgr. della Chiesa was unable to go to Peking, he sent his Vicar General, Fr. da Castorano, for

#### The Promulgation of the Pontifical Acts

The price of his zeal was the imprisonment of this priest in Peking for seventeen months, loaded with chains.

It is recorded that thousands of people saw two luminous crosses in the clouds over the capital of Chan-tong in the year 1718.

Mgr. della Chiesa died on December 21, 1721, in his residence at Lin-tsing-tcheou, and was buried without any solemnity whatever, by his faithful companion, Fr. Charles da Castorano, in a cemetery which he had bought outside the city.

The Emperor, K'ang-hi, died soon after. With him was finished the long, sad question of the rites.

The work that the Propaganda had confided to Mgr. della Chiesa was successfully ended.

May this precious souvenir of his family augment, if it were possible, the paternal love and keen interest that the Holy Father, Pope Benedict XV., evinces for our cherished and beautiful missions in China!

### Restoring the Church in Cameroun.

Cameroun is in West Africa, and is one of the territories that suffered from the devastating war. Invaded, its German missionaries retired, it must now begin out of the new to gather souls. Mgr. Plissoneau, M.S.H., pleads for a little assistance in his task of reconstruction.

"In May, 1920, I received a letter at Stanleyville from our Reverend Father General, which proved to be my nomination

as Prefect Apostolic of Adamava. I was requested to go there at once. Three of my Order were also to start from France on the next boat. We were to found the first post.

"How would we be received by the Sultan? It was said that he had forbidden Catholic missionaries to enter his province, and that he had preferred to favor the Protestants installed there for eighteen years.

"However, Sultan Njoia received us with respectful courtesy and great kindness. He came himself to point out the plot of land he had granted to us in the centre of the town, a heterogeneous collection of huts.

He also put a number of workmen at our disposal to build the foundation of our edifice. We now have a chapel, school and house under way.

"At present we lodge in a native hut that we found upon our land. Not one building erected by the Fathers before the war can now be found in this region.

"The new establishments require not only men, but means, and I address The Society for the Propagation of the Faith with perfect confidence, knowing its zeal for the conversion of souls and its anxiety for the welfare of the foreign missionaries. Let its kind hand reach out and help restore the Church in this vast African field."



# Catholic Missions

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RIGHT REV. JOSEPH FRERI, Editor  
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IS the conversion of the Moslem to be seriously considered? Curiously enough, this question is dealt with simultaneously by the great French writer, René Bazin, in the *Revue des deux Mondes*, June 15, 1921, and by the editor of the *Catholic Magazine for*

**The Moslem and South America Christianity**

The learned Academician, quoted by *America*, July 23d, in his charming style, strongly opposes the too common objection that Mohammedans cannot be converted to Christianity. *A priori*, he says, this position is incompatible with sacred theology; it would exclude from the benefit of fuller redemption through Christianity millions of souls for whom Christ died, and which are not worse than the souls of pagans who are supposed to be able to see the truth of our holy religion. *A posteriori*, facts prove that many Mohammedans have been converted, and some are converted nowadays. But in order to understand why these are not more numerous, one must realize the great psychological difficulties in the way not so much of true conversion but of the perseverance of one who abandons Islamism for Christianity. A Moslem who has become a Christian cannot live any longer where he used to live. He is an outlaw; everything is tried to make him give up his new faith; even his life is threatened. Hence missionaries, fearing that their neophytes might become apostates, are slow to receive them in the Church. This is somewhat of a vicious circle. As long as there will not be created a public spirit favorable to those conversions, there will not be many. And until there are many, the public spirit will not be created. A work of patience it must be; and for many years conversions will be only individual.

Substantially the editor of the *Catholic Magazine for South America* agrees with René Bazin on the conversion of the Moslem, since he can see no reason why this cannot be accomplished if we but possess the two requisites: knowledge and patience.

EVIDENTLY the foreign missions are dear to the heart of our Holy Father, since he assigned *Foreign Missions* as a general intention for the month of September, to the members of the Apostleship of Prayer.

Fr. Charles J. Mullaly, S.J., Our Holy Father and Foreign Missions the president of this pious association, comments on this general intention in the current

number of *The Messenger of the Sacred Heart*, and explains it in the light of the Apostolic Letter of Benedict XV., *Maximum illud*, of November 30, 1919, showing from the contents of this letter the zeal of the Pope for the salvation of souls in every part of the world.

The missions must be helped; workers are needed; prayer is needed; financial help is needed, especially in order to train a native clergy, if our Catholic missions are to be successful.

"No matter how pressing may be the needs at home, charity demands that we help those who still await the saving waters of baptism and the truths of faith. Almost a billion human souls have yet to learn the meaning of the sweet Name of Jesus. We who have received the gift of faith by the zealous spirit of sacrifice of missionaries of former times should now in our gratitude to God make some return. In America we are inclined to be too provincial in our spirit. Intent on building up our own parishes, we are apt to forget the other interests of God's Church. Every sacrifice made by a diocese or by a parish for the foreign missions will bring God's choicest blessings upon home work."

We fully agree with the *Messenger*.

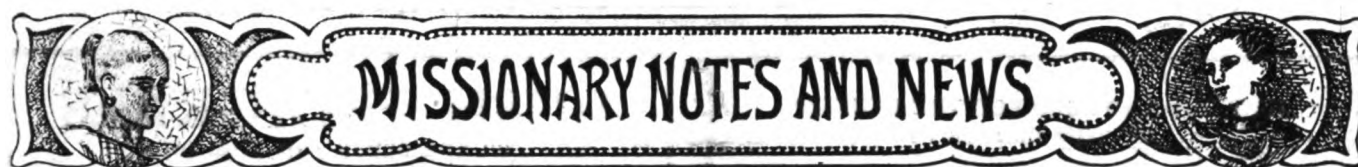
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WE have just received the report of the work of the Paris Foreign Mission Society for 1920. The compilers of this large volume express their joy to be able to present the Divine Master with an abundant harvest of souls—28,883 adult baptisms, 114,101 infant baptisms, 230 conversions of heretics—a harvest due to divine grace and for which God will be the reward of these harvesters.

The Fathers point out the great difficulties they have to contend with—here, brigandage and civil war—there, revival of Shintoism and Buddhism—everywhere, lack of men and money. Some missions are so destitute that serious fears are entertained for their future. As to men, seventeen missionaries have been called to their reward, among whom are three bishops.

One touching and pathetic item is the death of Fr. M. Chargeboeuf, struck at the altar when he was about to start the "Our Father, Who art in heaven, Thy Kingdom come." He had just immolated the Divine Victim when he was called to Him in heaven.





## AMERICA.

**MISSOURI** Fr. Holweck, of St. Louis, Mo., has compiled an American martyrology which sets forth the priests and lay persons who have shed their blood for the Faith in the territory now forming the United States. The martyrs number one hundred and eight, some of whom were Indians. Two well-known missionaries, Fr. Breboeuf and Fr. Lallemand, not having evangelized within the boundary of this country are not included for that reason. In the list appear twenty-four Jesuits, two Dominicans, sixty-eight Franciscans, five Recollets and six secular priests. The States furnishing the greatest number of martyrs are those which formerly belonged to Spain: California, Arizona, New Mexico, Florida, Louisiana. Not less than thirty-four persons met their death in New Mexico.

The first martyr was a Franciscan, Fr. Juna de Paditta, put to death by the Indians in 1544.

The cause of several of the American martyrs is being examined in Rome and some day our Catholics may rever upon the altar those noble souls whose blood was generously shed for the planting of the Faith in the vast reaches of the new world.

**CANADA** The Province of Quebec has decided to establish a Foreign Mission Seminary, and it will be located in the city of Montreal, known already to many American priests who have completed their studies at the great Sulpician Seminary.

The Superior of the new institution, which will be modeled after that in Paris, is Canon Avila Roch, former professor of philosophy and theology in the Joliette Seminary and Curé of the Joliette Cathedral since 1918. It is stated that Abbé Caillé, an expert in Chinese, will be the instructor in its various languages.

The foundation of this seminary is welcomed by the lay population as well as by the bishops and priests of Quebec. Canada is especially rich in vocations, and it is expected that the Canadian apostles will render great service in the apostolate. Their field will be unrestricted and it will not be many years before Africa and the Orient will have an opportunity to welcome other French speaking missionaries than the sons of old France.

**SOUTH AMERICA** Mgr. Sotero Redondo Herero, of the Hermits of St. Augustine, has been made Vicar Apostolic of North Peru.

## ASIA.

**JAPAN** News from France states that seven nuns belonging to the Sisters of Charity of Christian Instruction, of Nevers, have sailed for Japan, where they will open schools in Osaka. They are the first of their Order to go to Japan, and they will no doubt be followed by other Sisterhoods who will try to cope with the great task of getting hold of the young and thus increasing the number of conversions in the "Key to the East." The interest manifested by the Holy Father in Japan shows how important he considers the establishment of the Faith there.

Fr. Gustave Raoult, P.F.M., of Kume, Japan, says that it is now or never in the struggle to overcome polytheism in that country. It would seem that at the present time religious convictions hang somewhat in the balance, uncertain which side to lean toward. If Christianity can only muster strong forces at once and attract the public mind, there is hope that the old beliefs will fall into disuse in Japan as well as in other mission countries.

**COREA** The consecration ceremony of Mgr. Boniface Sauer as Bishop of Gensan, and Mgr. Emile Devred, P.F.M., as Bishop of Hésébon and Coadjutor of Seoul, was solemnly and impressively conducted at the French cathedral in Seoul on Sunday, May 1st. The cathedral was very beautifully decorated for the occasion, and there were present huge crowds of Corean Catholics, members of the Consular corps, some Japanese officials, and prominent foreign residents, who were specially invited to the function. His Grace, Mgr. G. Mutel, P.F.M., assisted by the Bishops of Taiku, Nagasaki, Osaka, and Manchuria, and a number of priests, both foreign and Corean, officiated at the service. It lasted for more than two hours, and was marked by an atmosphere of inspiring reverence and devotion.

**CHINA** Mgr. Auguste Gauthier, P.F.M., has been made first Vicar Apostolic of West Kwangtong and Hainan.

A portion of the South Shantung Vicariate has been attached to the Vicariate of Southeast Che-ly.

The Vicariate of Fou-chow (formerly East Kiang-si) will henceforth be known as the Vicariate of You-kiang.

The China Mission Society of Omaha has opened a hospital in its province of

Hupeh. It is under the direction of Doctor Robert F. Francis, who recently offered himself for medical missionary work, and is the first hospital in China to be placed in charge of an American lay Catholic. Needless to add, the number of patients that apply for treatment are so numerous that already Dr. Francis and his two native assistants find their capacity taxed to the utmost. The time for the medical missionary has arrived, and it is to be hoped that other physicians will follow in the footsteps of Dr. Francis.

**INDIA** The great Marian Congress held in India last spring did not overlook the need of a greater number of missionaries, and in a recent speech one of the former pupils of St. Joseph's College, Trichinopoly, made an appeal to parents to foster vocations. He said:

"There is no denying the fact that the work of conversions is much handicapped by the scarcity of apostolic laborers. The Congress, therefore, recommended that we parents should encourage, in every way, such of our children as show an inclination and fitness to the ecclesiastical state. We should arouse their interest in the work of conversion, and thereby foster missionary vocations. But alas! instead of pointing out to them the honor and dignity of the priesthood, we often alienate them from the sanctuary by presenting before them a more alluring and apparently more brilliant career in the world. With the increasing number of indigenous missionary priests and also of missionary Sisters, the conversion of India will make rapid progress. The clergy were therefore requested to take particular care of such boys as, by their piety and talent, show a fitness for the ecclesiastical state, and to send those of them who show marked aptitude for special higher studies, even to Rome."

The Dhanjuri Mission, Birampur, Dinajpur Dt., India, where Fr. L. Meller has done such excellent work, has been almost washed away by the recent rains. The floods spared nothing in their course from the frail mission buildings to the goats and sheep of the native farmyards.

## BOOKS RECEIVED.

*Maryknoll at Ten.* William Stephens Kress. Published by the Catholic Foreign Mission Society of America, Maryknoll, Ossining, N. Y.

*The Garden of the Soul, in Pitman's Short-hand.* Sold by James Duffy & Co., Ltd., Dublin, Ireland. Price, \$1.00.

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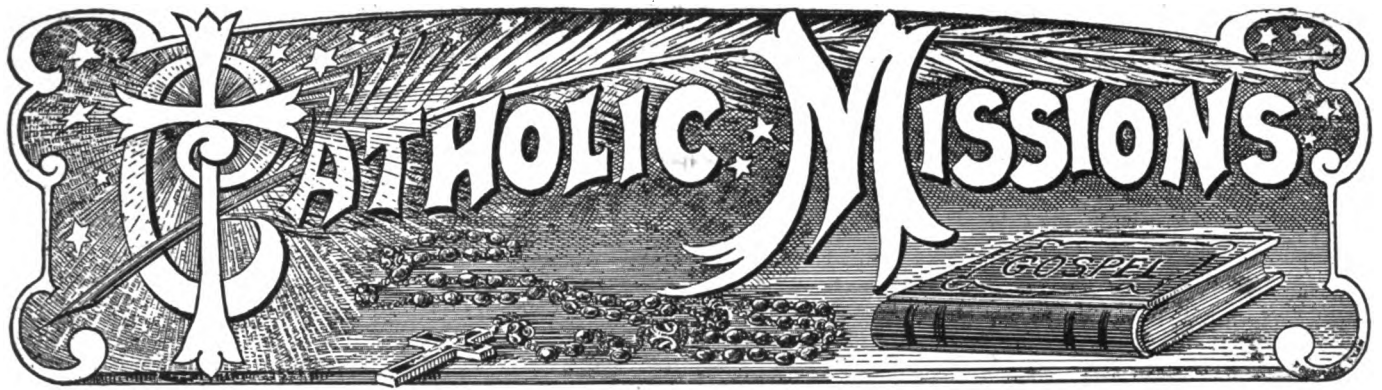
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## FRANCISCAN MISSIONS IN CHINA

Dom Maternus Spitz, O. S. B.

*In reading the history of the missions we usually come upon this phrase: "The first apostles to the country were the sons of St. Francis."*

*Indeed, the Franciscans seemed the especial precursors of the Faith. Sometimes they did not remain long, but like the spirit of religion, they appeared amid the shadows of the pagan land, paused awhile, and then drifted away, their place in due time being filled by other missionaries. In China, however, the Franciscans have remained numerous.*

**W**HETHER or not St. Thomas the Apostle and his disciples penetrated into those parts of Asia which today are known as China to deliver the message of salvation has been and still is a very

### Much Disputed Question

That Christianity, however, was known in the "Flowery Kingdom" in the first half of the seventh century, and that it was in a flourishing condition, is testified by a stone monument and an inscription thereon written in Chinese and Syriac in the year 787.

This monument was discovered at Singan-fu, the capital of Shensi, in 1623, and its mysterious inscription was deciphered by Fr. Trigault, S.J.,

in 1625. It gives a summary of Christianity in China from the year 636 to 780.

That this form of Christianity was



*The Saint of all the World.*

not the heretical form of Nestorianism, but the religion of Tatsin or Rome, is strongly defended and proved by Mgr. Favier, the late veteran Vicar Apostolic of Peking and pioneer missionary of

China. But how far the influence of Christianity extended in China in those centuries—whether it was limited to Shantung, Shansi and Shensi—is not

known. For owing to a severe persecution, every trace of Christianity in the Celestial Empire seems to have disappeared when five centuries later Christian missionaries re-entered China.

It was in the thirteenth century that China was made known to the Western Powers under the name of Chatai or Cathai, with Kambalu or Peking as its capital, at the time when the Tartars and Mongols, under their powerful leaders, Genghis Khan (1206-27) and Kubilai Khan (1227-41), threatened the very existence of Europe and defeated the Christian armies in the battle of Liegnitz, 1241.

At the request of Popes Gregory IX. (1227-41) and Innocent IV. (1243-54), Dominicans and Franciscans went forth not only

### To Preach a Crusade

against the invaders, but also to try to convert them to the Christian Faith.

Among these early Franciscans we find John de Piano Carpinis (1246). Lawrence of Portugal, and Benedict of Poland, who went to the court of the Grand Khan. Later on St. Louis of France sent an embassy, consisting of



Franciscans, under Friars William de Rubruk and Bartholomew of Cremona (1253), to the Tartar kings with a view of concluding a commercial treaty between the East and the West, and thus to pave the way for the Catholic missionaries.

The Tartars willingly accepted the proposal, and in their turn sent a deputation to Europe, requesting the help of Christian missionaries (1270). It was, however, only seven years later that Nicholas III. (1277-80) sent five friars, under the leadership of the famous Franciscan, John de Monte Corvino, to the Grand Khan of China to preach the Gospel.

A few years later some of the missionaries returned to Rome to give an account of their work and its prospects to Pope Nicholas IV. (1288-92). After he had learnt the favorable results, he dispatched new missionaries with letters to the Emperor of China, 1289, and appointed John de Monte Corvino as Papal Legate.

In spite of opposition and intrigues, the Franciscans continued their work, built two churches, founded one college,

### Translated the Scriptures Into the Chinese Language

and baptized some 6,000 natives, as we learn from a letter written by John on January 3, 1305. In consequence of this success, Clement V. in 1307 erected Kambalu or Peking into an Archbishopric and consecrated seven Franciscans as Bishops for the new sees erected in China. Of these, only three, *i. e.*, Gerard Albuini, Peregrines de Castello, and Andrew of Perugia, reached China in 1308.

Three more bishops followed in 1311 to take the places of those who had died. With their help, Archbishop John was able to carry on a successful Apostolate in China till the year 1330, when he died at the advanced age of eighty-three years, fifty-three of which were spent in the Chinese mission field.

Another famous Franciscan who at this time visited and evangelized some of the Chinese provinces, was Blessed Oderic of Pardenone, 1325-28; he preached the Gospel in Fokien, Tche-

kiang, Nanking, Kiangsu, Shantung, and Peking. On his return journey to Europe to solicit

### The Help of More Missionaries

Blessed Oderic passed through the provinces of Shensi and Kansu, and on his arrival in Italy died in Udine in 1331.

Seven years later, twenty Franciscan priests and six brothers arrived in China, and these were followed by others in 1342, 1368, 1370, etc., whilst Benedict XII. sent in 1338 Friar Nicholas Bonnet as Apostolic Nuncio, who was succeeded by Nicholas de Molano, John de Marignolla, and others. After the death of Archbishop John, seven Franciscans occupied in succession the Archiepiscopal See of Peking till the year 1483, when the See was suppressed.



*His last resting place. Grave of one of the early missionaries to China.*

Owing to the cruel persecutions waged by the Ming dynasty against Christianity, the Catholic missions were destroyed in the fifteenth century, whilst some of the Christians took refuge in Shantung and Shensi. Repeated attempts were made by the Franciscans in the sixteenth century to re-open the Chinese missions.

The first steps were taken by the Franciscan Archbishop of Mexico, John Zumarraga, who even expressed the wish to resign his See in order to devote himself to the Apostolate in China. Unable to do so, he sent in 1554 Martin of Valencia with two companions, but they were not even al-

lowed to enter. Twenty-five years later, five other Franciscans, under their Superior, Peter Alfaro, set out from the Philippine Islands to try to penetrate into the interior by Macao and Canton. But being Spaniards, the Portuguese authorities arrested them and compelled them to leave the country.

The same fate befell six other Spanish Franciscans who arrived from the Philippines a few years later. Their attempt failed owing to the jealousy of the Portuguese. It was only in 1633, when Spain obtained the island of Formosa, that Spanish Franciscans were able to resume apostolic work on Chinese soil under their able leader, Fra Antonio Caballero, who in 1643 was appointed Prefect Apostolic of the Franciscan missions in the East.

His successor, Fra Bonaventura Ibañez (+1691), supported by Italian and Spanish friars, extended the apostolic work to the provinces of Shantung, Fokien, Shansi, Shensi, Hupé, and Hunan, where they worked side by side with Jesuits, Augustinians, Dominicans, etc. In order to facilitate the work, Pope Alexander VIII. (1689-91) detached some of the missions from the jurisdiction of Macao, erected the bishoprics of Nanking (1690) and Peking, and appointed the Franciscan, Bernardine della Chiesa (+1739), Bishop.

Later, Innocent XII. erected the Vicariate of Shensi and Shansi (1696), and appointed Basil Rollo of Genua (+1703) Bishop of the newly-erected Vicariate, whilst Nicholas de Leonissa was made Vicar Apostolic of Hukwang-Hupé-Hunan. In 1762 the five provinces of Shensi, Shansi, Hukwang, Hupé and Hunan were united into the one Vicariate of Hukwang, and remained so till

### New Divisions Were Made in 1844

Thus from the reconstruction of the Chinese missions the sons of St. Francis continued a successful Apostolate in the Chinese Empire under Bishops and Vicars Apostolic of their own Seraphic Order, and formed a nucleus out of which was to bud forth a prosperous Franciscan Apostolate in the nineteenth and twentieth centuries.

It has been calculated that before

the outbreak of the general persecution in 1724 the Franciscan missions in China numbered some 100,000 native converts. But owing to the almost uninterrupted persecutions during the eighteenth century this number gradually dwindled down to 25,000, as the missionaries were only able to carry on their work secretly and in disguise, in constant danger of imprisonment, exile or death, or were unable to go forth owing to the scarcity of priests and missionaries in the beginning of the nineteenth century.

After the political and religious upheavals in Europe during and after the French Revolution were at an end, and after the Religious Orders had recruited their forces, a new missionary spirit manifested itself throughout the Church of God, and this found a true and warmhearted supporter and friend in Pope Gregory XVI.

In 1839 three Franciscan missionaries set out for the Chinese mission field, *i. e.*, Frs. Louis Besi, Gabriel Grioglio, and Aloysius Moccagatta, who have been considered the pioneers and founders of the Franciscan Apostolate in China in the nineteenth century.

Shantung, the cradle of Franciscan missionary enterprise since the days of John of Monte Corvino and of Blessed Oderic of Pardenone, was made a Vicariate Apostolic on September 3, 1839, by Gregory XVI., and entrusted to the Franciscans. This was divided into the Vicariates of North, South and East Shantung in 1885 and 1894. In 1844 the Vicariate of Shansi and Shensi was detached from Hukwang and subdivided into the two Vicariates of Shansi and Shensi.

The former was again subdivided into Northern and Southern Shansi (1890), the latter into the three Vi-

carlates of Northern, Southern and Central Shensi in 1887 and 1910. The Vicariate of Hukwang, too, was subdivided in 1856 into the Vicariates of Hupé and Hunan.

But as the field was still too extensive, the former was divided in 1870 into the three Vicariates of Northwestern, Southwestern and Eastern Hupé, the latter into Northern and Southern Hunan in 1879 and 1890, respectively.



*A twentieth century Franciscan—still "carrying on" after seven hundred years.*

Of the forty-eight Vicariates into which the Chinese mission field is divided, ten, *i. e.*, Shantung North and East, Shansi North and South, Shensi North and Central, Hupé Northwest, Southwest and East, and Hunan South, are at present under the spiritual jurisdiction of the sons of St. Francis, belonging to the Belgian, Dutch, French, Italian, and Saxon provinces, where for the last eighty years they have carried on a successful Apostolate in spite of

intrigues and persecutions, which were instigated by the pagan population, by the ruling powers, emperors, mandarins, and bonzes, or provoked by commercial jealousy and political interference of foreign Powers, in spite of poverty and privations, famine, disease and martyrdom, and in spite of many religious and moral, social, political and intellectual obstacles.

In 1885, sixty-one Franciscans were supported in their work by eighty-six priests, and had under their charge 83,377 native Christians, who were scattered in 1,156 congregations with 515 churches and chapels.

Twelve years later there were ninety-five Franciscans and one hundred and three priests with over 100,000 native Christians.

#### During the Boxer Riots

in 1900 the Franciscans and their missions suffered heavily. For three Bishops, four European and seven native priests, one brother and seven Franciscan Sisters, eleven seminarists and 9,000 Christians were put to death and thirty Christian villages were destroyed.

Yet the blood of the martyrs has once more proved to be the fruitful seed of Christians. For in 1915 the Franciscan missions in China numbered 224 European and 143 native priests, 19 brothers and 160 Sisters, 231,000 Christians with 1,824 churches and chapels, 996 schools with 20,400 pupils.

May the coming era—after seven hundred years of the Franciscan Apostolate—bring to the sons of St. Francis new laborers for their extensive mission fields throughout the Catholic Church, and especially an increase of apostolic laborers for their mission field in China.

#### Down With False Gods.

Fr. Wachter, E.F.M., of Borneo, recently took part in an idol wrecking campaign that caused him great satisfaction. He writes:

"Not long ago one of my Christians asked me to go to see an old lady, Suntuvai by name, who together with her married daughters were known to be the most power-

ful pagan priestesses in an entirely pagan village. I sent my catechist on ahead and promised to come myself in a few days.

"When I reached her home I was surprised to find a great gathering of people as though for a feast. She asked me to destroy all her idols and other objects of superstition, and to bless her house, and she and forty-five others expressed the desire to become catechumens.

"In a short time the news of Suntuvai's

conversion spread abroad, and in consequence two native chiefs removed all their idols, and our Superior, the Very Rev. Mgr. Dunn, and myself, assisted at the burning of these. Mgr. Dunn selected one of the most hideous idols and carried it off in his bag as a souvenir of the happy occasion.

"Such events make us sure that our good friends must be praying earnestly for our success as well as assisting us by their alms."

## DENMARK TURNS TOWARD ITS ANCIENT FAITH

Right Rev. J. von Euch

*Most interesting is this account of the remarkable revival of the Faith now evident in Denmark. Scandinavia is not a mission country, properly speaking, for it was once a child of the Church, but it is included in the Apostolate, and receives the support of The Society for the Propagation of the Faith. Following Bishop Von Euch's report is an interesting communication from Sister Mary Genevieve, Provincial of the Sisters of St. Joseph of Chambéry in Denmark.*

THERE were two hundred and thirty-six conversions here, from October, 1919, till September, 1920. For three years, now, there have not been less than two hundred and twenty converts a year, and I feel justified in asserting that there is a marked turning toward Catholicism in Denmark.

Among the most noted of our recent converts is a Colonel

### In the Danish Army

A well-written book on the inspiration of the Holy Scriptures caused him to abjure Protestantism.

The Bishop of Osnabruck paid me a visit some time ago. He wished to annex the Apostolic Prefecture of Schleswig-Holstein to that of Denmark. Consequently my Vicariate will be considerably enlarged. I was practically

the head of one part of Schleswig before, the mission of Haderslev being under my jurisdiction. At present the two priests of this post are struggling to pay off a debt of one thousand crowns.

The mission of Schleswig is a very important one, as it comprises upwards of eight hundred souls. Many of them live at a distance from Haderslev. The priests have therefore been obliged to found three small posts, Sabemaa, Sonderborg, and Tonder.

The numerous Catholic children in Schleswig need a school and asylum where they can be

### Prepared for First Communion

To remedy this great need, I have sent there a certain number of the Sisters of St. Hedwig. They have bought a house in Haderslev and opened an orphan asylum, a school, and a nursery. The presence of two priests makes it possible to have this institution, and still attend to the duties of the mission. Thus, except for the usual complaint of missions, poverty, our work is full of promise for the future.

\* \* \* \* \*

FROM SISTER MARY GENEVIEVE:

In 1846, the parish of Frederica, in Jutland, was the only Catholic parish in Denmark outside of Copenhagen.

Mgr. Von Euch was the resident priest at that time.

He became Apostolic Prefect in 1884, succeeding Mgr. Gruder. There were then eight parishes in the Denmark missions, sixteen churches, and

### Three Thousand Catholics

some of whom were residents of the neighboring islands.

The venerable apostle of Denmark became Bishop of Anastasiopolis and Vicar Apostolic of Denmark in 1892, and still continues his valiant struggle, although he is eighty-eight years of age.

Eight thousand Catholics are now scattered through the kingdom, a fact justifying our highest hopes.

We are chiefly indebted to The Society of the Propagation of the Faith for the prosperity and development of our work. We are deeply touched by the constant solicitude of our friends, and sometimes surprised to receive our annual donation, even during the trying times through which our country has passed.

The Danish mission continues to advance, slowly, but surely. There were many conversions in 1920, especially in the ranks of the wealthier trades people. First of all, there is no longer the timidity and fear of loss of human respect formerly shown by those looking towards the Church of Rome. Many were long ago convinced of the truth of our religion, but they dared not declare their faith. Now a genuine respect for Catholicism is prevalent everywhere, and our newspapers publish religious notes of all the European countries without fear of criticism.

There have been memorial services for French soldiers recently. All the public officials attended. A fine eulogy was pronounced by the priest, who lauded the courage of the valiant men. Most of them had received Communion before death. The journals wrote the ceremony up without alteration or acrimonious comment.

The canonization of St. Joan of Arc was honored by a public ceremony, and



Traversing the endless snowy wastes on skis, the national means of locomotion in Denmark.

a statue of the saint was placed in a central square of the city.

### The Catholics Turned Out in Force

followed by a crowd of people. Fr. Desnos, our chaplain, pronounced the panegyric of the saint.

The audience listened respectfully to the discourse and retired in silence. The press devoted much space to the details of this unusual service, which gave to the world evidence of a cult which is not admitted by Protestants. It was the first time a saint was publicly honored in this country.

The recent visit of our King to the Pope was considered a timely one.

### Poor "Lo" and the Arctic Oil Lands.

Everybody knows that valuable oil wells have been opened by the Canadian Government in the region bordering the Arctic Circle. In this territory the native population consists of Indians and probably some Eskimos, the Indians being the more numerous. Now the Government wants the land, which in size is about five times larger than France, and it becomes a question of treating with the Indians.

It is possible the red men may have some feeling on the subject, and it would have seemed to almost anyone that these Indians, at least, had found a spot beyond the longing gaze of the white man; but not so, their miles of ice and snow are very much wanted, and will be seized.

The Canadian Government has therefore asked that Mgr. Breynat, Vicar Apostolic of Mackenzie, be made one of the commission appointed to deal with the Indians, and it is safe to say that he will be the most important member on that commission.

When the Canadian Pacific R. R. was stretching into territory belonging to the Black Feet, the good offices of Fr. Lacombe, the veteran Oblate, were sought, and it was owing to his intervention that warfare and bloodshed were averted.

Now, again, it is a missionary who must soothe the hurt of the children of the North and teach them to accept the inevitable; and remembering his long years of loving kindness, doubtless the

When King Christian returned, he immediately summoned our Bishop, Mgr. Von Euch, and described to him his visit to Pope Benedict. This also was without precedent in Denmark.

The Danish people are extremely benevolent. They love to give alms, solace the poor, and comfort the afflicted. Since the war they have supported thousands of destitute Austrian children, adopting each group for stated periods. We hope that this charity will bring a blessing upon the good Danes.

A new Order has recently been established here, the Cistercians of Bohemia. They are now studying the

Danish language, and will shortly be able to reach our people.

At present there are ten religious orders of men and ten of women in Denmark, and a secular clergy. This goodly army is gathered from all the nations, but all are working for the conquest of souls. We, the first arrivals,

### Have Twenty-Two Establishments

great and small, schools and hospitals, all filled to overflowing with children and the sick. To sustain this work, we have four hundred and thirty religious, too few for our needs.

### "Please Sir, I Want Some More."

Missionary priests and nuns cannot be blamed if, when sending thanks for alms received, they ask for still further aid—to tell the truth, the amounts sent are usually modest compared with the multitudinous needs. A list of the good works undertaken in the Cheefoo Mission, China, by the Franciscan Sisters illustrates this fact. The letter was written by Sister Bernardine:

"You will quite understand how much we are in need of help when I tell you that we have two native hospitals which are free to all necessitous cases, three dispensaries where from four hundred to five hundred patients are treated daily, a home for the aged poor and for incurables, besides a large orphanage, crèche and leper house.

"Added to these are our workrooms for Chinese women and girls, where they are taught to earn a livelihood, thereby raising the weaker sex above the level of slavery, in which they have always been plunged; at the same time they study our holy religion and are well versed in our prayers.

"It happened one day that a priest was going through a market place of another town, when he noticed a woman, who was selling vegetables, with a rosary interlaced between her fingers. The priest approached her, saying: 'You are a Catholic?' 'No,' answered the woman. 'But,' said the priest, 'what are you doing with that rosary?' 'Oh,' she said, 'two or three years ago I used to work with the Sisters in Cheefoo, where we used to say the rosary every day. Since then, wherever I am, I never forget to say my rosary every day.' 'Then,' said the priest, 'the Blessed Virgin cannot fail to obtain for you the grace of one day being a Christian.'

"This incident shows how far-reaching are the effects of our example and teaching."

Arctic Indians will listen to Bishop Breynat's advice.

The proposition is that the Indians will cede their lands and engage not to molest the white men of the oil fields. The Government is to allow them to hunt and fish as formerly and will bestow a yearly allowance in money and kind. In case of famine the Indians are to be cared for in the forts and mission posts.

This new activity in the North is going to change the aspect of mission work altogether, and the touch of civilization, the "money and kind," will probably not help to increase the flock of the Oblate missionaries. But their ministrations in keeping peace will be of inestimable value.

### Sick and Poor.

Fr. F. Schubiger, S.J., belongs to the mission of Sanganner, Ahmednagar District, India. He has been very ill with typhoid fever, and as he lives in a famine district, he is not getting the nourishment necessary to build up his strength. His case should appeal to the charitable. In his letter he says:

"India, too, suffers from drought. From the middle of May till the middle of September last year, instead of fifteen inches, only one inch of rain fell, so that not even grass nor weeds came up, much less grain. To top our misfortunes, the widespread distress in China and Central Europe caused a diversion of alms away from us. I don't grudge my more fortunate brethren in China and Europe the alms they receive. All I ask are the 'crumbs that fall from the Master's table,' so that we also may live."

## EDUCATING AN ORPHAN

Right Rev. A. Chapuis, P. F. M.

*Caring for orphan boys from infancy until they are old enough to be self-supporting means a large expenditure of time, money and labor, but the young are the hope of the Church, and the missionaries cannot neglect them. It is a splendid thing for benefactors of the missions to help build orphanages and trade schools; Bishop Chapuis tells how hard he is struggling to maintain these foundations in Kumbakonam, India.*

**A**LTHOUGH it has now become more difficult to find orphans than in previous years, owing to pagan reaction brought about by the progress of national feelings in India, yet we manage still to pick up a fairly good number of them, and the problem of finding those orphans is still more easily solved than that of bringing them up.

The children that are brought to us or that we get fetched, are of two kinds: there are the very little ones who are only a few months or even

### A Few Weeks Old

and those that are already weaned. The first go to the "crèche" or crib, where they are entrusted to women who feed them for three or four rupees a month. When no such women are available, the bottle feeding system has to be resorted to. Nine-tenths at least of the children brought to the crèche are poor, miserable weaklings whom Death has already marked with its seal, but it is their good Angel that has brought them in order to make little Paradise thieves of them.

Those that survive go to the orphanage, where they find the ones that had been before them at the crèche, together with others that have not passed through it, since they had arrived at a more advanced age. The Sisters take care of the foundlings, teach them the love of God, their prayers and the first elements of catechism.

At the age of six or seven years the little ones are given a slate and one

first book to start; later another, and again a third or more, at which time they have become students. Between class hours in our boys' school, the lads return to the convent orphanage.

Thus days go by, and years also; they reach eleven and twelve and are grown quite little men.

### With Age Grows Also Appetite

and the wearing out of clothes, whereas all the gain they make is, from time to time, a little caning as a result of some boyish prank.

On the other hand, reading, writing and arithmetic have been acquired, and the moment has come to teach them some craft or trade which will enable them to earn an honest living that will gradually lessen the mission expense in proportion to the value of their work.

But what about the way? By sending them as apprentices to craftsmen in the town? Out of the question, for such people would only seek to exploit them; they would learn very little and, above all, they would be in danger of their soul, for all or very nearly all craftsmen, here in Kumbakonam, are pagans. There is thus only one way left open, that is to found professional

schools of our own. There our children will be with us, at home, and their professional and religious training will go together. That is what we have done.

Fr. R. Michotte had been obliged in 1913 to return to Europe for his health and, while he was there, I asked him to collect alms for the establishment of a professional school for our orphans. His efforts enabled him to secure some money, and he returned in May, 1914, with a motor oil engine, some saws for the same, and other instruments, the purchase of which all had greatly lessened his funds. What was left allowed him to buy a fairly large piece of ground for the construction of the different buildings required for a professional school, *viz.*, a dwelling house for the Father in charge, an orphanage for the children, a chapel, sheds for the works, the machinery, the storing of timber, etc., and a kitchen and dwelling for the teaching staff.

Nothing was left for the constructions just mentioned, yet we could not indefinitely postpone the foundation of the professional school, as we did not know where to shift with our grown-up orphans. We begged here and



A "team" of Christian boys transporting stone to build a church.



there and managed to erect a small dwelling (one single room surrounded by verandas) for the Father; a shed covered with corrugated zinc, sheds for the oil machine, the saws and other apparatus, followed, and finally, a second shed of bamboos with cocoanut leaves as roofing was erected to serve as workshop. The whole was blessed on December 8, 1914, and the professional school was thus began under the protection of Mary Immaculate with the title of St. Mary's Industrial School.

But what a look of misery it all had: one side of the Father's house was closed in and became a chapel; another veranda was made into a dormitory for the boys, a third answered as refectory, and the fourth became a regular place of confusion, where rice, provisions of all sorts, paint and glue pots, with bottles of varnish, were gathered together with a lot of other unmentionable or unmentioned things. However, a bamboo shed with leaves as roofing does not last over two years: alternate rain and sunshine, aided by white ants,

soon wrought its destruction. That which we had erected in 1914 suffered the common lot, and we had just finished replacing it by a new one, when a cyclone managed to reduce it, in a few minutes, to a most lamentable ruin.

"Ah; if we could only have a solid shed made of sound bricks and covered with tiles!" So we exclaimed, but we did not see the means to it, when, providentially, the British Government, noting all the good done by our school (we have been asked even to supply, from our boys, teachers for Government professional schools), consented to aid us in the construction of the longed-for shed. Begun in February, 1917, it was finished on the sixteenth of July of the same year.

#### **It Measures Eighty Feet in Length By Forty in Breadth**

Thanks to a generous donation, I hope to be able to inaugurate the new chapel by the end of the year. I blessed the first stone of it on the sixteenth of July.

Thus, little by little, by dint of great

economy and the help of generous benefactors, our Industrial School makes some small progress. There is still left to build the orphanage proper, or a building which will serve as independent lodging for the orphans and give to Fr. Michotte the free use of his own poor dwelling. Moreover, the shed erected for the workshop will be getting too small, and a twin brother will have to be given it. Our orphans increase in numbers and a good many poor Christian lads are joining to learn the trade and thus enable them to rise out of their misery.

The good done already by our Industrial School is considerable. Our orphans are trained in it to piety and useful labor. Frequent Communion is in honor, and three of the boys have even asked to become priests and been sent to the small seminary. When the chapel is finished, it will be easier still to excite their piety by having more beautiful ceremonies. I hope the powerful patroness of our school will help us to find the funds necessary to complete what is still left to do.

### **Not Afraid of Losing Their Dignity.**

Sister Mary Xaverine, White Sister of Africa, laboring in Algiers and proudly pointed to as a daughter of the United States, sends a pretty story for our perusal; it shows how near to the hearts of their people the Bishops in Africa are and also their great patience when dealing with the natives:

"One day Basil, a good neophyte, was going down to the lake. He wore a chain around his neck, to which he had suspended several medals and a brass cross. On his way he stopped at the mission and knocked at the Bishop's door.

"'Karibu' (come in), answered His Lordship.

"Basil then opened the door, knelt down, asked a blessing, and presented his chain and medals to the Apostolic Vicar, saying:

"'Monsignor, I'm going a-fishing; the chain and medals make a noise and they will frighten the fish away. Will you keep them for me till I come back?'

"The good Bishop took the chain with grave politeness and laid it carefully on his table.

"Basil went a-fishing with a light heart and no worry, for he knew his treasures were safely guarded by Monsignor.

"How does the Bishop continue his correspondence that is interrupted for such and other trivial purposes ten or twenty times a day?

"'Fortiter et Suaviter' (firmness and gentleness). There is the missionary's secret to win souls to Christ."

### **The Story of Little Mariapura.**

In far-off India, in the Diocese of Mysore, among the rocky hills there lies a small village, purely Catholic (for all its inhabitants are Catholics), called "Little Mariapura."

About thirty-eight years ago a zealous missionary belonging to the Foreign Mission Society of Paris came to the district. It was a few years after the great famine of 1877, which swept over the whole of Mysore province. The first thing he undertook was to buy some land and build an orphanage; it was only a poor bamboo hut, and his house was in a corner of it. Gradually he had the land cleared and a little chapel was built.

In spite of all the opposition from

the surrounding pagans, the inclemency of the weather and want of funds, with the help of the Government he got some more land, and the grown-up orphans were settled by marrying them and giving them a homestead. That was the nucleus of "Little Mariapura."

It is named Mariapura, or the village of Mary, for the reason that the little chapel is dedicated to Our Lady of Mt. Carmel. From a modest beginning it has grown splendidly, and the village now numbers six hundred souls. Besides those actually living at Mariapura, there are hundreds of other orphans and converts in different parts of the Mysore state who received the faith through that zealous missionary.

The Bishop of Mysore, Mgr. Teissier, earnestly asks for funds to enlarge the mission holdings, so that a greater number of families may be given Christian homes. Fifty dollars will buy the plot of ground, twenty-five dollars a pair of oxen to plough it, and twenty-five dollars keeps the family until the first harvest. Surely one hundred dollars never procured so much in any other land.

## CONDITIONS IN THE ORIENT

### A Missionary of the Assumption

*The trials of the Augustinians of the Assumption in the Orient have not entirely ceased, though the Fathers are beginning to restore their missions. Traveling is an especial source of misery and expense, and the demoralization of the people is shown by the general thieving that has become a custom. The East will not be a Paradise for the tourist for a long time to come.*

**T**HE territory embraced by the Assumptionist mission in the Orient extends from Varna, the Odessos of the ancients, to Koniah, the Iconium of St. Paul.

In Russia, we had before the war, four discretely conducted posts where some religious remained voluntarily

#### Under the Rule of the Bolsheviki

Three of our missionaries are also stationed in Athens, with Mgr. Petit as Director, and our mission in Jerusalem has again opened its doors and is sheltering numerous pilgrims.

The zigzag road between Koniah and Varna augments the distance. It is necessary to find some means of locomotion in spite of the lack of vehicles now, as well as of drivers. Another great obstacle to travel are the new frontiers, so difficult to determine at present. Formerly at regular intervals one found watchful guards who investigated the affairs of all travelers and gave them useful directions, but all that is changed.

The trials surrounding the acquisition of a passport are many. In order to have a paper viséd by the local authorities, it is necessary to remain at least

#### Ten Days in the Capital

This costs much money, as the rate of exchange is high. And how often must we make this exchange! At the railway station, for a carriage, in the street cars. They begin by refusing energetically to accept your money; then, as a favor, take some, taxing you doubly or triply.

The passport is a document of sixteen pages. Perhaps you received it wholly clean at Sofia, but by the time you reach Adrianople there is not a white corner left. Twenty times it is exhibited before you reach Tehataldja, but you must halt at Constantinople. If you are going farther, it is necessary to add a volume of supplementary pages.

At the various frontiers it is mostly Jews whom you encounter passing through on trading business intent. At a little station in Thrace, called Sinekli, guarded for the present by French, I was able several times

#### To Assist Travelers in Distress

Jews, moreover, control the trade in passports. In 1918, I was at Bessarabia, then at Odessa under the British, Bolsheviki and other régimes. I saw Jews of diverse nationalities not only start quietly for Vladivostok, Mourman or Persia, but offer at reasonable prices the papers necessary to other travelers.

Happy will the time be when we can travel from one Turkish city to another freely. We have been assured, however, that a conference of Ambassadors will soon assemble to adjust the passport regulations.

As to the best mode of travel, one

must take anything that offers—anything that moves. The Superior of our mission at Brousse fell from an aéroplane one day. I had refused the place a pilot offered me. We were to fly across the Balkans. It was a fortunate thing for me, for three hours later the pilot appeared in rather a bad condition, to felicitate me on my escape.

A railway presents many difficulties. Food must be provided by the passengers, also some means of warmth. It is customary to call for aid in cutting wood for the locomotive by the wayside if the journey is to be continued. Those who wish to sleep bring mattresses. Each person takes care of his own compartment, and tips generously his especial guard.

Trains and boats are exasperatingly slow. But if you have patience, they arrive at last. It is impossible to guess how long a journey will be. It took our last group of missionaries five days to go from Constantinople to Varna, a trip formerly of twelve hours. They lost much money and much strength.

There is usually a surprise for the traveler at the end of the trip; he alights at the station and finds no one to receive him. Then he learns that he has arrived ahead of the telegraphic dispatch sent eight or ten days before.



Wall in Damascus from which St. Paul fled.

En route, the missionary finds that he has a big advantage over his companions in misfortune:

### He Has No Baggage

All luggage is sorted sooner or later, sometimes later, like that of Fr. E., when dismissed from the army by demobilization. He had a case filled with souvenirs shipped from Paris to Philipopolis. The case was supposed to be lost; but it was found later at the Heraclium mines in Asia Minor, under a mass of coal. The steamer had unloaded there and some conscientious official had marked it "combustible."

As all porters are not honest, the rule to follow is to keep a vigilant eye on one's possessions—or else a firm hand. At night light-fingered men grope about the cars without a light. Fr. R., a learned but too-confiding apostle, lost many valuable manuscripts in this manner.

In Bulgaria, the art of the light-fingered gentry has languished since employees were held responsible for all losses.

The maximum of this nuisance is found in Jugo-Slavia and Rumania. One day, at Guirgiu, lacking proper advice, I sent for Fr. P., who still wore his uniform of an officer. I wished to send eight cases of war relics up the Danube. At two o'clock we counted our boxes. Eight were ranged on the bridge. We seated ourselves nearby to rest a few minutes. When we

started down the gang-plank of the war ship, only seven cases could be seen.

### The Best One Was Gone

Sometime before our trip, Cardinal Bourne had been robbed of his best trunks, although the royal automobiles



*Picturesque Beduin girl leaning on her great earthen water jar.*

were awaiting him at the dock. Let me add, to console those who sail up the Danube River, that Thrace and Kouleli-Bourgass run a close second.

At Constantinople, not only trunks, but handbags, vanish. It is not at all unusual to be accosted by strangers

with: "Please lend me the price of a dinner and bed? I have just been robbed."

How the war has demoralized the good Orientals, formerly so honest!

As a contrast, let me cite an experience which illustrates the old-time honesty of the soldiers. During the Balkan mobilization in 1912, I left my suitcase on the pier of a certain railroad. It remained there for three days, close beside the tracks, and wide open. Busy soldiers, porters, wandering gypsies, and passing tourists crowded the wharf. Returning on the fourth day, I quietly claimed it. No one was surprised at my story; it was the usual occurrence.

But whole cars disappeared from the same station in 1919, and the vigilant inspectors were powerless to prevent it. Such was the effect of war.

We ought to teach the Seventh Commandment again here. It is much needed. Even the children in my classes have asked me if this precept applies to grown-up people; they see so many around them stealing that they have come to believe it a prerogative of age.

The missionary may follow the advice given by John the Baptist to the publicans and say: "Take only the wage that has been agreed upon."

Beginning with this elementary justice, we may later impress upon these souls that the royal road to God is by charity, and counsel them to share their own cloaks with the poor.

## The Philippine Islands Are Educating Priests.

*St. Rita's Messenger*, published by the Augustinian Fathers of St. Rita's Hall, Manila, contains this announcement, relative to students finishing their education in the United States:

"To continue the good work of St. Rita's Hall, more priests are necessary, and to carry it on successfully, there must be a constant supply. For this purpose, a fund of \$5,000 is needed to educate and clothe each student while he is studying in America.

"This seems a large amount of money, but the interest only will be used, and will be a perpetual monument to the piety and zeal of those who contribute. As soon as one young man is ordained another will be ready to step into the college or seminary

and prepare himself for the work of preserving the faith among the young men of these Islands."

### No Textbooks.

"It must have occurred to those who read mission periodicals that there is a correlation between the words missionary and beggar."

This statement is made by Fr. E. Martin, M.C., who knows something about the trials of the mission of Shiré, East Africa. He says in explanation:

"The Apostolic Vicariate of Shiré is a mere speck on the globe, but there you may hear the universal call: 'Give us more good teachers, more priests!'

"Moved by pity, Mgr. Auneau, the Apostolic Vicar, opened, three years ago, a catechists' school and a seminary for natives.

In the first, fifty young men are taught reading, writing, ciphering and English, while religious education is made a specialty. These boys will become the valuable auxiliaries of tomorrow. But I must add that the priest in charge of the seminary is greatly handicapped in his work. Apart from the books in the vernacular language which are sufficient for the time being, he has no proper textbooks for teaching rudimentary English and Latin. So he himself is the only fountain from which the students may draw their learning in these languages. Two native teachers help him in his work; but even so both the catechists' school and the seminary are ludicrously lacking in teachers and equipment.

"Friends, hear the call of the Catholic world: 'More prayers, more good teachers, more pioneers of the Gospel, more resources!'

"Do your little bit!"

## MERRY WARFARE

Rev. L. Hermand, S. J.

*Our missionaries are too polite to mention them, but we know now what suffering this silence covers. Only the returned soldier can fully sympathize with the apostle, but the former escaped after a time, while the patient priest must smile and endure for a lifetime.*

REGARDING visits that the missionaries in China make to the homes of their Christians, for the purpose of baptizing children and administering the dying, a priest friend of mine wrote me this: "Once inside the wretched holes you are conscious of only one desire, and that is to get out as soon as possible. The huts consist of a single apartment with no opening except the door. This room is occupied by human beings, cows, pigs, and chickens, and the live stock are often more cleanly, relatively speaking, than their owners."

The writer agrees wholly with the sentiment of his friend. Heavens! the beasts mentioned do not cause much annoyance. There are missionaries

### Who Like to Sleep Beside a Mule

that munches grain all night, or a cow chewing the cud. No, these good animals do not constitute the discomfort of the Chinese hut; there is another form of life there that is the real pest, and it is hard indeed to enter the afore-said dwelling even for a few moments without carrying away as a souvenir some variety of vermin—lice in summer, fleas in winter, bedbugs by night, and in between times scorpions and other disagreeable midges.

Fleas form a mighty legion that respects and fears nothing. For instance, not long ago I was called to baptize an infant in a typical domicile. Upon a table my assistant

### Neatly Laid a White Napkin

holy water, holy oil, and the other requisites for the sacrament. The act was the signal for a grand carouse on the part of the small pests—a free-for-all

tournament. The white cloth was a splendid sporting ground and a goodly band appeared and indulged in ground and lofty tumbling and all the acrobatic feats possible to the breed.

Nor were the little villains satisfied with the table sports. No, they must amuse themselves with the helpless priest, biting his feet, creeping up his sleeves and inflicting all sort of torture.

I would not like to think how many I carried away on that occasion, but I



*Inexpensive raincoat worn in some parts of China, and also a good incubator.*

am sure of one thing, they would never be missed in that happy Chinese home.

In winter lice make their appearance, the famous "cooties" of the Great War. These vermin lurk in the unclean clothing of the Chinese and cause great discomfort. Therefore a continual hunt of extermination goes on, in fact this hunt forms one of the occupations of

### An Otherwise Long and Dull Season

The worthy peasants wait outside their houses to chase the prey, the children do the same before entering the school, men in the fields or at work or traveling seize a few minutes for the

all-absorbing game—any time, any place is utilized with the certainty that the chase will not be a vain one.

One would think that this vigilance would soon be rewarded by a cessation of hostilities, but such is not the case, for the insects in question increase and multiply with marvelous rapidity and may become great-grandparents in forty-eight hours, so that the struggle is always a losing one for the poor humans.

With the advent of spring, there appears the third of the tenants of the Chinese domicile. Warm weather brings to life a horde of bedbugs that leave their winter hiding places for a long season of activity.

And when they come forth from their trenches it is not in confusion or disarray to make a scattered attack, but in serried ranks and without a missing member. Even the reserves are there, and the children just able to march. They make, in short, an invasion against which there is no defence.

I have heard it said that ordinarily bedbugs fear and shun the light. If this is so, then the tribes of the Orient are a species apart. They fear light as little as they fear anything else. Make the room as bright as possible and you will find the mirauders not less strenuous in their demands on poor human nature.

If fleas, lice and bedbugs form the grand mass of the insect pest, they do not complete the list. There are thousand-footed scorpions, venomous and dangerous, and other forms of crawling life greatly to be dreaded and avoided. Indeed, it seems that all the

### Cousins of the Third Plague of Egypt

find in China their happy hunting ground. Only one creature of this pestiferous kind is lacking, and that is the mosquito. For some reason he does not do his bit toward making night hideous, for which *Deo gratias!*

But if the mosquito is absent, his brother, the fly, is here in every variety and in vast numbers—the fourth

plague of Egypt. Yet in Egypt the Lord did not send His plagues to the country of Gessen to annoy His own people—no, they were spared. Here in China, as if the devil drove them forth, the flies spare no one.

My thoughtful reader has by this time come to the conclusion that, with so many vermin infesting the homes and persons of our Orientals, epidemics

must be frequent and terrible. Dear friend, you are correct in your supposition. How often do accounts of plagues of various sort appear in newspapers of the West, telling of the wiping out of thousands of the unhappy Chinese. Such stories appear almost every year, and the miseries described are not exaggerated.

Living like the beasts of the field,

our poor peasants are not even in as sanitary a condition as they. Cleanliness for man means the frequent use of soap and water, or even of water if no soap is available, and such a custom has not been introduced to the herded millions of China's poor. When, when will better days dawn? Possibly with the dawning of a more widespread Christianity.

### The United States Should Be Franciscan.

This October, Franciscan Tertiaries of the United States will convene at Chicago, Ill., in a grand national convention. Under the special guidance of the Holy See, with the approval and blessing of His Excellency, the Most Rev. John Bonzano, D.D., Apostolic Delegate to the United States, of the three Most Reverend Ministers General of the three branches of the Franciscan Order, and of the Most Rev. George W. Mundelein, D.D., Archbishop of Chicago, the Franciscan Friars of the United States are planning to make the First National Tertiary Convention, which is to commemorate the seven hundredth anniversary of the founding of the Third Order, a memorable event.

Thinkers are agreed that the cure for the evils of the present day, as it was seven hundred years ago, is an adoption of the Franciscan spirit. The Lady Poverty, as seen by St. Francis, was no spectre, but a creature full of beauty and carrying peace and contentment in her train. Tertiaries by emancipating themselves from things, share in the joy of the Seraphic Father as He promised, and find the world a much happier place than those immersed in the struggle for worldly goods and pleasures.

America should be specially devoted to St. Francis, for from the time of Columbus down through the centuries Franciscans have played an important part in her destiny. The first missionaries to the colonies of Spain and France were Franciscans. The first martyr, Fr. Juan de Padilla, killed by the Indians in 1544, in what is now United States territory, was a Franciscan. In the regions of California

and New Mexico, the memory of the pioneer sons of St. Francis is still warmly cherished. Therefore the convention at Chicago should be regarded as an important event, one that may result in an awakening of new interest in true Franciscanism and what it stands for. St. Francis is called the Saint of All the World; it is pleasant to think that he is specially the Saint of the New World.

### Dar Es Salam, Africa, Needs Your Offerings.

Missionaries in Africa are called on to carry terrific burdens. The Bishop of Zanzibar says one of his priests has charge of fifty-five posts of catechists to which are attached four thousand Christians and two thousand catechumens. Added to this the poor Father must do his own cooking and care for his garden, as he does not care to trust the task to black assistants.

Another priest has a large catechist force under him whose present salaries amount to two hundred and fifty dollars a month. He asked the Bishop how he was going to pay them, to which the Bishop made answer that he did not know, as the Vicariate coffers were pretty nearly empty.

Such episodes mark the pastoral journeys of the Bishop. Everywhere he finds a great desire for instruction on the part of the natives and a consequent demand for catechists. He says on this subject:

"Catechists absorb the greater part of my income, but I dare not lessen their number for catechists mean the veritable life of the missions."

This is an old, old sentiment, voiced again and again by the bishops and priests. The consoling point is that there is the demand for the catechists.

### Chinese Lepers Require Help.

Many of our readers are familiar with the Leper Asylum of Sheklung, near Canton, China, through the appeals made in past years by its zealous founder, Fr. Conrady, who died in August, 1914.

His successor, Fr. Deswazieres, of the Paris Foreign Missionary Society, now makes a most urgent call in behalf of the 700 lepers—450 men and 250 women—who are at present under his care and that of three Canadian Sisters of the Immaculate Conception.

"From 1913 up to the present time, I have received and administered to the wants, spiritual and material, of nearly 1,900 patients," writes Fr. Deswazieres. "The colony is not, as many are apt to believe, properly a hospital, but rather merely a lazaretto, or a settlement for lepers. Here the poor unfortunates, afflicted with this most horrible of all diseases, find in addition to food, clothing and care their sad condition requires, an atmosphere of home—as far as this can be found in this house of human misery.

"At the present time dark days not only threaten, but envelop, our leper colony. The effects of the war are being sadly felt here in this isolated spot as elsewhere. The Government allows us the sum of five cents a day for each leper. Five cents! How many of you, whom God has blessed with health and strength, could live on a nickel a day? Then, fancy what it must mean for us who have all these poor creatures to care for, materially and spiritually!

"Our greatest concern just now is to find a better home for the women lepers and for our good Sisters, because their present quarters have been rendered almost uninhabitable by the recent floods. We must not jeopardize the lives of these noble self-sacrificing Sisters who for the past seven years have been such a consolation to these poor afflicted ones of Christ. Does it not seem just, that if they have been generous enough to give themselves to this great charity, American Catholics should provide them with at least a safe shelter, a sanitary dwelling in which to minister to their helpless charges?"



## THE GOOD SAMARITAN

### A Jesuit Missionary

*The sons of St. Ignatius have charge of the district of Kiangnan in the central part of China, and one of their members is so well known for his great charity and his success in healing the sick that he has gained the title most appropriate to the apostle.*

ANYONE who lives in Kiangnan will instantly give you the name of my good Samaritan: it is Fr. Paul de Geloës, the "Old Father," as all the Chinese of this district call him.

Old? He pretends to be. It is one of his favorite delusions, and he repeats the fact automatically, trying to persuade himself of its truth.

"But, no, Fr. Paul, you are not old."

"Oh, ho! Yes, I am old."

"Prove it, then."

"I am sixty-four years of age."

"Indeed? Nevertheless, you exaggerate. I am going to read from your birth certificate: You were born at half-past nine on the evening of October 31, 1857, but you are usually called a day younger, so that you may have the special protection

#### Of All the Saints in Paradise

In fact, it is said that a dozen angels safeguard you and prevent you going before your time to the eternal home, so coveted by all missionaries."

The latter part of this remark referred to exciting experiences of last spring, when the protection of the angels was several times manifested. One day lightning struck the house of the priest and broke down his chamber door three feet from him. Another time the scaffolding of his church fell, the Father within it. Again, a dozen shots were fired at him, the bullets passing all about his head, while he remained unhurt.

"Sixty-four years! You reckon in the Chinese way. Even then, it would count for nothing, any more than your white beard that gives you such a venerable air. I have sixty-four proofs that you are not old.

"If you were really old, you could not lead the life you do. You travel many miles a day upon your mule

#### Without Food or Drink

If you were old, could you have lifted that heavy log of wood by the church the other day to relieve the poor carpenter crushed beneath it? You could not be the good Samaritan that you are, always ready to minister to the



*Altar of a church in the Wei-chow district after an attack by Kwangsi soldiers.*

wretched, always ready to respond to the appeals of the sick poor, who seek refuge at your door.

"Still, if you must insist on being old, it is all the same to me. I can call you 'The good old Samaritan.'"

The charity of this good Fr. de Geloës is incredible. He is known far and wide. There is not a sore so infectious that he will not treat it. In the most repulsive huts, in spite of vermin and stifling air, there you will find him, healing and consoling.

He never speaks of any of his labors of love, but they equal those of the

great saints. Do not believe, all the same, that it amuses him to bind up offensive wounds, or to handle some of his patients.

He tells one story with a keen relish. About ten years ago, an English priest, a member of the Famine Committee, visited the country. As he suffered from rheumatism in the shoulder, Fr. de Geloës proposed to rub some liniment on the afflicted parts.

While treating his patient, he amused himself telling jokes and incidentally he remarked:

"Ah, Father! I much prefer massaging the clean skin of an Anglo-Saxon to that of the dirty porters down below."

The English priest recoiled.

"Do you rub those creatures with your own hands?"

"Why, yes."

"At least you have washed your hands in an antiseptic since then."

"No indeed. I assure you that it is not necessary."

"Oh—but, Father," exclaimed the stranger, "I thank you; I am cured. My shoulder is quite comfortable."

No one ever appeals in vain to Fr. Paul. How many times have I seen him jump on his mule and gallop away to help poor pagans? Ah, I assure you that those people

#### No Longer Call Us "European Devils"

Everyone addresses him with confidence, because they know that he is so good and so untiring.

He stayed with the writer for two days, once. Three of the pupils in my school suffering with abscesses went to consult him professionally. The first endured the necessary treatment, the second ran away. The third was ordered to the hospital for an operation. He rebelled.

"But, Father, the doctor is a Protestant. He wished to operate on me before, and I would not consent. I want you to do it."

Remember. This boy had just seen Fr. Paul for the first time. The smile

of the missionary had conquered him.

Along the roads, the people cry: "Here comes the good old Father! See, Father, I have a sore eye—a lame foot. You have some medicine for us?"

Of course, he has. Out comes his foot from the stirrup, down he sits on the ground. His pharmacy hangs in a box by his saddle. To see him ministering to those sufferers under the hot sun in the dusty highroad is a scene not lacking in picturesque appeal.

His clientele is not confined to the bare-footed masses. The notable are not above having recourse to his art, and he has made

### Many Friends in High Places

Last winter, the Father thought of a Belgian family who had often come to mass from a distant town. He desired to ascertain their condition, so he set forth one day in January.

The days are short in that month, and night fell before his arrival at the large village in which they dwelt. He sought a lodging. The inns were impossible, so he ventured to knock at the door of the Mayor. He realized the sensation he would create at that hour, he, a "European devil."

"Mr. Mayor, it is a Catholic priest."

"Ah, a priest!"

"Yes, I am the old good Samaritan."

"The good Samaritan! I have never seen you, but I know of you. You are the one who cured my cousin, Mr. Wang, and my nephew, Mr. Ma. You also gave nice medicine to my great-aunt for her eyes. Father, I am pleased to meet you."

At eleven o'clock at night, or the twenty-third hour, if you please, the Mayor offered his "old friend" a real feast.

It is not for the sake of a polite reception or a good dinner that one relieves human misery.

### It Is an Act of Merit in the Sight of God

and also, the missionary thus wins the sympathy of the pagans. While curing their bodies, he never fails to speak of their souls.

Our Good Samaritan never loses an opportunity to act in this manner, and thus an abundant harvest of little children, and often adults, join the true faith.

Last autumn he treated the young daughter of a notable. But, during the winter, she caught a severe cold and grew so weak that she reclined night and day by the brazier of charcoal.

Her father sought Fr. Paul, and after an expression of thanks for all his former kindness, said: "My daughter is going to die. Will you baptize her, Father?"

The sick child had been well-prepared by the nuns, so she was baptized.

I know of a young man, big and strong now, who had severe hemorrhages eighteen months ago. He was condemned to death by all the Faculties, and abandoned by the charlatans who are called doctors by the Chinese. So Fr. Paul was called in. While treating him, he instructed and baptized him *in articulo mortis*.

The invalid recovered at once. To what did he owe his cure? It seemed a miracle.

If I questioned the modest priest, he would tell me that he had made a novena to Venerable Mother Barat. And he would add: "God cured him, I only treated him."

Countless little children are led by him to the gates of Paradise. Not long ago Fr. Paul decided to accompany Reverend Father Superior and myself to the end of his district. He met some pagans on the way who at once cried out:

"Old Father, will you please come and see our sick babies? Will you give them some medicine?"

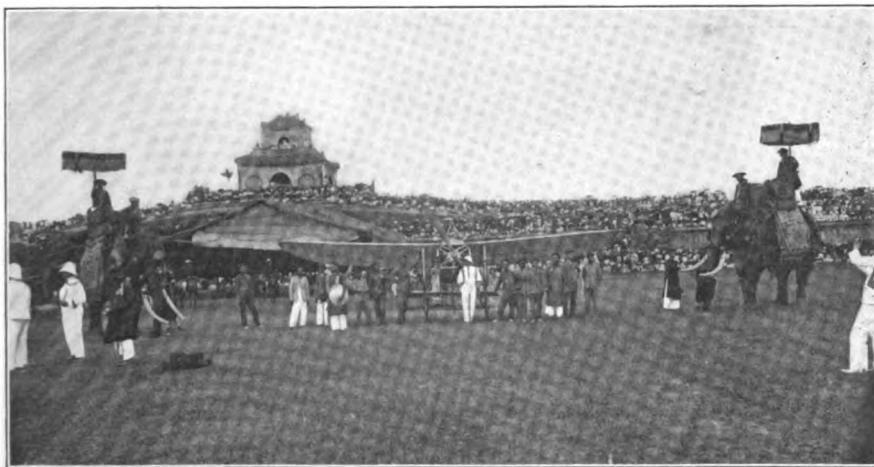
And the Father cured and baptized them and thus by taking this trip saved the souls of two little children.

Many, many tales of his charitable works could be told.

I think it would not be indiscrete to affirm that Fr. Paul knows more about medicine than the majority of people.

"Where did you get this knowledge?" I asked one day.

"My dear saintly mother taught me, with other good things. When we were small, she would take her little family of boys and girls to visit the sick and the poor. She taught us that charity and compassion were better than medicine."



Arrival of the first aëroplane in Cochin China.

### In Flood Time.

Bishop Robichez, S.J., recommends the needs of Fr. E. Hoppenot, of St. Sebastian's mission, Batticaloa, Ceylon.

The little church there, reconstructed from a native hut, stands on very low ground and every year with the advent of the rainy season it is flooded for several weeks, during which time the

Christians cannot go to mass. A better piece of land, at a higher altitude, and a new chapel would be a real blessing to the poor Indian mission of Batticaloa.

## PAGAN METHODS OF PRAYING FOR RAIN

Rev. Albert Klaus, O. F. M.

*Drought has been afflicting many parts of the world during the last two years, and Christians have been urged to pray that a merciful heaven might allow the scourge to pass. Rather pathetic are the means taken by pagans in China to touch the heart of the rain gods and secure a downfall in time to save the crops. Fr. Klaus is located in Tchow, Shantung.*

**A**MONGST the great calamities afflicting China there is above all the want of rain which makes its influence felt particularly in spring. The scarcity of rivers, lakes and woods on the one hand, the abundance of

### Vast and Sandy Regions

on the other hand, have made here in Shantung a climate which yields a barely sufficient rainfall.

And as China first and foremost has an agricultural population, one can easily conceive how wretched people must feel when the rain so necessary for the cultivation of the fields and for sowing, above all, does not come.

For centuries, the pagan Chinese has thought out all kinds of ways in which to solicit his idol for that rain he is yearning for. Yet, in spite of the good faith of the simple people, the customs bear the stamp of something ridiculous.

It is one of the particular features of idolatry to produce a variety of eccentricities. Thus also the means used to solicit rain are extremely varied throughout the country. But when you ask people about the meaning of these customs, either you cannot get anything precise, or the explanations are extremely different. Nevertheless, we may give the Chinese credit for one universal acceptance with respect to "Lung wang ye," the king of the dragons, who, according to their religion, rules the rain, and must, consequently, be worshipped particularly in times of great dryness.

Besides this king the ordinary peas-

antry have recourse to a long string of idols. During the past years, I many times witnessed processions which the pagans had organized

### In Order to Obtain the Rain

In spring this year, the processions were very numerous, as it had not rained since September of last year. Owing to dryness, sowing of kaolian, millet and cotton has been practically impossible in many regions.

Now, I shall tell you some of the pagan customs. To begin with, our people borrowed a wooden statue of "Lung wang ye," the rain god, from a neighboring town, as they have not got that idol in their own village. He looks an ugly fellow, as black as a coal; he is nearly the size of a man, is in sitting posture, with folded hands.

After previous genuflexions, they fetched him from the pagoda in a kind of sedan chair, and carried him in solemn procession. A lot of men and boys walked in front, with wreaths of fresh willow around their heads; they carried various flags, also the flag of the republic with its five colors.

Kettledrummers and men beating the gong did their best for the improvement of the occasion. Crowds of women terminated the procession. The rattling of crackers also announced the presence of the god of the dragons.

The procession passed through the principal streets, from west to east, from north to south. And now let us see how the cunning Chinese begged for rain. Along the streets where the procession was to pass they placed a long row of tables, each one in a certain distance from the other. In front of each table there was a bucket of water, and on the tables

### There Were Empty Bowls

As soon as the idol arrived at the first table, they stopped and the devotion of the rain god took place, in a rather palpable manner. Old and young stepped up to the table, drew each a bowl of water from the bucket, and poured it upon "Lung wang ye's" head, until the bucket was empty. The rain god must get downright wet and thereby be reminded forcibly of his duty to send rain.



*The garb of St. Francis exchanged for Oriental attire in the missions.*

While the rain god is thus sprinkled with water, the women either kneel down or bow to the ground in front of the statue, shouting: "Laa muo, laa muo;" others meanwhile worship "Lung wang ye" by burning incense which is in an iron bowl on the table. As soon as the bucket is empty and the incense burnt, they go to the next table, where the same ceremony is resumed.

For hours the procession moved through the streets in the scorching sun, until it finally stopped at the big floor of a barn outside the village. Here the culminating point of the ceremony took place. Eight or ten men took the sedan chair with the idol upon their shoulders, and then began turning round and round. Others entered to take the place of the former, as one easily feels sick from continually revolving.

I could not make out if this game were intended to give the idol pleasure, or if the people wanted to show him rather emphatically what had become of the four quarters of the globe owing to the want of rain. Finally, the idol making a big bow, tumbled down from the sedan chair, breaking his hands and arms, and bringing his head into most intimate contact with the ground. This was the end of the foolish rite, and left the ring of men tottering around.

During the pantomime, the women were kneeling on the ground in a circle, shouting continually: "Laa muo, laa muo," "turn the mill, turn the mill," another explanation of the whirling motion, and considered to be the principal expression of the request for rain. While the idol fell to the ground, the people asked the idol's pardon for having been so careless as to cause his fall. These ceremonies finished, the procession was resumed again, and as solemnly as they had come, they returned to the neighboring village, whence the idol had come.

Sometimes, also, the ordinary idols of the village to whom the protection

of the inhabitants is entrusted are solicited for rain. The ceremonies on that occasion are anything but reverential. They remove the idol, usually an earthen figure, from the pagoda and carry it to a large threshing floor that he may see for himself the great dryness. They bow and go down on their knees, burning incense. Somebody addresses the idol, promising him that if he send the rain within three days they will give theatrical performances in his honor, or that they will give him new holiday clothes.

Then all of a sudden they change their tone, threatening the poor idol with severe punishment, unless he sends the rain within five days. If he does not, they say they will give him a sound thrashing with soles of shoes and leave him outdoors that he may be thoroughly burnt by the sun, thus feeling the dryness and the heat himself. And really, when it does not rain within five days, they will go to the barn again, and then a methodical thrashing with soles of shoes begins; often they go so far as to pull the earthen figure to pieces.

Here, in this region, following a rather widespread habit, there are twelve elderly widows who charge themselves with obtaining rain by their prayers; and, indeed, they have the best chance of being listened to, as they enjoy neither means nor protection and, consequently, suffer most

#### When Drought Continues

Those widows, dressed in red, go to the pagoda of the god of the dragons, in order to offer incense there, and then, provided with a broom and a jug of water, they walk in procession through the streets of the village. On the way, they sprinkle the water in all directions, thus making allusion to the rain they are charged to obtain; they chant prayers the whole time. As soon as they have reached the pond, which is nearly parched up, they begin to sweep its edges, by which act they intend to tell the rain god that the pond is in ex-

cellent condition for taking in fresh water.

From this spot the procession goes to a big willow nearby, with wide branches, which is particularly respected. They attribute to the long leaves and far-spreading branches the power to draw the rain from the clouds. The widows must climb up that tree. Not without difficulty, and others helping them a little, they finally mount into the boughs. Thus seated in the ramifications of the tree, they at once start

#### A Piteous Crying and Lamenting

They implore that willow just as saying: "Dear father willow, dear mother willow, make the rain come down! Take pity on our poverty, on our misery!" While thus chanting they wave a rope they have taken along. The rope is like those one uses at wells to wind up the bucket. It is said, that this rope symbolizes the god of the dragons, who by means of the willow agglomerates the clouds and draws down the rain.

In the same proportion as these pagan delusions appear ridiculous to us Christians, so the pagan peasantry believe in them, and hope that owing to them they will meet with commiseration and obtain success. We missionaries who live in the interior of China witness many things to which the pagan Chinese stick with the fanaticism of superstition. Nevertheless, there are a few with somewhat deeper thoughts who begin to wonder what is the good of such an absurd behavior.

Thus, in my town, I heard a few rather significant remarks, such as: "If there is anyone who can be successful in prayers for rain, it is certainly none other than the Catholic missionary," or "If the Christians' prayers are successful, we shall become Christians, too."

God's blessings upon our prayers for rain! Let us hope that our rural population may very soon worship the real and true Ruler of heaven and earth!

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*"If I were to be born again, I should pray God to call me to the priesthood and to missionary work. How comforting it is, as death approaches, to be able to say: I have not lived in vain; despite my weakness and mistakes, I have won many souls to God, who will intercede for me on my death bed."—The late Fr. Otto Weishaupt, S.J., veteran missionary to India.*

## INTRODUCING BHANAMKHERA

Rev. F. Armand, O. M. Cap.

*With thirteen million souls to reach and save (if possible), the Capuchins of Ajmer, India, have a stupendous task set before them. From his mission at Rajputana, Fr. Armand writes: "I have obtained from the villagers a plot of ground for the erection of a normal school. Now I want help for the building itself. Will not America come to our help? I hope it will, through the channels of The Propagation of the Faith Society."*

BY a decree of the Sacred Congregation of the Propaganda, approved and confirmed by Our Holy Father, Pope Leo XIII., on the twentieth of December, 1891, a new mission was formed by partial dismemberment of the Archdiocese of Agra, under the name of the Prefecture Apostolic of Rajputana. On the twenty-first of May, 1913, the same Prefecture was erected into a Diocese, and Rt. Rev. Fr. Fortunatus Caumont, O.M.Cap.,

Prefect Apostolic, was appointed first bishop of the new diocese.

Entrusted to the Friars Minor Capuchins of the Province of Paris, the total area of the diocese is about 156,500 square miles, and its total population more than thirteen millions, out of which we have 5,250 Catholic only.

Consequently, there is still plenty of work to be done, and as we want to do it as well and as quickly as possible, it is the reason why, today, I come to expose our works and our needs

### To the Kind Readers of "Catholic Missions"

so that they may help, both spiritually and materially, the least amongst the apostles of this immense mission.

As far as the work amongst the pagans is concerned, our diocese may be divided into two circles. The south circle, where the missionaries work amongst the Bhils, an aboriginal tribe, of which we must have about one mil-

lion in our own diocese; and the north circle, where we evangelize the Mhers, something like a criminal tribe, which numbers about one hundred thousand members—and the Kolis.

In each of these two circles, three stations have been opened, but while six priests and one lay brother, together with ten nuns and twelve catechists, are working at the conversion of the Bhils, only three priests, three brothers and twenty catechists are at work amongst the Mhers.

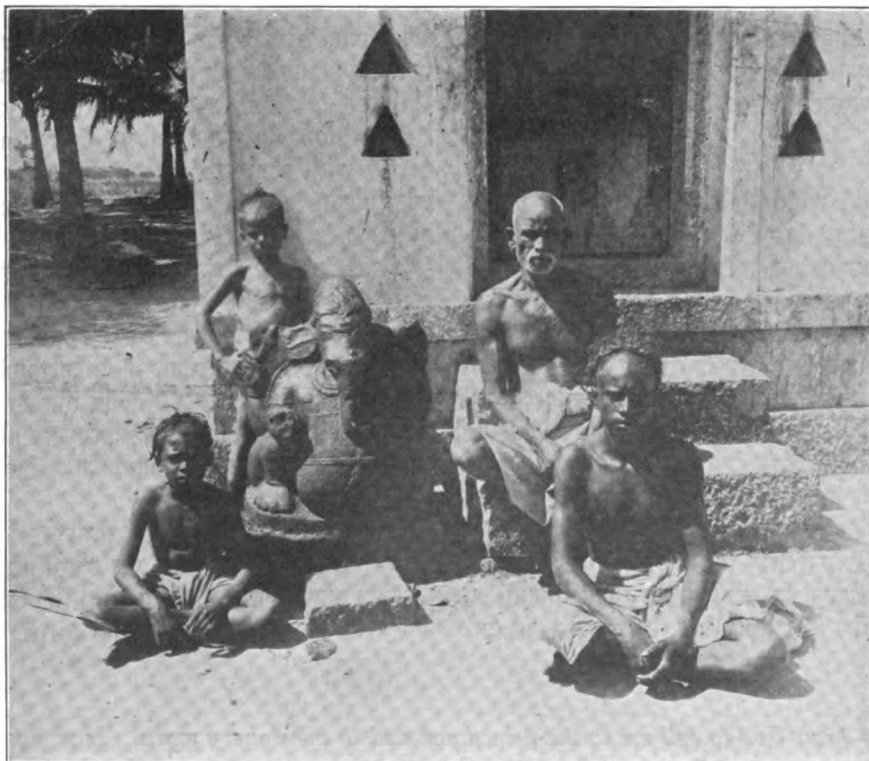
Up to now, about thirteen hundred Bhils have become Catholics, but we do not yet number more than four hundred amongst our Mhers.

My field of action is amongst the Mhers. The village in which I have been dwelling, and working—and even suffering—for more than twelve years now, is called Bhanamkhera. Situated about four miles from Nasirabad—a military camp—this village received the visit of Catholic missionaries, for the first time, about fourteen years ago.

### A School Was Opened in a Grocer's Shop

Later on, the villagers gave us, near the village, a plot of ground upon which we built a school and the present mission house. I was then called from Thandla, where I had spent the first year of my life in India amongst the Bhils, and started here the hard work of establishing a new mission. More than twelve years have elapsed since, years of labor, trials, and even, at times, of consolation, too. Now, what are the results of the long years of apostolic work?

First of all, from the very beginning we tried, by our schools, to draw towards our dear Master all the boys we could come in touch with. For that purpose many schools have been started, but some of them have had to be closed, after some months or years of fruitful work, owing sometimes to the villagers' ill-will, sometimes to their indifference to, or even their suspicions against, education. Be that as it may,



*The god Ganesa, son of the great goddess Siva, and some followers of his cult.*



the Bhanamkhera district now possesses seven schools, with an average of three hundred to four hundred attendances a week.

Of course, all the children who attend our schools do not become Catholics, but at least they learn the catechism and prayers, they get accustomed to our ways of thinking and speaking, and some of them, little by little, realize the necessity of throwing away their worn-out religion and becoming Christians. Up to now, about one hundred of them have become children of the true Faith and, surely, some at least, very good children, too! Let us hope our work will prove more and more successful in the near future!

But, in order to have up-to-date and efficient schools, we want well-trained masters or catechists. It is for that reason that our Bishop has opened a normal school at Bhanamkhera, and has entrusted me with the care of training a body of catechists, not only for our own district, but for the whole mission. I must say it is a rather heavy burden on my shoulders, but as the glory of God and the salvation of many souls rest with it, I bear it as cheerfully as possible, hoping that some good souls will help me with their prayers and alms.

### An Indian Parish in Distress.

The letter comes from Fr. J. Cochet, Sacred Heart Parish, Bangalore, India:

"The parish of the Sacred Heart was founded twenty-five years ago to minister to the spiritual needs of the poorest Catholics in Bangalore, and to spread our Holy Faith among a very large heathen population. Now the parish has a fairly good church, but the five other auxiliary chapels are very small and really no better than huts. There are two primary schools only; the boys' school has no building of its own; the classes are held in two rooms of the Vicar's house. The girls, under the guidance of two Indian nuns, study in a separate building, which is very small and has one room only.

"The Catholics under my care number more than four thousand, they are scattered among a Hindu and Mussulman population of thirty thousand souls; they are all, without exception, Indian Christians, and for the most part domestic servants and laborers. Among them, three families only earn monthly between twenty and twenty-five dollars; about a dozen more families

Will not some persons who read these lines adopt some of my future teachers? Just now the upkeep of each one costs the mission about three dollars a month. Only that, you say, perhaps? Yes, only that, but what seems to you very little indeed, when multiplied, becomes a serious burden for the diocese.

A mission cannot do much without the help of faithful and well-trained catechists. Yes, just as in an army, a good and clever general can do but very little without the help of valiant officers and non-commissioned officers, so it is in the apostolic army of missionaries. A Bishop without zealous priests will not be able to do much, and a missionary without zealous catechists will have very little influence over the pagans he has been commissioned to evangelize and convert. Then, by some means, we must have as soon as possible an army of catechists to help us in our war against Satan.

Not only do we, at Bhanamkhera, work at the spreading of the Truth by our schools, our friendly intercourse with the pagans, and our preaching in their villages, but also by our works of charity, and particularly by our dispensary. Our heavenly Father only knows how many thousands of pa-

between ten and fifteen dollars; all the others are poor, and very many of them are quite destitute and live in real slums. Hence it is impossible to collect from them even the very small sum that is absolutely necessary for the upkeep of the church and the pay of catechists and teachers. The most I get from all sources is six to seven dollars, while the necessary minimum expenditure goes up to sixteen dollars a month. Until now, the balance has been got, with great difficulty, by an annual subscription, mostly outside the parish.

"I am quite proud of the great faith of my people. The great majority of them fulfill the duties of our religion in a manner that is wonderful, when one considers their miserable condition of life, their hard work, the squalor of their huts and surroundings, and specially the corruption they see daily among their heathen neighbors.

"The parents have to go to work; so the children are practically abandoned the whole day. They pass it either in their houses or in the dirty streets, the little ones in charge of the bigger children. My two little schools are without trained teachers, whom I have no means to pay, and they are too far from the majority of the children.

tients have been treated by us since the opening of this station, but what we know very well is that by this means we have won our poor pagans' confidence so that now they come to us for help in all their physical trials, and even from very distant villages. The consequence of this is also that we have been able to baptize almost four thousand dying adults or babies in twelve years. Is not this a great consolation for, and a powerful stimulant to, our apostolic zeal?

However hard may be our work, why should we despair of the conversion of our Mhars, when we think of the prayers of this big army of souls now in heaven? Surely, what we are sowing, with tears sometimes, will grow and produce a magnificent harvest which our successors will gather with unbounded joy.

Dear friends, in all simplicity, I have introduced Bhanamkhera to you, so that you may take interest in its apostolic works. Think, please, of this poor mission in your prayers and in your charities. We, the pioneers in the work of bringing so many poor pagans to the Church, are in need of your help, spiritually and materially. Don't refuse it to us, and be sure that your reward will be a generous one.

"I am an old missionary, having passed twenty-five years in parish work in this country. I am quite sure that the only way to lift up my people and increase the conversions would be to establish good catechists and start special primary schools in the six quarters or divisions of my parish. For the present, I have only one fairly decent catechist; he is paid three dollars a month, scarcely enough to maintain his family. The five other catechists are uneducated men, just able to read prayers. They are paid each less than one dollar a month and, of course, I cannot expect much help from them. They have no influence on Christians, and are useless for the conversions of the heathens.

"The work I want to do is not showy, but it will be solid work. I promise to spend every cent received exclusively for my catechists, schools and the conversions of my heathen brethren.

"Need I add that I will consider it a duty to pray every day at the Holy Mass for my benefactors, for the senders of even the smallest alm.

"May the most Sacred Heart of Jesus bless this appeal and procure me the means to get Him more extensively known and better loved."

## A CHALICE AND ITS MISSION

Rev. L. Brugger, L. Af. M.

*Almost all the articles sent to the missions have an interesting fate, and they all mean more than can be guessed to the poverty-stricken apostles trying to furnish schools and chapels in the wilderness. A chalice sent by an S. P. F. associate helped to found the Faith in an African jungle, and is still doing duty. Fr. Brugger writes from the Vicariate of Benin.*

IN the spring of 1914 The Propagation of the Faith Society in the United States sent a number of chalices to the seminary of the African missionaries in Lyons. Probably those American friends of the missions have, during the excitement of the intervening years,

### Lost All Memory of Their Generous Gift

May it be allowed to one of the happy priests who had a chalice as his share, to renew the thanks which at the time he expressed, and to tell the story of this chalice?

After we young priests had been ordained, we all dispersed in Alsace or in France to spend some weeks with our families before going all together—so we had resolved—to our destinations in Africa.

Then on a sudden the war broke out. I alone was lucky enough to be free from military obligations and to proceed to the missions in Africa.

And so it came that of all the chalices, only mine was for a number of years to serve for the holy mysteries in the Black Continent. I carried it with me when leaving Marseilles on a cargo boat and so reached Nigeria at the beginning of October after a journey of thirty-five days. And now since three years I am at Oshogbo, and day after day

### The Chalice Holds the Most Precious Blood

which was shed for the whole world and which is only just beginning to redeem the souls in this forgotten corner of Africa.

Six years ago, Oshogbo, a town of 50,000 inhabitants on the Lagos-Kano Railway, had no Catholics except two or three traders from Lagos. After some preparatory visits, His Lordship Bishop Terrien, notwithstanding the cares and hindrances caused by the war, decided to open up to his missionaries a new and vast district, of which Oshogbo was the centre. God blessed his confidence, and thanks to the enterprise of the first Fathers put in charge of the mission, it progressed so rapidly that after two years one part of it had to be separated as a new district, that of Ekiti, where two Fathers try now to do the work of ten.

Still Oshogbo and its surroundings are vast and prosperous enough to give scope to the zeal of several missionaries, though the scarcity of priests allows of maintaining only one there.

The people are a branch of the great Yoruba tribe, which populates practically the entire Vicariate of Benin. They are pagans, but in increasing numbers abandon their old practices for Christianity, and also, alas, for Mohammedanism.

At the place where five years ago century old trees hid in their shadow scenes of idolatry and perhaps human sacrifices, a modest and clean church now gathers the converts and raises its slender spire above the fallen idol-grove. During the week the church is used as a school, and its bell calls to study as well as to prayer. A vast yard surrounds it, still waiting for the erection of a mission house.

It is the rule of the Government that no European should live in the native town. But unable to make up our mind to dwell at a distance of one or two miles from our church and parishioners, we solved the problem by living not under our own roof, but under that of God, namely, in the vestry which forms one body with the church. But there is hope that before long we shall receive permission to build a mission house near the church. If we are still keeping back it is also because of the high prices of building materials.

Fortunately conversions do not have to wait for a Government license, and the mission of Oshogbo can boast of its crown of nearly 200 baptized persons and another hundred of catechumens.

### The Next Step on the Road to Progress

and our dearest wish is to build a school in order that the church could serve for religious purposes alone, and that we might be able to have the Most Holy Sacrament with us also during the week.

All around Oshogbo, within a radius of fifty miles, extends a district from many parts of which the desire to be Catholics has reached us.

Four outstations have already a church and a catechist, four others are building their chapel, and waiting for the time when I can find them a catechist, and again in nine other places people have asked me to visit them, to obtain land for them whereon to build the church and to teach them our religion.

The need of catechists in the outstations is extreme, and buildings as well as funds for their training offer ample scope for the generosity of our friends. Meanwhile each mission is trying to train its own catechists, but the demand far exceeds the supply, owing also to the higher salaries Government and merchants can pay to young men with some instruction.

One of my outstations is Flesha, the capital of the Djesha tribe and a former slave market. Some old slaves have come back to their native town from Brazil and the States, and many must be the children of Flesha still spending their days in one or the other America. A church now offers a harbor, and a catechist teaches the laws of Christian charity to the children of those who survived the distressing days of slavery.

Ifè is another of my outstations. It is the Rome of the Yorubas, its chief, the Ovi, being the high priest from

whom all the Yoruba kings have to receive their investiture. A young but enterprising Christian community gives us great hopes for that interesting town.

At Otan, a village hidden amidst rocky mountains, our work is in a flourishing state. The attendance to the church is one hundred and fifty, of which sixty have already been admitted to holy baptism and several of them have concluded a Christian marriage.

Last Christmas a fire destroyed their church, covered with grass, as are all the churches in the outstations. Nothing abashed, the congregation decreed hard labor on all its members until the

new church would be built again. And there it stands with its mud walls and its thatched roof. How insistently they besought me—to my great regret without avail—to help them to buy iron sheets so that the new roof might be lasting and safe from fire.

And so I could tell from each of my numerous outstations a story of want and of hope. In the whole district the baptisms now number three hundred and sixty-two, and everywhere there are signs of progress.

All this work in Oshogbo and around has been begun and continued since the outbreak of the war.

Notwithstanding the difficulties and

anxieties of these five years, we have gone on sowing the good seed on a great scale, because great was our confidence in Providence and also in our Catholic brethren across the ocean who would not allow the rising harvest to perish for want of means to gather it.

The symbolical gift of a chalice through which was revealed to me the generosity of Americans when I was still in the seminary, makes me hope that it will not fail me now I am in the field. We need churches, schools, catechists. Give us these vessels of redemption as necessary as chalices, our hands are ready through them to bring salvation to the waiting souls.

### Send Old Books and Newspapers to the Philippines.

A request for newspapers, books and magazines comes from Fr. Baltasar Advincula, of the Philippines. He is in charge of a high school, and says that the boys and girls are in need of some good reading. The Protestant students have plenty of reading matter, and the Catholic young people feel the lack of mental stimulus. Almost everyone destroys a lot of papers and magazines weekly, and these publications would be eagerly welcomed by missionary priests in places where English is understood. In this case, send to Rev. Baltasar Advincula, Singayen, Pangasinan, P. I.

### The Mother's Share in the Apostolate.

Now that our young American priests are turning their eyes toward the foreign missions, it will be necessary for some parents to make a double sacrifice—not only of yielding their sons to the Church, but of facing the prospect of bidding them eternal farewell even during life. But American mothers are equal to the supreme victory over natural affection as was shown when the band of Jesuits left New York recently for the Philippine Islands.

*The New York Messenger of the Sacred Heart* for August relates a scene that took place at the time of departure illustrative of this heroism. The writer says:

"He was one of the twenty American Jesuits starting for the Far East. His mother stood beside him, and my heart throbbed as I saw the last sweet impress of her lips upon the forehead of her boy. There came tears to her eyes as she whispered:

"Go, bring souls to God. Twenty years ago I gave you to God and I will not now take you back. I will be here praying for you."

"He was gone. I saw him wave from the train to the beloved mother, and I felt that he would never meet her again on this earth. She did not see his last farewell, for her eyes were misty with tears.

"Do not think I begrudge him to God," she murmured. "I know God needs him more than I do."

"Would that Catholic America could number many such generous mothers! The mission fields are white for the harvest and the laborers are few. Catholic America is beginning to hearken to the call of souls in distant lands and Catholic mothers are giving their boys to save souls for God. Every church and every school should strive to foster vocations for the mission fields."

### Catechists Always Needed.

"In my mission in Hangchow, West Che Kiang," says Fr. Deymier, C.M., "I baptized eighty adults in twelve months' time, and have many well-disposed catechumens soon to receive the waters of regeneration. In the country districts whole villages have signified their wish for instruction and are waiting eagerly for teachers.

"What we need here, therefore, most of all, are zealous catechists. A good American recently sent me eighty dollars for catechist work. This sum will support a teacher for more than a year, even at the present exchange rates. My gratitude is beyond words, and I hope this friend is the pre-

### Little Sisters of the Poor in China.

A priest who recently visited the Home for the Aged in Canton exclaims:

"The Little Sisters of the Poor! Who does not know, and who does not love them? Their children venerate, I was going to say adore, them. Yes, their children, whose ages varies from sixty-five to a hundred, or thereabouts. In this particular case their children were Chinese, dozens of them, old and decrepit, so old that it was impossible to risk a guess at their age."

### The Larger Vision.

Commenting on the latest report of our Society, *The Baltimore Catholic Review* says:

"Three of the dioceses in this country have exceeded all the other dioceses of the world in their contributions to the Propagation of the Faith. Such good news is significant. It means that America is no longer provincial in its outlook, that it is directing its gaze to the heathen of far-off lands and contributing to the cause of foreign missions. Not only is America giving money, but men and women."

Yes, it may be now truthfully said that the majority of Catholics are beginning to look beyond the limits of their own dioceses and to behold the boundless fields of the Lord's Vineyard stretching north, east, south and west. Everywhere in those distant lands are souls waiting eagerly for the searchlight of Christianity to penetrate their darkness. Let us not delay longer in sharing with them the great privileges which we enjoy almost without realizing our benefits.



# Catholic Missions

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RIGHT REV. JOSEPH FRERI, Editor  
J. G. MENARD, Assistant Editor

THE readers of CATHOLIC MISSIONS will rejoice with us that Our Holy Father has honored the American Branch of The Society for the Propagation of the Faith in the person of Monsignor Dunn, who has been appointed Auxiliary Bishop of New Bishop-Elect Dunn York.

It is only a few months ago that Bishop-Elect Dunn celebrated the twenty-fifth anniversary of his ordination, and it may be safely asserted that his twenty-five years of priesthood have been full of labors for the welfare of the Archdiocese of New York and for the cause of Christ's poor in the foreign missionary field. Wherever there is a Catholic priest, brother or nun working for the salvation of souls in the pagan lands of the earth, the name of Monsignor Dunn is known and held in veneration, for during the past seventeen years he has been collecting alms in the New York Archdiocese and throughout the country for the relief and support of Catholic foreign missions through The Society for the Propagation of the Faith.

In 1914 he was appointed Chancellor of New York, and as such had charge of all fiscal affairs, diocesan records and records of the parishes. Although his duties in that capacity are many, Monsignor Dunn continued with an ever-increasing success to act as Diocesan Director of The Society for the Propagation of the Faith. Of late, almost every year he received an autographed letter from the Holy Father praising the work and sending his blessing. And now a more adequate reward has been given to his efforts and, with our sincere congratulations, we offer him our best wishes that the days of his Episcopate may be long, happy and fruitful in the Lord's Vineyard.

\* \* \* \*

WE gladly announce the elevation to the Episcopate of another worker for the Propagation of the Faith, Father Caruana, who has been appointed Bishop of Porto Rico.

Father Caruana is a Maltese by birth and, after brilliant studies in Rome, was sent to the Philippine Islands as Secretary to Archbishop Agius, Apostolic Dele-

gate. At the death of the latter, he came to the United States, and served in different positions in the Diocese of Brooklyn. When the lamented Bishop McDonnell decided upon the organization of a branch of the Propagation of the Faith in his diocese, Father Caruana, who had always been interested in the work, offered to assist the Diocesan Director, and did so in an effective manner. Whenever there was an opportunity for him to say or do something for the Society, he was never found wanting.

We rejoice that our friend has been highly honored by the Holy Father and wish him wonderful success and happiness in his new field of labor. Our prayers, with those of our associates, will follow him in his works.

\* \* \* \*

WE have received a tiny brochure, *Maryknoll at Ten*, a short history of the first American Seminary for Foreign Missions, thirty-one pages full of life, of facts, of pictures.

*Maryknoll at Ten* is not quite like the venerable Seminary of Foreign Missions of Paris, two centuries and a half old, but as our esteemed confrère, *The Hartford Transcript*, well says:

"*Maryknoll at Ten* is a lusty youngster, a forward-looking youth, with definite aims and with the unbounded and unconquerable ambition of a St. Paul, who has no thought save that of spending himself and being spent for the souls of the brethren.

"All that is '*Maryknoll at Ten*!' What and where will be *Maryknoll at Twenty*? At *Thirty*? At *Fifty*? The seeds of time are full-charged with mystery. But, if we are to judge *Maryknoll* by the fruits of its first decade, the *Maryknoll of Fifty* will be a mighty institution, one of the chiefest glories of the American Church and the bright particular promise of the Church of the Orient."

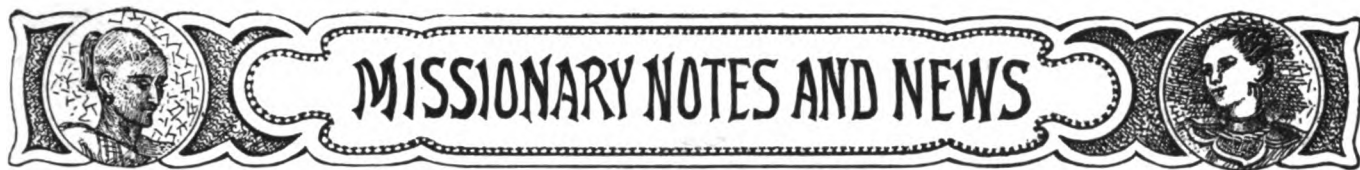
This is also our fervent wish and prayer.

\* \* \* \*

ON the twenty-ninth of September occurred the Feast of St. Michael, the glorious Archangel who, with his flaming sword, puts to flight hosts of evil spirits that prowl about the world seeking the ruin of souls. The

day will come when each one of us in turn shall need the assistance of this powerful protector—the day of our death. Why

not become acquainted with him while we have our health and strength by doing something in his honor. The pagans of the mission world are still under the dominion of Satan, and it is there that we should contest his power by means of the valiant apostles who so often ask us for the ammunition with which to continue the struggle.



# MISSIONARY NOTES AND NEWS

## AMERICA

**NEW YORK** Six more members of the American Foreign Mission Society, at Ossining, left on September 8th for Vancouver on their way to the Chinese missions. The new apostles are Rev. J. A. Sweeney, Conn.; Rev. J. H. Murray, Mass.; Rev. P. A. Taggart, N. Y.; Rev. A. J. Paschang, Mo.; Rev. J. A. Meehan, Ark., and Brother A. Staubli, Switzerland.

Word has been received from Uganda, British East Africa, of the death there of Mother Mary Paul of the Franciscan Order, who was the first Catholic American woman missionary to penetrate into Uganda. She died on Tuesday, August 30th, at Kampola, Uganda, where for eighteen years she had successfully conducted a school and other missionary works for the negroes of British East Africa.

Mother Mary Paul was a native of New York City.

**CANADA** Three Sisters of the Immaculate Conception, of Montreal, have left that city for Vancouver, whence they will sail for Manila; their purpose is to open a hospital for Chinese.

Two of the nuns have already spent some years in China, and understand the people of that country well. The hospital will have a hundred beds at the start and will probably need to be enlarged before long. Catholic, Protestant and pagan Chinese will be admitted without question.

Manila is a big city of about 172,000 inhabitants; many of these are Chinese, and still pagan, so that the Sisters have a great work before them.

In the present year occurs the one hundred and fiftieth anniversary of the death of Mother d'Youville, foundress of the Grey Nuns (Sisters of Charity) in Canada.

The Grey Nuns have done remarkable missionary work in the Far North. Making a pioneer journey in 1844, from Montreal to the Great Lone Land, they spent four months enduring incredible hardships on land and water before they covered the fourteen hundred miles and finally reached St. Boniface, on the Red River, their destination. From that date to the present time, the Grey Nuns have labored constantly among the Indians of the North, and now have many valuable foundations for the welfare of the orphans, the aged, and the sick.

**PORTO RICO** The Rev. George Joseph Caruana, secretary to Cardinal Dougherty of Philadelphia has been appointed Bishop of Porto Rico, succeeding the late Bishop Jones, who died February 18, 1921.

Father Caruana was born on the Island of Malta, April 23, 1882. He made his first studies at St. Ignatius College in Malta, conducted by the Jesuits. After completing his studies in philosophy and theology in Rome at the Georgian University, he was ordained in Malta, October 28, 1905. He went to Manila, P. I., in 1907, as secretary of the Apostolic Delegate, Archbishop Agius, and later was assigned to important work in that country.

The new Bishop is an accomplished linguist. He speaks Italian and Spanish fluently as well as Maltese and Arabic. He has translated a number of Arabic works into English.

**PHILIPPINE ISLANDS** Fr. J. A. Zandvliet, M.S.C., Superior of the Surigao mission in the Philippines, says the crying need is for more workers. He cites one special example:

"On a recent trip I came through a large village that has been asking for about ten years for a resident priest. The reason given by one of the prominent men in this village touched me very much. 'They ask a priest,' said he, 'in order to have Our Lord continuously dwelling with them.'

"Obstacles prevented Fr. Nijsters and my predecessor, Mgr. Aerts, from complying with the request of this good people. I promised to give them the first Father that would be available and to help them in restoring their church and building a small convent for the Father."

## ASIA

**CHINA** "The sufferings of our poor Chinese the past year," writes Bishop de Vienne, C.M., of Tientsin, "have been beyond belief, but the dear Lord Who knows how to draw good from evil has made the famine the cause of countless conversions to the Catholic religion. Tens of thousands have come into the Church, and even as Simon of Cyrene was saved by carrying the Cross, so our pagans turned to the Faith when oppressed by cruel suffering.

"We must now give all these newly-found children a solid preparation for baptism, in order that they may clearly

understand the religion they have adopted. This is going to be a hard task, and demands many teachers."

**LAOS** Rev. Augustin Peyrical, P.F.M., has been appointed Vicar Apostolic of Laos.

**INDIA** Very Rev. Ferdinand Perier, S.J., has been appointed co-adjutor to the Archbishop of Calcutta.

At the suggestion of Rev. Fr. H. Hosten, S.J. who has been studying the archives at Mylapore, excavations will shortly be made in the mission ground with a view to establishing the tradition of St. Thomas.

Fr. Hosten identified the unmistakable Roman and Greek character of several old sculptures, which would point to the existence of Roman and Greek colonies on the Madras coast and add likelihood to St. Thomas' mission to that particular spot. The Apostle's memory and worship survived the European settlers' fate and was handed over by Armenian colonists, of whose existence prior to the Portuguese influx Fr. Hosten found much evidence.

From Palai, Travancore, Fr. Cyriacus Mattam sends some information regarding a new undertaking in that diocese.

"The native clergy here, of whom I am one, have organized a new society for propagating the faith by means of the apostolate of the press, in conjunction with the bishops and other missionary priests. The work of the society is to print and publish magazines, newspapers, books, booklets and tracts, to open a book and stationery depot for the benefit of the Catholic schools, and to disseminate Catholic literature among Christians and pagans in a more general manner than has hitherto been possible. Protestants rely largely on this method of conversion, and it is necessary for the Catholics to enter the field with the same weapon."

## AFRICA

**NILE DELTA** Rev. Jules Girard, L.Af.M., has been appointed Vicar Apostolic of the Nile Delta.

**CARTHAGE** Mgr. A. Lemaitre, W.F., formerly Vicar Apostolic of the Sahara, Eq. Africa, has been made Archbishop of Carthage, North Africa.



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## BOOKS RECEIVED

**The Social Mission of Charity.** Rev. William J. Kerby. Published by The Macmillan Company, New York. Price, \$2.25.

**The Word of God.** Mgr. F. Borgongini Duca, S.T.D. Translated by Rev. Francis J. Spellman. Published by The Macmillan Company, New York. Price, \$2.00.

**In the Land of the Kikuyus.** Rev. H. H. Gogarty, C.S.Sp. Published by the B. Herder Book Company, St. Louis, Mo.

**Life of the Ven. Anthony M. Claret, Founder of the Missionary Sons of the Immaculate Heart of Mary.** Rev. Eugene Sugranes, C.M.F. Published by the Lodovic Printing Company, San Antonio, Texas.

**Le Sacré Coeur de Jesus.** Most Rev. Olivier Elzear Mathieu, D.D. Published by the Franciscan Missionaries of Mary, Quebec, Canada.

**Ireland and the Ulster Legend.** W. A. McKnight. Published by the Encyclopedia Press, 119 East 57th Street, New York City. Price, 50c.

**The Hound of Heaven.** An interpretation. Rev. Francis P. LeBuffe, S.J. Published by The Macmillan Company, New York. Price, \$1.25.

**Regnabit.** *Revue Universelle du Sacré Coeur.* Published at 10 rue Cassette, Paris, France. Monthly. Price, 24 francs per year.

**My Rosary.** John W. Winterich. Published by The Catholic Church Supply House, 59 East Main Street, Columbus, Ohio.

**Plans d'Instructions Catéchistiques.** Right Rev. A. Chapuis, P.F.M., Bishop of Kumbakonam, India. Three Volumes. Published at Nazareth, Hongkong, China.

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A Magazine Devoted To  
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# The Society for the Propagation of the Faith

is an international association whose aim is to send Missionaries to the heathens, and to assist by prayers and alms the priests, brothers, and nuns who are at work among them.

The Society is approved by the HOLY FATHER and the AMERICAN HIERARCHY.

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## Mass Intentions

The month of November will bring back the memory of the dear ones we have had the sorrow of losing, and stir in our hearts a desire to help them in case they have not as yet satisfied the justice of God. The best and most efficacious way is to have the Holy Sacrifice of the Mass offered for them, and we have no doubt that many readers of CATHOLIC MISSIONS will resort to such means to show their affection for the departed ones.

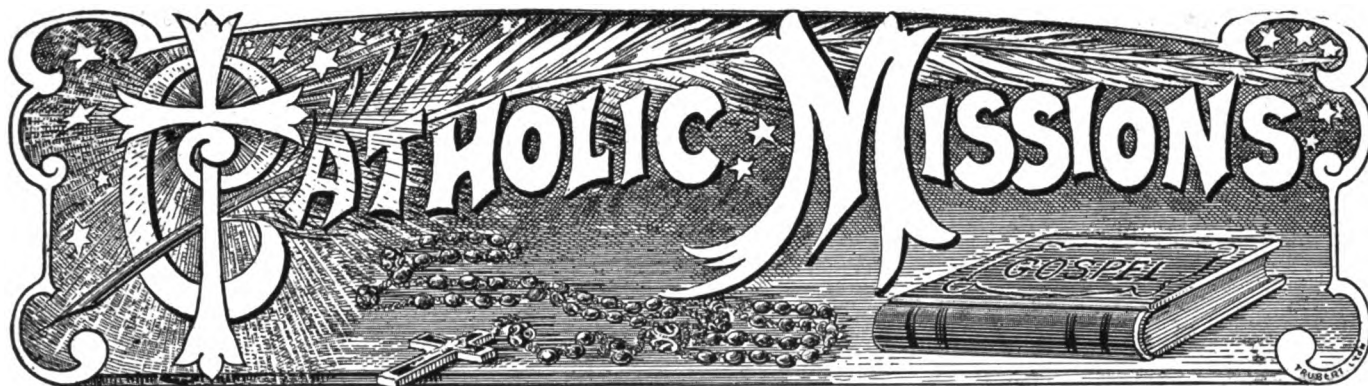
We wish to remind them that by placing some of those Intentions with us they will perform a twofold act of charity. Besides helping the poor souls, they will give a much needed assistance to missionaries who at present have to rely almost exclusively on such stipends for their subsistence.

The Society for the Propagation of the Faith is fully empowered by the Holy See to receive and distribute Mass Intentions in any part of the world.

**THE RIGHT REV. JOSEPH FRERI**

**343 Lexington Ave.**

**New York City.**



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NOVEMBER, 1921

No. 11

## CATECHISTS

Right Rev. F. Demange, P. F. M.

*The object of the following article is to acquaint friends of the missions with an institution unknown amongst us, that of the catechists. Few people understand its nature and necessity in mission countries. They look upon these auxiliaries of the priest as some kind of Sunday School teachers, whereas they occupy an entirely different place. With us the priest is everything in the parish, and in case of emergency can attend personally to every part of the work; in fact, many pastors of small parishes in the South and Far West are working unaided. Such cannot be the case in pagan countries. Without a catechist the missionary can do practically nothing for the conversion of the people, whereas a well-trained catechist, even if left alone, can do a great deal for the diffusion of the Gospel. Owing to the shortage of missionaries caused by the war, there is at present a great demand for catechists, but the means of training and supporting them are lacking.*

*In order to interest our people in this*

*most deserving work, we asked Bishop Demange, Vicar Apostolic of Taikou, Corea, for a comprehensive article on the subject. His remarks apply not merely to Corea, but to any part of the missionary world, the conditions as well as the needs of the catechist being pretty much the same everywhere.*



*Bishop Demange, Vicar Apostolic of Taikou, Corea.*

A CATECHIST is a native who serves as intermediary between the missionary and the people who are to be led to conversion.

This intermediary is indispensable. Every missionary has a triple rôle to fill; he must receive the friendly persons who come to visit him; he must go to see the pagans who will not ap-

proach him; he must sustain the Christians whom he has baptized. To perform this triple task the apostle without catechists is a workman without tools.

### **I. Receiving Natives Who Come to the Missionary.**

In the Gospel we read about the Gentiles who, wishing to address Our Lord, besought Philip to present them to Him. If the pagans who become conscious of a desire to know something about religion were obliged to speak personally with the priest, the number of those who would find courage for the interview would be extremely small. Moreover, this personal contact would have its inconveniences.

For instance—Among those who come to see the missionary are many of absolutely good intention, but there are others who wish only to exploit him. Being a stranger to all, the priest may take the second class for the first, or what would be a graver matter, the first for the second. The catechist, a man of the people, knowing the families

and their antecedents well, can discretely separate the sheep from the goats, and thus avoid much unpleasantness and loss of time.

Again—The conversion of a pagan is not brought about in a quarter of an hour, nor in twenty quarters of an hour. It is necessary to chat about religion, and incidentally many other subjects, deliberately, smoking a pipe the while, in the usual unhurried Oriental fashion. These preliminaries the native absolutely demands, and the missionary, burdened with a thousand cares, is not the man for the situation. Here the catechist comes in—a son of the soil, familiar with every custom.

In the case of possible hypocrites, or those wishing to approach the mission merely for ulterior purposes, discrimination must be of a very delicate nature, and naturally involves a profound knowledge of native characteristics, mentality and every shade of the language. Even after long years of residence in a country, no foreign priest could equal a native catechist in discrimination, and would be open to committing grievous errors.

Also, when the pagan, having become a catechumen, has spent a certain length of time with Christians and begins to understand what would be required of him

### In the Christian Life

he passes more easily over the seemingly difficult steps if in touch with one of his own nationality, of whom he stands in no awe.

The confidence and respect with which the catechumens regard the European or American priest—always a stranger to a certain extent—will be increased if the latter stands a little on his dignity and appears solely as an ambassador of Christ. In the beginning, as in the time of the primitive Church, he ought to give his time solely to the task of explaining Catholic dogma. If whoever felt so inclined could run to the priest's house as to an inn, and chat a while, under the pretext of gaining information on religious matters, the missionary would soon lose prestige, and would be regarded as merely a curious being whose beard, garments and other European

attributes were worth seeing. Not only the higher class, but the humbler, are attracted by a man of whom they can exclaim: "He is a real noble." On the other hand, were the priest over-familiar, high and low would shrug the shoulder and say: "In his own country he did not belong to the nobility." Therefore, wisdom and diplomacy require that first acquaintance be made with the catechist, with the understanding that serious-minded neophytes may always talk with the Father on legitimate subjects.

The well-trained catechist also acts as secretary to the missionary. Social demands require the latter to pay visits to the local authorities and exchange letters with them often of an official nature. As confidential secretary the catechist

### Accompanies His Master on Ceremonious Calls

and conducts his correspondence in the manner required by native etiquette. Nor is this a sign of inadequacy on the part of the missionary; the better educated he himself is, the more he realizes the need of a social secretary.

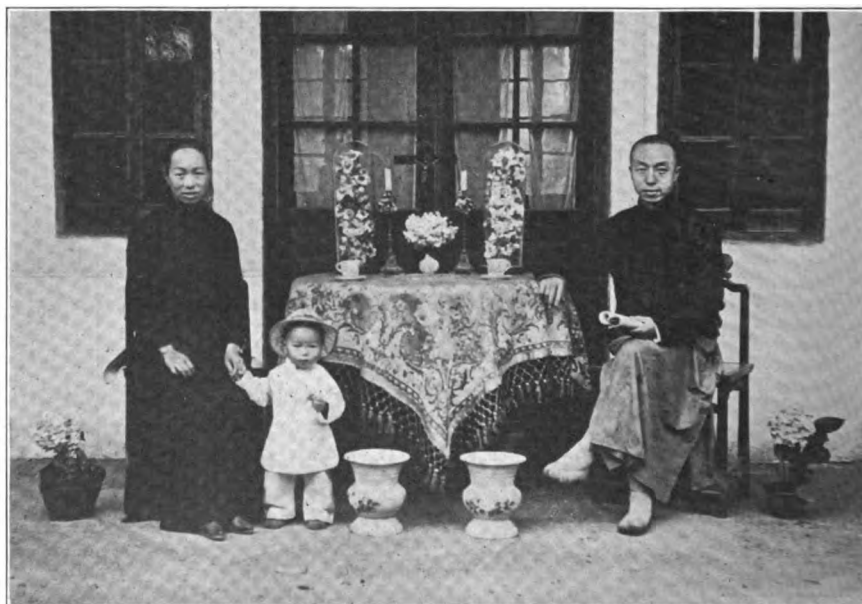
And here is another point rarely touched upon, but most vital to the success of the apostolate: the catechist is a living witness to the sobriety and abstemiousness of the missionary's life. The priest is a stranger whose

celibacy is hardly credible to pagans, and indeed they are often slow to believe in it.

But the catechist is the priest's inseparable companion; he dwells in the same house; he sleeps in the next room; he goes with him on journeys; he is ever at the side of this unique person who is so apart from other men, and he can truthfully give testimony to the perfection and self-denial of the apostolic life.

Men who serve in this capacity are the catechists of the first class, and they are indispensable, not only at the founding of a mission, when they must act as interpreters and general factotums, but always and ever; the foreign missionary deprived of such services is isolated and without influence over the people whom he has come so far to evangelize.

In some districts the catechist engaged largely in domestic service in the priest's house, and as sacristan, is called a servant. This is a mistake, for if this same helper is obliged to come into contact with pagans, they feel themselves slighted. In fact, it has happened that pagans of the higher class refused to visit the mission because they said they were received by the domestic. If the missionary's poverty forces him to use his catechist as his house assistant, he should always see that the catechist's true title is maintained.



*A valuable married catechist of the Lazarist mission at Hangchow, China.*



## II. Visiting Natives Who Do Not Come to the Missionary.

The missionary is a conqueror, but his conquests would be few in number were he to await at home those who wish to give themselves to his dominion. No, it is necessary to go out and search for subjects and bring them into the kingdom of Truth.

But this going out into the midst of the enemy is not always an easy matter. Just because he is a stranger and a priest he will not be admitted to many homes, or if he is received it will only be with coldness or distrust.

Here, as in situations previously cited, the catechist, familiar with language, habits and temperaments, becomes invaluable. Even if the missionary devoted all his time to apostolic journeys and were able to overcome difficulties of speech, etc., he would accomplish little, as he could not, in the vast territory allotted to him, reach any great proportion of the natives often enough to do them lasting good.

Therefore if one catechist can accomplish much in a mission district, many catechists can accomplish a correspondingly greater amount of good.

The work of conversion belongs, properly speaking, to the preaching catechist; that is, the catechist who has been especially selected, trained and recompensed for this work, and it is this class that is usually referred to by priests when they urge the need of a larger staff of coadjutors.

There are few mission countries whose inhabitants absolutely refuse the Gospel. This being so, the slowness with which conversions are made may be traced directly to the lack of native preaching catechists. The success of Protestant missions is due directly to their large companies of lay assistants whom they are at liberty to hire at will, and to whom they can pay adequate salaries.

Among us Catholics the insufficiency in number and in quality of our catechists is due to our poverty. Being able to pay only starvation wages, we must often put up with men who are incapable of earning a livelihood in any other walk of life, or who are obliged to do other work beside their missionary preaching and teaching in order to

live. In either case they are not fitted to bring the light to obdurate pagans.

In order, then, to procure and maintain good preaching catechists it is absolutely necessary to found schools for their education, and to have a fund which shall assure them proper maintenance when trained.

### These Schools Should Have the Stability of a Seminary

with the difference due to the social condition of the students, who should preferably be married men. In the schools the catechists would not only receive a first complete preparation for



*At the right stands a married catechist of Nagoga, Japan. The other young man is a convert from Protestantism, preparing for catechist work.*

their work, but would return to them regularly for periods of rest and refreshment.

By guaranteeing proper living conditions to catechists and their families, it is possible to secure men of ability and presence, and they in turn would have a personal interest in exerting all their power to retain their position.

Domestic catechists include only men, but among the preaching catechists should be numerous women, who alone, among Oriental people, may meet their own sex. The "Bible women" of the Protestant missions are some of their best agents. Therefore

female catechists should be trained by the communities of nuns usually found in the larger stations.

Again, as the preaching catechists fill a double rôle—securing conversions and instructing catechumens—it would be advantageous to have separate catechists for the separate functions. Different characteristics, for instance, youth and activity, should mark the catechists who must travel continually from village to village, from those who remain fixed in localities and whose work is to instruct and organize converts already secured.



## III. Maintaining Christians in the Practice of Their Faith.

It is not enough to conquer the enemy; equally necessary is it to safeguard those taken from the toils of Satan. The ideal scheme would be to have a priest at the head of each station, but at present one missionary frequently has half a hundred posts under his supervision, widely separated, and at certain seasons of the year inaccessible. There must then be resident in such stations a sort of lay clergy, namely, catechists. The influence of these men is more deeply felt than that of the priest himself. A hard-working, well-educated catechist means a flourishing Christian centre, and an inefficient catechist presupposes a poor community, this in spite of the missionary in charge.

Resident catechists are also required to come to the head station for annual retreats, and as the journeys involved are often long and costly, the missionary must consider the item of traveling expenses as an important one when reckoning the salaries of his catechists.



### Conclusion.

From what I have written, it is plain to the lay reader that there are three kinds of catechists in the mission world—the catechist who lives in the priest's house and acts as his companion; the preaching catechist whose function is to excite pagans to a desire for conversion and to instruct those so inspired; the resident catechist who takes charge of Christian communities in places re-

mote from the head station. Of the first type the missionary must possess at least one, of the second as many as possible, and of the third a number to correspond with the number of his stations.

He can get the services of such men only by paying for them—entirely for the two first, and partially in the third case. It must not be supposed that catechists are mercenary, far from it, but like the priests, they are men and not angels, and therefore require food, raiment and shelter. When the catechist is married he must also guarantee the well being of his family.

The missionary, then, may be considered a farmer with a large piece of land to cultivate: if he has few farmhands and only primitive implements, he is not going to get much good out of his big farm. With a large staff of helpers he is like the fortunate agriculturist who commands up-to-date machinery—a splendid harvest is assured.

All missionary bishops are desirous of a native clergy and with reason; but without catechists, native priests will be as helpless as their foreign companions. They may perhaps dispense with the household catechists, but cannot expect results without the other assistants.

It is easy to see, therefore, that the entire question of catechists resolves itself into a matter of dollars and cents. It is a tangible fact that in mission countries where the sects work side by side with the Catholics, the success of the former can be traced to their admirable organizations of lay helpers, both men and women, organizations owing their solidity to their financial wealth. What could the Catholic priests not do if, with the truth they preach, they had also adequate lay assistance?

Hoping that the generous Catholics of Christian countries may be moved to help the missions by means of catechists, I will add to these remarks some practical conclusions.



What is the cost of maintaining a catechist in a mission? It is impossible to give a comprehensive answer to this question for many reasons. In the first place, the cost of living is not the

same in all countries. It is higher, for instance, in India or Japan than in China. Furthermore, since as we have seen there are several classes of catechists, it will take a larger sum to support the man or woman who gives his whole time to the work and consequently cannot engage in any remunerative labor than to compensate the man who simply presides at prayer meetings on Sunday in the absence of the priest, and practises his trade or cultivates his farm during the week. As a matter of fact, the latter class of catechists

#### Receive Merely a Nominal Remuneration

and sometimes none at all. Again, the unmarried catechist, who lives with the priest, shares his lodging and food, costs much less than the one who has his house and must support a family. In certain poor missions, the priest may engage the services of a catechist for a few months only, or even a few weeks, to help prepare a First Communion or confirmation class, and naturally his salary will be in proportion with his work. Again, in certain places, a little revenue may be gotten from the mission stations themselves, in which case a lesser sum will secure the helper.

This will explain the widely different figures quoted by missionaries in

their appeals for alms to support their catechists. Whilst some claim that a sum of three dollars a month, or even less, will suffice, others state that twenty dollars a month, or more, is needed. These statements may be absolutely correct, but they come from various parts of the world where prices are different, and their authors have not the same class of catechists in view. For such reasons it is impossible to establish a regular scale as to the cost of supporting a catechist in the missions.

Benefactors intending to share in that most deserving work should either place their alms in the special fund which the Propagation of the Faith is holding for that purpose, and distributes at regular intervals, or if they are specially interested in a certain country obtain from the directors of the Society information regarding the cost of supporting a catechist in that part of the field, and then leave all matters regarding the selection and adoption of catechists to the bishop instead of personally designating the missionary to whom their alms should be assigned. They may have received a letter from that missionary or read his appeal in some magazine and have naturally become interested in him. But they know nothing of his relative needs: all missionaries are in need, and nearly all think, in perfect good faith, that they



*The second figure from the left is a son of a powerful chief of Bouroundu, Africa, who stands first in the line. The catechist son was poisoned by the sorcerers when he began to preach, but recovered.*

are among the neediest. Furthermore, that appeal may have been read by hundreds of people and received a number of answers. Therefore, leave the bishop free to choose the catechist and place him where he is most needed at the moment. In the encyclical letter on the missions, *Maximum Illud*, the Holy Father advised this confidence in the bishops.

I must also ask our benefactors to be patient if they do not see the results of their sacrifices promptly. Before he is sent forth, the catechist must be equipped for the battle. He must be trained in a catechist school. It may happen that the young man chosen does not prove to have a vocation for that kind of life, and a new candidate must take his place. All this means an expenditure of time and money with which our friend at a distance will have to forbear.



Finally I will say that if the Church is not making greater progress among infidels and pagans, it is because the number of workers is totally insufficient, and more especially because our

catechists are not numerous enough. In many regions there are thousands of catechumens waiting instruction for the reception of the sacraments; they are well disposed, but should not be kept waiting too long. In many other places there are large numbers of baptized Christians who stand in need of the support of catechists in their daily life, that they may not lapse again into pagan ways.

The trouble is that Catholics in Europe and America do not realize how all-important catechists are to the success of a mission; they place the work of catechists as of secondary importance while it really takes first place. Almost nothing can be accomplished without these able and devoted assistants.

American Catholics, give to the support of catechists!



*Women catechists of East Shantung, China.*

### A Challenge to the Apostle.

Despite the fact that the Philippines are nominally Catholic Islands, some of the tribes still practice head-hunting, and remain otherwise in a very wild state. Much apostolic labor is needed to convert these tribes, and it is only with considerable help from Christian countries that the task can be accomplished. Fr. Michielsens pleads in behalf of the Belgian Foreign Missionaries and their stations in North Luzon.

He says:

"More than three centuries ago, when the wigwam of the Indian stood on Manhattan Island, here at the extremity of the earth gallant missionary pioneers created the University of Santo Tomás, built the orphanage of Santa Isabel, and erected a Catholic cathedral at Manila. . . .

"But alas! now when we lift up our eyes to the mountain-fastnesses of North Luzon, where savage Igorots have built their shacks, we discover several hundreds of thousands of miserable tribesmen still deprived of the bliss of Christian civilization, and if we study their customs and habits, we are taken aback at the sight of the monstrous

depravation and immorality which continue to rule their life and which change this hinterland into the hell of the Philippine archipelago.

"We sadly have to admit that in this cluster of islands, whose scenery makes them without peer in the extreme Orient, there still lies a challenge to the Catholic missionary he cannot ignore, when he thinks of the five hundred thousand Igorot pagans dwelling in the lofty and rough mountain ranges of the interior, and sunk in the most horrible superstitions of heathenism, wherein human sacrifices and bloody head-hunting play their terrible part."

### Let Chapels Become as Numerous as Pagan Temples.

Pagodas are the fortresses in which Satan barricades himself and defies the advance of Christianity. They are very numerous in China and Tonkin; for every ten thousand souls there are a hundred pagodas. But Tonkin, despite the pagodas, has had countless martyrs to the Faith, and now possesses a numerous native clergy.

### Gabon in Distress.

Bishop Louis Martrou, C.S.Sp., is Vicar Apostolic of Gabon, on the west coast of Africa. He has a rather sad account to give of his district, which, always difficult, has never recovered from the effects of the war. Here is his latest communication:

"We are suffering from many things, chief among them being lack of priests. Sickness and death have depleted the ranks; we have not half the number we had before the war, and no young apostles are ready to take up the work.

"The equatorial climate of this part of Africa is very trying to the health of the white man, and the poor blacks are victims of sleeping sickness, which still lurks here. In fact the region is becoming depopulated, and it is a question of hurrying to save the tribes before they disappear altogether.

"What a wonderful charity it would be to clothe the naked, feed the hungry, and care for the sick and aged in Gabon! The missionaries stand ready to be the dispensers of this charity, and, from long experience, they know how to make a little money go a long way.

"Let Gabon be remembered in your prayers and in your benefactions."

## MY VISIT TO SIBERIA

Right Rev. J. de Guébriant, P. F. M.

*Some months ago Bishop de Guébriant, P.F.M., was appointed by the Holy Father to be Apostolic Visitor to Siberia, where the Poles, in spite of their long imprisonment and exile, have always retained their Catholicity, and where it is now proposed to place the Church on a substantial foundation. This step is also largely apostolic, as there are in Eastern Siberia many pagan Chinese, Japanese and Koreans who must be converted to Christianity. Mgr. de Guébriant was formerly Apostolic Visitor to China, and has been made Superior General of the Paris Foreign Mission Society.*

THE "Apostolic Visitor," after having passed through the Catholic centres of the Russian Far East, for the most part made up of Poles, did not lose sight of his intention to penetrate Zabaikalie, in Chita, and this in spite of almost countless difficulties and delays.

The insecurely established republic of Eastern Siberia has to battle at once against

### Reactionary Movements From the Outside

and overwhelming economic conditions in the interior. The latter may be summed up as follows: If one faction consents to certain principles, another is sure to oppose them. Even Mr. Crane, United States Minister, leaving Peking in June for Moscow and Prague, is still in Chita (July 16th), barely five hundred miles from the Siberian border, and finds it impossible to continue his journey.

The cost of living in the republic is extreme and the numerous evils that afflict the population become aggravated from day to day—all of which furnishes still further reasons why the Catholic Church should be well established here without delay, but in a Bolshevik country it will be easier to find enemies than benefactors.

When the fleeing former prisoners

reach this place, and numbers arrive every week, they are in a lamentable state from

### Hunger, Fatigue and Privation

They have been months on their march to the Manchurian frontier, and, haggard and dirty, they are able to gasp only one word—"bread."

So much afraid are these poor expatriates of being betrayed that they always travel alone, usually following the railroad track, which eventually must lead to freedom. It often happens that a kindhearted engineer, seeing a



Right Rev. J. de Guébriant, P.F.M.,  
Apostolic Visitor to Siberia.

footsore pilgrim toiling beside the track, reverses his engine, comes back and picks up the weary soul whose hour of deliverance is thus brought a little nearer.

The Red Cross has done much for the Polish refugees, but this much is far from enough.

My visit to the Province of Oussouri, which was made without serious danger, filled me with hope. The Varsovie Government has made great sacrifices to send Poles back to their own country, but many still remain in Siberia, and will remain, no doubt, forming a distinctive Catholic class like the Portuguese in the south of Asia,

the Irish in Great Britain, and the French in North America.

The families will be large because they will be profoundly Christian; the pious mothers will bring up their children carefully, and consequently vocations will be numerous. These vocations, up to the present time, have had to go to waste on account of the persecution of the Russian Government.

But now the Polish Catholics will be able to produce a worthy priesthood. Following my visit, it was decided to open a seminary at Vladivostok; the site, the director, and the first group of students have already been found, and a small amount of money collected, but

### Modest as the Foundation Will Be

the sum on hand is far from being sufficient. It is for the dear Propagation of the Faith Society to do the rest.

The new Catholic churches in Siberia will be in every sense missionary churches, for aside from the schismatics, who do not feel as much hatred for the Poles as is generally believed, and without counting the aborigines and pagans still to be found in the country, a large number of Chinese, Japanese and Koreans demand apostolic attention.

A basis for the spread of our Faith already exists in all parts of Siberia owing to the profoundly Catholic settlements of Poles, Lithuanians, and, toward the west, of Germans, that one finds here. Beyond Baikal, and near Omsk, especially, there are many compact German villages where the Faith is jealously guarded against insidious influences.

And what touching experiences one has here. The other day I had the pleasure of grasping the hand of an old man ninety years of age, yet vigorous and apparently without infirmities. He had been exiled from Poland after the insurrection of 1863. With chains on his feet, he had been forced to walk six thousand miles across the freez-

ing and snowy steppes until he reached the station at the mines where he was to pass his life.

During all the years of his grinding labor in the mines he worked chained to the wagon he manipulated. When he at last became too old to toil longer, he was liberated from the mines and lived at Habarovsk. During the Bolshevik terror he fled to Kharbine, where he was finally named for repatriation and placed in the convoy which reached Vladivostok this last August. Will this exile after fifty-nine years of suffering be permitted to see once more his native land—his beloved Poland?

I could not but admire the Russian officer (schismatic) who presented this poor man to me, and aided him in telling the sad tale of his awful experiences. The officer was himself visibly moved by the extraordinary history.

I must also speak of the generous and efficacious aid furnished by the Polish residents of America to their compatriots in Siberia. They sent money and clothing, and undertook the

care of many orphans, a charity which will surely draw upon them the benediction of God.



*Trans-Siberian Railway. The long steel road that leads to freedom.*

There are still thousands of Poles in Russia waiting to be sent back to their native land. The remarkably intelligent and

### Wholly Devoted Agents

whom the Polish Government have placed here do their utmost to expedite the removal of the exiles, and they are materially assisted by Polish benefactors in the United States, and by friendly France. But the delays are torturing to the wretched people, who must await the hour of deliverance in the misery of Siberian cold and discomfort.

When contemplating the wretchedness of the Poles in Russia, I cannot help thinking of the vast sums of money spent in other parts of the world for nothing. I compare the Dempsey and Carpentier fight with the tragic battle for life and freedom the Polish exiles are making, and the comparison is not favorable to the thoughtless rich.

### Medieval India.

Jashpur, Eastern India, is a free State, which means that the native potentate has almost unlimited power. The Belgian Jesuits have charge of the apostolic work and Fr. Van der Scheuren gives a picture of native conditions which make one pity the poor slaves, for they are no better, that still exist in India. He writes:

"The rule of the local Rajah up to a certain point is absolute. The whole Jashpur State belongs to him; he is the lord and master of the land and of those who live in it. He could tomorrow turn out the missionaries and take possession of all the buildings they have erected; they are his, everything is his; if he wishes to have them, he takes them. It is a wonderful statement to make, but it is the strict truth. His power over his subjects is equally absolute, and 'Begari' or forced labor flourishes in the State. He can call and does call upon any of his subjects to do any kind of work for him (make and repair roads and bridges, cut down timber, etc.), and they must obey and do the work without any remuneration whatever or any allowance for food.

"In other parts of India, one meets with things which remind one of the status of some of the lords of the early Middle Ages; here in these independent little States, lost in the jungles and mountains of Central India and inhabited by aboriginal tribes only,

a state of things exists which reminded us of the Biblical times, 2000 years B. C. I could not help being reminded of this when I saw some of the 'Bhandars' in various parts of the State. These are 'Granaries' in which are stowed away great quantities of rice, hay and straw, fuel, etc. They are, I suppose, very much the same as were the granaries of Egypt of which we read in the Bible. They are belong to the Rajah, and the people must keep them supplied with all that is or may be necessary.

"There is, however, some limitation to the Rajah's power, ordained by the British Government. He cannot condemn anyone of his subjects to death or to a long period of imprisonment or to an excessive fine. The Viceroy may remove the Rajah and appoint a successor. This, however, is practically never done, except when a murder can be unmistakably traced to the Rajah."

### Help Fill Library Shelves in the Missions.

Demands for books and magazines are becoming more and more numerous, and here is a splendid field of action for those who are not able to send mass offerings or other alms to needy missionary priests.

A very humble little appeal comes from a poor Franciscan friar in India, and it is to be hoped that persons read-

ing these lines will happen to have the volumes named, or others of a like nature, to send him:

"I take the liberty of asking you, dear friends, to help me, a Capuchin missionary, with a little library which I am starting among my parishioners in the Ratlam District. I hope you will kindly hear me, and that you will be able to assist the work.

"The reason which prompts me to write to America, is the question of exchange. The rupee is falling in value and the dollar rising. I should like to get a few books, for instance, those of Fr. Garesché, S.J., or of Isabel Clarke or Fr. Conroy, but a book sold for two dollars equals more than eight rupees and I cannot spend such a sum. So I solicit the charity of Americans to help me with a few volumes. Needless to say that my gratitude will be expressed in many prayers for them.

"Our natives are in great distress on account of poor harvests, and we are doing our best to ward off famine, with the elements against us. So it will be seen that in spite of the great necessity of good reading matter for our Christians, there is no money in my purse for books."

The mailing address is (send direct):

Rev. Fr. Alphonsus, O.M.Cap.,  
Catholic Mission,  
Ratlam, Ajmer,  
Central India.



## NUNS IN THE CATHOLIC MISSION FIELD

Dom Maternus Spitz, O. S. B.

*"And here must not be passed over in silence those women who from the very first days of Christianity have been accustomed to afford eminent assistance and service to the heralds of the Gospel. And these virgins are worthy of being here commemorated with high praise who have given themselves to God, who are so numerous in the sacred missions devoted to the education of the young and to various works of piety and charity. And we wish this commendation of their merits to give them yet more courage and enthusiasm in meriting the Church's praise. And let them be assured that their work will be the more useful the more they study their interior perfection."*

**I**N these words the Vicar of Christ, Pope Benedict XV., in his Apostolic Letter, *Maximum Illud*, of November 30, 1919, has summed up the beneficent and glorious work which our Catholic Orders of women have achieved in the Apostolate of the Church during the nineteen hundred years of Christianity, and has thus pronounced the most eloquent panegyric on their effective and valuable help which they have rendered to the Apostles of Christ and to His Church.

Jesus Christ, the Son of God, the Divine Founder of Christianity, chose twelve apostles and seventy-two disciples, and to them in the fullness of His power given Him in heaven and on earth, He entrusted His divine mission to teach all nations and to preach the glad tidings of peace

### To Jews and Gentiles Alike

During the public ministry of His Apostolate, Our Blessed Lord was assisted by generous and pious women, who ministered unto Him of their wealth and their labor. From motives of gratitude they followed Him, to have a share in His Apostolate and in the work of the conversion of their countrymen.

Bravely they accompanied Him to Calvary and stood beneath the cross,

generously they provided for His sepulchre and burial, courageously they visited His tomb on Easter morn, and joyfully at the command of the risen Saviour they announced to the sorrowful disciples the glad tidings of His glorious resurrection.

After His triumphant Ascension, they accompanied the Apostles back to the Upper Room, where with the Mother of Jesus, His brethren and Apostles they remained united in prayers waiting for the pentecostal fire of the Holy Ghost to enable them to go forth and to set the world aglow. Materially the holy women had supplied Our Blessed Lord in life and death, and in return the risen Saviour

### Makes Them Partakers of the Apostolate

of His Church together with His disciples to co-operate with them in the most divine of all divine things, the salvation of souls.

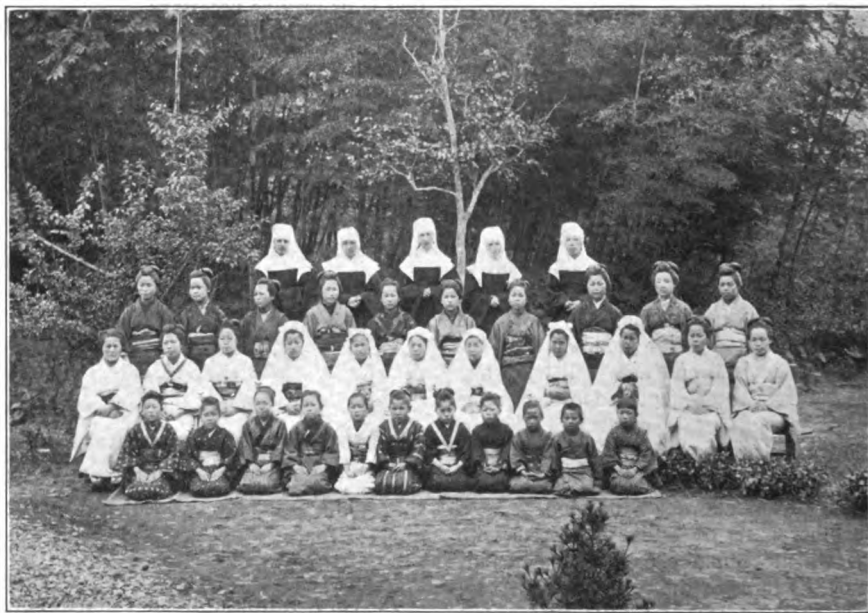
From the writings of St. Paul we learn that heroic and pious women took their share in the propagation of the faith such as Phœbe, "who is in the ministry of the church that is at Cenchre," "who has assisted many and

myself also;" Prisca and Aquila, "my helpers who have labored with me in the Gospel."

In sub-apostolic times we hear of self-sacrificing women who freely gave their services like the deaconesses and widows, whilst others made themselves useful to the Church during the times of persecution or heresy.

Again during the Benedictine period of the Anglo-Saxon Apostolate we know that some nuns like St. Walburga and others associated themselves with their religious brethren, SS. Willibald, Winibald and Boniface, in the evangelization of the German pagan tribes, directly or indirectly, by active work or by a life of prayer and penance.

When from the thirteenth century onwards Franciscan and Dominican missionaries went forth to the Near and the Far East among the Mongols and Tartars, to China and Africa, and when later on Augustinians and Carmelites, Jesuits and Lazarists, Capuchins and others accompanied Spanish and Portuguese discoverers and navigators across the Atlantic and Pacific Oceans to plant the Cross in the East and West Indies, in South



*The Sisters of St. Paul de Chartres are very numerous in the missions. They are here shown with a group of Japanese girls.*

America and Oceania, we hear but little of "the generous auxiliaries" of the female sex and their active work in the mission field, partly because the ideas of their participation in the Apostolate had changed, it being incompatible with the vocation of a nun, partly on account of the wearisome and laborious journeys and the moral and climatic conditions to which they would be exposed.

Yet the spirit of the Apostolate was kept alive in Spanish communities as we know from the life of St. Teresa and her correspondence with missionaries working among pagans and Mohammedans, in whose conversion she took a keen and lively interest. For the conversion of infidels

#### **She Formed the Monastery of St. Joseph of Avila**

and on one occasion, in speaking to her Sisters, exhorted them "to pray not for themselves, but for these poor souls, even at the cost of being obliged to remain in purgatory until the day of judgment." She always lamented the spiritual darkness of heathens, and for their enlightenment she not only prayed fervently to God, but also fasted and chastised her body.

St. Mary Magdalen of Pazzi was guided by the same sentiments, and in great fervor of spirit she said: "O Lord, if I only could go to India or Turkey, I would teach the little children all about our religion." Yet neither Spain or Portugal produced a teaching or nursing Order, nor did any of the Carmelites, Poor Clares, Augustinians, Dominicans, Cistercians or Capuchins, all of whom had convents in Peru, Ecuador, Mexico, Chile or Goa and the Philippines, take any active part in the missionary work in their respective colonies, or at least only to a limited extent. Hospitals, orphanages, leper asylums, dispensaries and penitentiaries were left in charge of male Tertiaries or brotherhoods or Mestizo women.

It was from France that the missionary impulse was given for the Missionary Sisters, and it was in France that the first Orders for teaching and nursing Sisters were founded and went forth into the French colonies. Among them we find the Hospitalières of Dieppe (1630) and the Ursulines,

which association had been raised to a Congregation of a Sisterhood in France.

A letter written by Fr. Lejeune, S.J., 1635, one of the Huron missionaries, made a deep impression on the Duchess d'Aiguillon, a niece of Cardinal Richelieu, who, moved by the missionary's appeal, founded a hospital in Canada and entrusted it to the Hospitalières of Dieppe, whilst Madame de la Peltrie

#### **Sent Ursulines From Tours to Quebec**

for the purpose of educating Canadian children. They landed there on the first of August, 1639. On Canadian



*A White Sister of Africa, at Biskra, the last outpost of civilization on the edge of the Sahara Desert.*

soil itself there rose a religious community, the *Daughters of Our Lady*, to educate Indian girls, whilst in 1738 Mary Margareth de Youville founded the *Grey Sisters*.

From Canada the Ursulines went to Louisiana and New Orleans (1727), to Pondicherry (India), 1738, and Mexico in 1751. Thus among the colonial powers France was the only Catholic one which had any sisterhoods in her colonies; none, however, could be found in those of Protestant nations, Dutch, English or Danish.

But there were native auxiliary missionary Sisters in the missions of the Far East. Mgr. de la Motte Lambert, one of the founders of the Paris Mis-

sionary Society and Vicar Apostolic of Annam, settled in Siam, 1662, and eight years later founded the "*Lovers of the Cross*" (*Les Amantes de la Croix*), whose end and object it was to educate the girls, to instruct the pagan women, to baptize dying children, and to do works of charity.

The Dominicans, who were engaged in the missions of Tonkin, introduced there in 1715 a native branch of the Third Order of their Order, which at the beginning of the nineteenth century numbered about fifteen hundred Sisters. In China there existed also a kind of native sisterhood in the form of "*Baptistines*," virgins who took the vow of virginity, but continued to live with their families. About 1740 Bishop Martiliat of Yunnan gave them a rule, and the community life was later on revived by Abbé Moyer.

A similar native community was founded in Japan by Julia Naito, a convert from Buddhism, who founded a Catholic convent at Miaka. But the community was expelled during the persecution and the foundress died in Manila in 1627. Thus previous to the nineteenth century we see various Religious Orders of women engaged in the Apostolate of the Church, Europeans in America and Canada, and French India, natives in various parts of Asia.

Systematic enrollment, direct action and active work of missionary Sisters, however, going out into the utmost parts of the world to lead the heathens, especially the women and the girls, to the feet of their Saviour by educational, charitable and social endeavors, is a characteristic feature of the nineteenth century. It is a well-known fact that only Christianity gives and can give to woman

#### **The Honored Place Due to Her in Human Society**

as friend and companion of man and as mother of the family. Now the hapless, hopeless and piteous condition of the non-Christian female world is simply appalling. Paganism, Mohammedanism, Hinduism, Buddhism and Confucianism consider women as soulless creatures, void of sense and intellect, as beasts of burden and slaves, or pieces of useful household furniture.

In many pagan countries a girl is looked upon as an unwelcome guest, as the harbinger of a great calamity, as a shame and a disgrace to the family, or as a punishment for the sins of the parents, whilst in other parts of the pagan world the possession of a large number of wives or daughters is reckoned as the standard of wealth of the proprietor, who can sell them to the highest bidder any time he pleases in exchange for money or kind, be it in the form of goats or sheep and pigs, or cows and oxen, no matter whether this "female furniture" is young or old, or whether she wants to get married to a magician or leper, murderer or robber.

Again, if the woman or girl has neither soul nor intellect, why trouble about the cultivation of her talents or mental faculties; if she is the harbinger of misfortune, why not expose or kill the unwelcome intruder? This is not only the view taken by savage tribes of Africa or cannibal islanders, but also by the most cultivated nations of Asia.

Total ignorance is not only acknowledged as an ancient custom, as the normal state and condition of women, but is also prescribed by the Hindu religion as a sacred and religious duty. Total ignorance is in the Hindu's eyes the strongest evidence of virtue and of a blameless life, whilst the art of reading, writing or music is a sure sign of moral degradation.

### **Cruelty and Injustice Is the Lot of the Pagan Woman**

today, as it was in the ages gone by. Especially hard is the lot of the Hindu widow in India, who during the remainder of her life is not allowed to get married again, and remains the despised servant of the family and even of her daughter-in-law. And yet there are in India at the present day some twenty-three million widows, and about half a million widowed girls between five and fifteen years old, who are forbidden to marry again according to the prevailing custom of the country and the heathen superstitious belief of the transmigration of souls.

No less degrading and demoralizing is the wretched existence of isolation in the prison life in the zenanas of the Hindus and the harems of the Moham-

medans, with all its shame and misery of the heathen women. And when one bears in mind that Japan has twenty-five millions, China two hundred millions, and India one hundred and eighty millions of women and girls, one may form an idea of the temporal and spiritual anguish, of religious and moral privations of the female population in Asia.

Add to these the unworthy degraded situation of the female world in Africa and Oceania and one will see the gigantic responsibility of Christianity towards down-trodden woman and girlhood among the heathen. Their low state of social and intellectual, moral and religious culture called for help. "In elevating the dignity of womanhood lies the social political programme of the mission work." This mission can only be accomplished by combating social and domestic slavery, polygamy and child murder, by teaching the unity and indissolubility of marriage, by basing family life on Christian morality.

By thus vindicating the dignity of the heathen woman the mission will gradually change her position and will make her a profitable member of human society. But owing to the peculiar isolation of the pagan, Mohammedan and Indian women and girls, who are jealously guarded from all intercourse with strangers of the male sex, the missionaries themselves are almost unable to do anything for them. Conversation and instructions in such cases, at least in the beginning, can only be attained through women, and

consequently the co-operation of the Missionary Sister in educating the female youth is indispensable.

This equally applies to works of charity in orphanages and asylums, hospitals and dispensaries, to visiting and nursing

### **The Sick and the Dying**

God alone knows how many lives have been saved, how much pain and misery been alleviated, how much sympathy of the heathen population has been won by the charitable activity of the Sisters, and to how many the gates of heaven have been opened in their last hour of agony.

When the after-effects of the French Revolution, Secularization, and of the Napoleonic wars had passed over, the Catholic Apostolate which for several decades of years had almost been at a standstill was resumed. Religious Orders, societies and missionary congregations which had taken an active share in the mission field, such as Dominicans, Franciscans, Augustinians, Jesuits, Lazarists and the Missionary Society of Paris, were revived and reorganized and by and by resumed their work; their forces were strengthened by members of new missionary societies and seminaries which were founded during the course of the century, the Picpus Society, the Marists, the Oblates of Mary, the Fathers of the Holy Ghost, the Missionaries of the Sacred Heart, the Missionary Seminaries of Lyons, Milan, Turin, Mill



*Class in an Oceanic Island being taught by a Daughter of Our Lady of the Sacred Heart.*

Hill, Scheut, Steyl, Maynooth, Maryknoll, the White Fathers, etc.

The awakening of the apostolic spirit and of missionary zeal, the modern facilities of communication, the disappearance of many obstacles, the greater stability and security of the missions, the opening up and the exploration of new territories and the diplomatic representation in the latter, brought in a new feature in the development of foreign missionary activity, *i. e.*, the participation of Missionary Sisters in the conversion of the Gentiles. For in spite of their zeal, the missionaries' efforts could and would never produce sufficient fruit if they were not aided by female auxiliaries to work in Africa, China, India and the Pacific among the pagan, Mohammedan or Hindu women and girls.

It has been reckoned by good authorities that since the year 1800 some four hundred new Congregations of Sisters have been founded; many of them have made good and quick progress whilst others remain stationary. Of these Congregations of Sisterhoods, approximately two hundred and fifty, *i. e.*, 170 foreign and 80 native, devote themselves wholly or partially to the various works and branches of the Apostolate, either in works of education and charity, whilst others were contemplative, invoke God's blessings on the mountains of prayer and contemplation for the workers in the field below.

Among the latter we find Benedictines, Dominicans, Franciscans, Carmelites, Poor Clares, whilst their branches of the Third Orders are actively engaged in the Apostolate.

It would be tedious to recount all the names of these various Congregations and Sisterhoods. Of those active Orders founded previous to the nineteenth century and now engaged in the mission field may be mentioned the Sisters of St. Vincent de Paul, of St. Charles of Borromeo, of St. Paul's of Chartres, the Dames of St. Maur, the Ursulines and English Ladies, the Sisters of Providence of Portieux, and of St. Joseph's of Puy, the Grey Sisters and the Daughters of Wisdom, the Sisters of Christian Doctrine and of Our Lady's Presentation.

Still more difficult it is to make a selection among the Congregations

founded in the nineteenth century and the share each one of them takes in the mission field they are engaged in. There is, however, no doubt that the Franciscan Missionaries of Mary take the lead with two thousand Sisters, and are followed by the Sisters of St. Joseph's of Cluny with one thousand, of St. Paul's of Chartres with seven hundred, of St. Joseph of the Apparition with six hundred, etc. Whilst these Sister congregations are scattered over many parts in the mission fields of the Church, others, belonging more or less

#### To the Special Missionary Societies

are confined to their fields like the White Sisters in the Sudan and Equatorial Africa, the Sisters of Our Lady of the Apostles to the fields entrusted to the missionary Society of Lyons or that of the Holy Ghost, etc.

It was on June 26, 1817, that the first Missionary Sisters, four members of St. Joseph's of Cluny, entered the mission field of Reunion or Bourbon Island to inaugurate the Apostolate appropriate to a sisterhood in Africa as the advance guards of the Women's Crusade, and as years went on they went to Senegal and Senegambia, Sierra Leone, etc. In 1839 the *"White winged angels, the Daughters of heaven, the Women of the Great Spirit"* made their appearance in the

Near East and in the Mohammedan world, in 1820 to India, etc. Once the start was made, the fire of charity and enthusiasm set the existing religious world of Sisters on fire, and from almost every Congregation volunteers came forth to place themselves at the disposal of the Holy See, of the Congregation of Propaganda, of Missionary Bishops and Superiors.

They follow the apostles to help in carrying the Cross of Christ and its message through the highways and byways of the pagan world, to diffuse His light amidst the darkness. As followers of the Good Shepherd and the Merciful Samaritan they go after the lost or stray sheep or to pour the oil and wine of consolation and virtue into the hearts by healing the diseases and infirmities of the bodies. If the world has its reformers and philanthropists, its legislators and warriors to uplift common humanity, to conquer and to subdue uncivilized nations and to bestow on them the blessings of a so-called culture and civilization, the Catholic Church has them likewise; they do their work not for fame and glory, for wealth and decorations, but they follow the sublime impulse of divine enthusiasm to instruct the ignorant, to care for and nurse the sick, the leper, the outcast, to civilize the savage.

They cross the waters of the Atlantic and the Pacific, the Mediterranean



Poor Clares (native) of Travancore, India.

and the Indian Oceans. With the messengers of the Gospel they face the cold of the Arctic North of Alaska and Labrador, and the heat of Central and Equatorial Africa,

### **They Live Among the Eskimos, the Tartars and Manchus**

they travel on the ship of the desert or dreck on the oxcart of the Boers to visit the Zulus and Kaffirs in Natal and Basutoland, they use the rickshaw to offer their services to Hindus and Buddhists in India and China, with one and the same object in view, to "become all things to all men to win all for Christ."

Wherever a conqueror or soldier, a merchant or colonist can make his way, in the Near or the Far East, in India or Ceylon, in China or Indo-China, in Japan or Corea, in the Philippine Islands or those in the Pacific, in Africa or South America, in the African hinterland or in the Australian bush, there the Missionary Sisters will settle, irrespective of color or climate, tongue or tribe, of customs and manners, and there they will make themselves busy in works of mercy and charity, corporal and spiritual, in school and orphanage, in the hospital or the leper home, in the dispensary and the san-

atorium, among the aged and the young, the catechumens and the neophytes.

Their works and influence for good, of education and charity are recognized by Protestant, pagan and Mohammedan governments and government officials, by admirals and officers, by doctors and inspectors, by colonists and natives. Their educational and civilizing influence is considered as an important social factor in the Christianization of pagans and Mohammedans, Hindus and Buddhists. Profound indeed is the impression "of ladies leaving ease and comfort to devote themselves to the outcasts of humanity, receiving nothing in return," which their presence makes upon all they come in contact with. Moreover the example of these "silent Christian heroines" is the most convincing and eloquent apology of the Catholic Church.

For many years it has been difficult to state adequately the actual number of Missionary Sisters engaged in the Apostolate of the Catholic Church owing to the confused ideas as to the extent of the mission field properly so-called and the proper limit of distinction between a Missionary Sister and otherwise. Thus we find the surprisingly high number given by Mgr. Le Roy—42,000 foreign and 10,000 na-

tive Sisters—and others, *i. e.*, Fr. Streit, S.V.D., 17,580; Fr. Vâth, S.J., 22,000, *i. e.*, 12,000 foreign and 10,000 native, while Fr. Arens, S.J. (*Handbuch der Katholischen Missionen*, 1920), gives 19,373, of which 9,198 are natives.

Thus the Apostolic spirit which the Son of God kindled and which the Pentecostal fire of the Holy Ghost set aglow has been kept alive, has been perpetuated and still lives in the Church of Christ. We witness today the impressive spectacle of the thousands of virginal hands, as soon as the conditions of our times rendered direct action and immediate co-operation possible, carrying the salvation of Christ to pagan and Mohammedan lands, and we witness what an incalculable amount of good they have effected. They have written in golden letters in the Annals of the Church a new chapter of triumph and conquest, and have contributed a chapter of romance of Christian chivalry worthy of the ages of faith.

"How glorious and ideal is the work to which God calls so many virgins, generous souls, to bring God's riches unto the poorest of the poor and to make known to the nations of the world the one Saviour Jesus Christ born of the Virgin Mary."

### **Neglected Lepers of Dar Es Salam, East Africa.**

"Some of us White Sisters," writes Sr. Mary Berchmans, "went the other day to visit the leper colony at Simbazi, and the spectacle we saw was a sad one. The village consists of about thirty huts, most of which are ready to fall in ruins, but which shelter about one hundred and fifty lepers in all stages of illness. A few are yet fairly comfortable, others have lost their hands and feet and crawl about on stumps, and a third class show such frightful ravages that I would not dare to describe their condition.

"It is for them that I wish to plead in order that we Sisters may have the means to bring a little comfort to their bodies and their souls. At present the very sick lepers are left to the tender mercies of those in better condition, but as most of the inmates of the village are Islamites, most dreadful abuses and cruelties are practiced.

"We found one old man who was just able to drag his bones to the door of his hut for air and who was dying of hunger. When

we gave him some nourishment, he told us he was consumed with fever and often perishing for a drink of water, but no one would give him one because he had no money to pay for the service.

"This asylum used to be visited every week by the Benedictine Sisters, but since the change of rule, it has been left largely to itself. True, the Government grants it an allowance of food, but the quantity is insufficient and is improperly divided, the strong getting the lion's share. We would like to take up the work of the Benedictine Sisters, but our visits to the poor lepers will not be of much use if we cannot bring them medicines and nourishment."

"Prayer is the most efficacious means of promoting the Apostolate, for it is prayer which showers graces down from heaven upon the Church, upon her missionaries, and upon their labors. Without the grace of God, it is impossible to accomplish any supernatural good."—Mgr. A. Le Roy, C.S.Sp.

### **Desires to Build an Orphan Asylum.**

Bishop Raymond Lerouge, of New Guinea, West Africa, desires to build an orphan asylum for a class of children much neglected if not absolutely abandoned by the natives. These unfortunates are the children of white fathers and black mothers; the fathers soon leave the country and the little ones remain in the villages with the mothers. Being mulattos, they are treated with scorn by the Blacks and often subjected to great hardship.

Bishop Lerouge intends to take the little half-breed boys and girls under his protection, give them Christian training, and help them to become self-supporting later in life. The work is a most noble one and should receive support.



## TWELVE!

Rev. Joseph Bateman, C. M.

*The Lazarists of Abyssinia, East Africa, labor chiefly among Mussulmans, the hardest persons in all the world to lead to Christianity, in fact, it sometimes happens that a priest will toil for several years with one soul before it is finally won. The baptism of a family of twelve was therefore a great joy to the missionaries.*

PICTURE to yourself, in the bosom of a gigantic mass of arid mountains, burnt by a sun of fire, a solitary, tiny village. It possesses only

### Four or Five Thatched Huts

with a single opening that may be closed with a stone.

The interior of these huts discloses some skins, a few kitchen utensils of primitive design, a spear, a curved sword. In each of these huts one family lives, ordinarily, and, in the evening, the cattle enter and take their rest beside the human beings.

Four of these huts have been abandoned. First famine invaded the country; after that, typhus fever came, destroying entire villages. Desolation now reigns in unhappy Abyssinia; many have fled, never to return, and many, many are dead! Those who remain are more like skeletons than living creatures.

In the solitary hut still tenanted, under a crumbling roof, live twelve persons, a man, his wife and ten children.

### They Are Mussulmans

A little girl of ten years is the only one able to walk. All the others are extended upon couches of leaves side by side, like a collection of packages laid in a row. Typhus has claimed them, and the little girl goes from one to the other, giving all she has to ease their sufferings, which is only a little tepid water she brought from the brook two hours previous.

Without medicine, without care, without nourishment, there they lie,

eleven of them, suffering all the agonies of the plague.

Now it is evening; the sun declines and the mountains commence to project afar

### Their Giant Shadows

The heat has lessened a little; one breathes something besides an atmosphere of fire.

In the poor cabin the sick are gasping. The little nurse, crouched in a corner, contemplates her family stretched before her, and she weeps.

"If I fall sick in my turn," she thinks, "who then will come to our aid?"

Then she hears voices; several persons are approaching! "Ah, if only these strangers would enter, I am so alone," she thinks.

The steps draw near, the stone which serves as a door is raised, and behold! who appears but a white man, very tall, with a great beard descending like a flood upon his chest. He has two companions, both Christians.

And then the priest, for such is the bearded man, consoles the poor creatures. He tells them that they will not be abandoned, that they will be cared

for, that they will be saved. And little by little confidence reanimates those desperate souls, a smile appears on the animated faces, and the father cries:

"How did it happen that you should come to us?"

"Because we learned that you were ill."

"Who told you?"

"One of our Christians."

"But we are Mussulmans."

"What matter, since you are sick."

"Your religion is beautiful. I know that. For more than ten years I have studied it at close range, and what has struck me most forcibly, is to see you, so grand, come to see us who are so humble."

"Before God we are all brothers."

"Yes, I know that is your doctrine. It is beautiful. Many a time, in my vagabond life, at twilight in the heart of the desert, when the shades of night were falling, I would say to my wife as we sat by the fire: 'The true religion is that of the Catholics. Ours is worth nothing.'"

"Why, then, do you remain in error?"

"Because, if I became a Catholic, my brothers might kill me. They would



Noted Abyssinian chief with some of his soldiers.

have me persecuted, or would at least say that I sought you for money. That, above all, is repugnant to me."

"And now?"

"My race is nearly run, and I feel that I am not long for the world."

"Well, then?"

"If you wish, you may baptize me. I am afraid that I may die this night, and I do not dare to die a Mussulman."

Then the missionary instructed this eleventh hour convert in the principal mysteries of the faith which he knew so well; and as time pressed, under his own rude roof,

### Mohammed Was Baptized

A great joy illumined his ravaged features when he was made a Christian, and having kissed the hand of the Father, he stretched himself on his couch.

At dusk the priest departed. He left a goodly store of provisions for the unhappy family, and promised to return the next day.

It took him more than three hours to return to his residence. The roads, even in the daylight, were horrible.

He could not count the number of times he slipped and fell upon the sharp stones, but his heart was too full of joy to notice the obstacles in his path.

The next morning, according to his promise, the missionary returned. Mohammed had died in the night. The guides of the Father quickly dug a grave and buried him near the cabin. A cross marked the humble grave. Returning to the miserable hut, the priest spoke to the widow, who answered:

"I also wish to become a Catholic, with all my children. My husband made me promise this before he died. I desire to go to the Paradise of the Christians."

The chief of one of the Catholic tribes having come with the missionary, spoke to the poor woman.

"Fear nothing. Become a Catholic, and then you can live near the good Fathers. They will never abandon you. I will give you some land, and some goats that you may guard for me. Finally, I will inscribe the names of your children and yourself on the list of my Christian tribe.

Thus spoke the good chief. The poor weak creature smiled happily. But as death seemed imminent,

### She Made Signs Demanding Baptism

She received it with those of her children who were weakest. They were able, however, to learn and understand the necessary truths of our dogma.

Their baptism was a great joy to these unhappy ones, who felt a ray of heaven descending upon their miserable abode.

Some days after, several of the children died. The mother recovered. Now she and her remaining little ones are installed in a cabin near the house of the chief of the tribe.

This is the story of the twelve. Without doubt, it may seem a small thing to many; it may seem very natural that these souls would be converted; but we who know the price of a single Mussulman's soul, who labor long years, many times, to convert one who resists all our efforts at first, find great joy in these twelve souls. He Whom we serve sent them in a group to solace and encourage us.

### The Mongolians in History.

Mongolia is now known as the Northern Province of the Chinese Republic.

The Mongolians were once the scourge of Asia and Eastern Europe.

They were inconceivably formidable in battle, tireless in campaign and on the march, utterly indifferent to fatigue and hardship, of extraordinary prowess with bow and sword. From the thirteenth century onwards these nation-shattering Mongol armies played an important rôle in the history of Asia and Eastern Europe.

They conquered China and set on the throne a Mongol dynasty. India, their descendants conquered and erected likewise a great Mongol empire. Persia fell into their hands; they struck the Russians at a blow and crushed the Magyars in a single battle; they drove the Hungarian king in panic flight from his realm, overran Poland and destroyed the knighthood of Northern Germany and Silesia. In-

deed, their early history is but one story of conquest.

But Mongolia has lost her former prestige, and the once mighty empire has greatly been reduced in importance. Indeed, the empire after splitting up passed away and left little of direct influence in any country.

The Franciscans were first to tread this iron land in the name of Christianity; after various changes the missions of Mongolia have been definitely entrusted to the Belgian Foreign Missionaries.

### Useful Native Sisterhood in India is Oppressed by Poverty.

There is in the mission of Pondicherry, South India, a community of native nuns called Sisters of the Sacred Heart of Mary. They were founded in 1844 by Mgr. Bonnand, and devote themselves exclusively to teaching primary schools for Christian children.

They number at present two hundred and forty members, and have thirty-five convent schools scattered through the two Dioceses of Pondicherry and Kumbakonam.

Up to this time the Government allowance has been sufficient to support the Sisters for, being native women, they know how to be contented with little. But new rules are now in force, and unless a school teacher is the possessor of a diploma, she will receive no Government grant. This is a sad blow to the schools, as many of the teachers educated years ago have no diplomas and the income of the mission is materially lessened.

Here is a chance for real charity, as the native Sisters can bring little or nothing to their community and are utterly dependent on outside help. The director of the Congregation of the Sacred Heart of Mary is Rev. J. Dequidt, of Pondicherry, who will be glad to correspond with any person wishing to become a benefactor.

## CEYLON DAYS

Rev. Henry Bury, S. J.

*The climate of Ceylon is hard for the European to endure; whether the season be dry or rainy, the heat is always oppressive, and, as Fr. Bury says, it is a question of being boiled or roasted. Then, too, deadly serpents constitute a continual menace to life, so that aside from spiritual difficulties, India is one of the severest fields in the apostolate.*

**T**HERE are four seasons in Europe and America, each with its charm; but we count only two in Ceylon. It is dry, with a curiously oppressive heat for eight or nine months—from February till the end of October.

### The Remaining Months Are Rainy

without ceasing to be warm. One is therefore roasted in summer, and boiled in winter.

An umbrella is always a necessity as a shield from the sun and from the rain. But as it is often of little help during the tropical deluges, I always long in the rainy season for the costume of the sea wolves I saw setting out from the port of Boulogne, en route for this island. I would willingly don their long oilskins.

For want of anything better, we have adopted soutanes of white calico, and are resigned to see them daubed with mud, which is splashed about mercilessly from the poor roads.

If you could see us after a visit to the sick in the days of the deluge,

### Our Soiled Garments

would give you a sad idea of the dignity of the European *Swamis* who are said to dress in white.

Our Indians are not embarrassed by any more clothing than the proprieties demand. Their costume is simple and easily adjusted.

Great attention is paid to the head. A large handkerchief serves as a hat, or else they bind the head in a leaf of the *talipot*, which gives the effect of an ambling chimney-pot. In default of

other material, they may don a head-gear made of tanned skin.

As to the torrents under foot, the natives are fortified by nature. Their shoes, made to order of natural leather, are thoroughly tanned and distributed free to all. Since the day of their birth,

### Growing With Their Growth

their footgear has never needed renewing, and has never cramped their feet. Happy mortals!

But the water falling from heaven is not lost. The River Kalmunai is kept within bounds in the west by arti-



*A beauty of Ceylon.*

ficial dams, immense in size. In summer the river bed would be dry were it not for the work begun by the ancient kings of Ceylon and perfected by the modern English Government. Strong dykes retain the water secured from the rains of December and January. When needed for cultivation, gates are opened and the vast rice fields are flooded.

A strange spectacle is seen in May and June. While the cocoanut groves and the roads are as dry as Sahara, the rice plantations are covered many feet deep with water. If the rain does not fall in sufficient quantities, a drought follows, rice becomes very expensive,

and misery reigns throughout the country.

Wherefore, "May it rain, may it rain, may it rain more and more!" is the refrain of our people.

The natives go fishing, but alas for the bold fisherman who ventures too far into the water. A crocodile will seize his leg and prepare to feast upon it.

On almost all of my visits to the hospital I have witnessed the frightful manner in which these dangerous creatures sink their fangs into the limbs of imprudent intruders.

### The Wounds Are Terrible

In spite of danger, there are always plenty of amateur anglers.

Certain devotees of Siva learn incantations which, they claim, are held in respect by crocodiles. Nevertheless, the enemy continues to mangle and disable superstitious Hindus, but seldom touches Christians, who recite fervently a "Hail Mary" at the moment of danger.

One day the mission household was seized with panic! A cobra had come to pay us a visit of destruction! He began by invading the poultry yard. The rooster sent forth a cry of alarm. The cat ran to see what was the matter. His cautious advance attracted the attention of the cook, who called out to the "boy," reverentially: "It is *Swami*, the good serpent!"

The natives speak thus to propitiate the reptile, who kills its victims in the twinkling of an eye.

Picture the scene: We all arm ourselves against the enemy with long sticks. The cat remains motionless. It is he who points the way with his fixed gaze upon the spot on the floor under which the reptile is coiled.

With many precautions, we smash a few boards to pieces. It appears that we encroach too closely. The serpent hisses indignantly. Suddenly a head appears with its hood ornamented with a pair of spectacles, hence the name, "*Cobra capello*," or serpent with the spectacles.

Conscious of my responsibility, I essay the first stroke upon the side of the beast, who has an air of awaiting it, as it were. The second, applied by the hand of a master, my "boy," reduces the reptile to impotence. It is

secured and proves to be several feet long, with fangs audacious enough to daunt the boldest hunter.

We envelop the monster in a sack of matting and throw it into the fire, for it seems that the fangs that distill the

poison can cause death even after the decease of the serpent if incautiously touched. Thus perished the cobra, and we were devoutly thankful, for he and his kind slay thousands of poor natives every year.

### Another Plea for Mission Books.

The Santals are a very poor aboriginal tribe, living in the jungle wilds of the Dinajpur District, Krishnagar Diocese, India. The missionary who is trying to improve their sad state is Fr. Meller, and he has been devoting the last three years to translating the book of prayers into the native language of the Santals; the volume is just out.

The translator says of his work:

"It will be most useful for our native preachers and for other Christians, but there is one difficulty to be overcome.

"The Protestants have large funds at their disposal for the spread of their books, and so are able to sell them at a nominal price. I should like very much to be able to give the Catholic book of prayers to my very poor Santals gratis, so that all my educated Christians may be able to get a copy.

"I hope Providence will send me funds for this purpose, for it is a very important matter. Our people need books and reading matter, and as yet the mission has been able to do very little of that kind of propaganda."

### Corea's New Vicariate is Very Poor.

The consecration ceremony of Mgr. Boniface Sauer, O.S.B., as Bishop of Wonsan, Corea, took place in the cathedral at Seoul last May. The Bishop is now settled in the new Vicariate and sends a report which shows that the task before him is not an easy one. He says:

"This Corean mission is in a most necessitous state—there is everything to be done and no funds in the treasury. I should in the first place build at least a chapel (I do not dream of a church), for the present one can hold only about one hundred and fifty persons, and there are more than three hundred Christians in the place, not to speak of many pagans who are interested and would like to come to our services. As for holding any pontifical ceremonies in such a chapel, they would be out of the question.

"The school, although opened only last May, has already about two hundred pupils, and though many of them are pagan, I insist on all school children attending chapel.

Yet here again, I am not able to enforce the rule as the little ones cannot get into the building.

"Such poverty is disastrous to the success of the mission. I was well received by both pagans and Catholics and the disposition of all is at present favorable to the Faith, but I must take advantage of the present attitude or it may change to something quite the opposite. I earnestly ask help in securing these good Coreans who only need the proper functioning of the Catholic religion to become firm children of the Church."

### Beautiful Wenchow—And Its Catechists.

Wenchow, in the Vicariate of Che Kiang, is a rare spot as far as Catholicity is concerned. Fr. Cyprien Aroud, Lazarist, says of it:

"Wenchow is the most beautiful place in the Province, for it possesses more than 19,000 baptized converts. I ascribe this successful apostolate to our little army of catechists—an army of the Lord, for it has fought many battles with Satan, and has gained still more notable victories.

"But faithful as our catechists are, they are not numerous enough. In one region there are a thousand catechumens waiting instruction for the reception of the sacraments. They are well disposed, but should not be too long neglected. In other places baptized Christians stand in need of the support of catechists in their daily life, that they may not lapse again into pagan ways.

"The trouble is that Catholics in Europe and America do not realize how all-important catechists are to the success of a mission; they place the work of catechists as of secondary importance while it really takes first place. Almost nothing can be accomplished without the able assistants. Give to the support of catechists."

### The Missions Need You. Become Acquainted With Them.

The season of rest is over and another year's work begun. It will not make your burden noticeably heavier if you do something for the missions along with your other duties. The missionaries ask for many little things which you can supply without much effort or cost—among them being medals, holy pictures, and scapulars.

Also, they need magazines and books, and there is no law against sending among the latter good Catholic fiction.

In case you cannot become a benefactor, even in this modest and yet useful way, enroll yourself in The Society for the Propagation of the Faith.

Be an Ordinary Member.—Say a few daily prayers for the missions, and give five cents a month to the Cause.

Promote the Work.—Many people would become members if they were acquainted with the Society. Try to interest nine of your friends in the missions. Be a Promoter.

Be a Special Member.—If you cannot interest others, and if you have the means, enroll yourself and nine relatives or friends at the rate of Ordinary Membership.

Secure a Perpetual Membership for yourself or another person, living or dead, by making an offering of \$40.00 to the general fund of the Society.

For information on any subject connected with the apostolate and its needs, address The Society for the Propagation of the Faith, 343 Lexington Avenue, New York, N. Y.

### Some Apostles Yearn for a Ford, Others Prefer Motor Boats.

Fr. Sabatier, M.S.C., should be placed on the list as much in need of the means to travel swiftly from one to another of his stations in the Vicariate of the Gilbert Islands. He has charge of three widely separated islands, and is not in good health. He would like to have a motor boat to expedite his constant journeys from one mission to another, and also to avoid danger, as small skiffs are not safe in these tropical waters. Indeed, the Government has actually forbidden their use on account of the swift currents and violent winds that prevail. Therefore, a motor boat is a real necessity to this apostle who labors under so many difficulties to secure souls.

## FACTS ABOUT CATHOLIC CHINA

The Editor

*From the following information we may learn the numerous congregations laboring in China, and also realize how astounding is the multitude of souls they have to reach. No wonder the cry is for more men and more means.*

THE Chinese Republic covers an area considerably larger than all Europe. It is peopled by five races represented by the five colors of its national flag—red, yellow, purple, white and blue. These races are the Chinese (of China proper), Manchurians, Mongolians, Tibetians and Mussulmans (of Turkestan).

China proper is considered to have a population of four hundred millions—a little more than all Europe. The Government has divided this section into eighteen Provinces, subdivided into Prefectures (*fou*) and sub-Prefectures (*hein*).

The endings *tcheou* and *ting* belong to ancient military Prefectures and sub-Prefectures.

Evangelically the Chinese Republic comprises five ecclesiastical regions, subdivided into

### Fifty-two Vicariates or Prefectures Apostolic

The principal congregations or societies laboring in these missions are the Lazarists, Jesuits, Paris Foreign Missionaries, Franciscans, Scheut Fathers (B.F.M.), Fathers of the Divine Word, Dominicans, Milan Foreign Missionaries, Foreign Missionaries of St. Peter and St. Paul, Augustinians, Foreign Missionaries of Parma, Salesians of Dom Bosco. Of these, the Paris Foreign Missionaries have one hundred and thirty-three million souls in their care (the largest number), and the Franciscans come next with eighty-five million. Of the others, only one congregation has less than five million, and most have twenty or twenty-five millions.

Here are in detail the missions apportioned to each congregation or society:

*Paris Foreign Mission Society*—12 Vicariates: South Manchuria, North Manchuria, South Su-chouan, East Su-chouan, West Su-chouan, Kientchang, Kui-chau, Yun-nau, Tibet, Canton, Swatow, Kwang-si. Population, 133,000,000; Catholics, 237,208.

*Lazarists*—11 Vicariates: North Che-li, South Che-li, West Che-li, Central Che-li, Maritime Che-li, East Che-kiang, West Che-kiang, Fu-chow, Kiou-kiang, Kan-chow, Kihan-fou. The four last named Vicariates form the Province of Kiang-si. Population, 68,000,000; Catholics, 606,425.

*Franciscans*—10 Vicariates: Central Shensi, North Shensi, North Shansi, South Shansi, Shantung, East Shantung, East Hupeh, Northwest Hupeh, Southwest Hupeh, South Honan. Population, 85,000,000; Catholics, 279,644.

*Jesuits*—2 Vicariates: Southeast Che-li, Kiang-nan. Population, 61,000,000; Catholics, 358,310.

*Belgian Foreign Mission Society (Scheut Fathers)*—4 Vicariates: Central Mongolia, North Mongolia, West Mongolia, North Kansu; 1 Prefecture: South Kansu; 1 Mission: Ili. Popu-

lation, 25,000,000; Catholics, 113,259.

*Milan Foreign Mission Society*—4 Vicariates: North Honan, South Honan, East Honan, Hong-Kong. Population, 25,400,000; Catholics, 61,524.

*Dominicans*—2 Vicariates: North Fokien, Amoy. Population, 25,000,000; Catholics, 62,229.

*The Society of the Divine Word*—1 Vicariate: South Shantung. Population, 12,000,000; Catholics, 93,698.

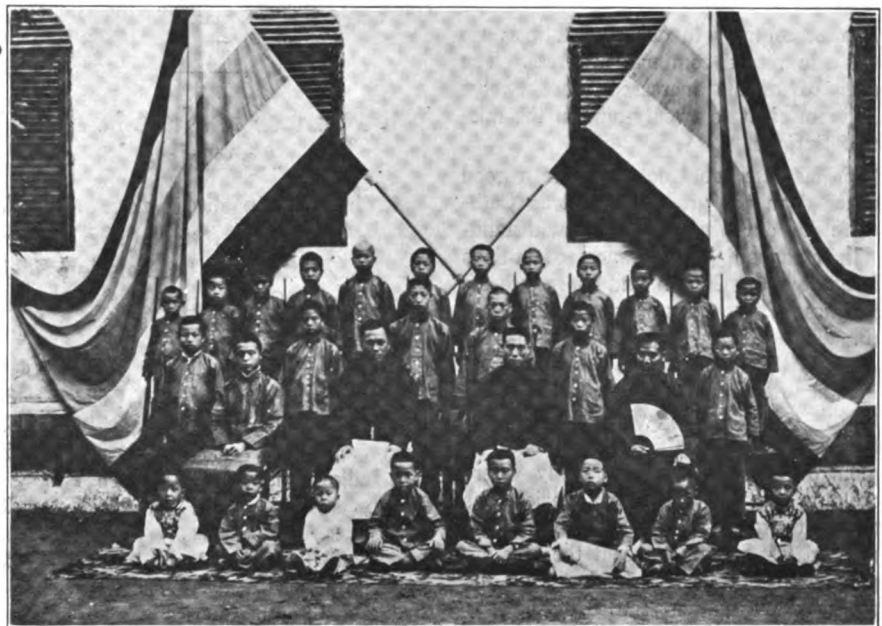
*Augustinians*—1 Vicariate: North Honan. Population, 11,000,000; Catholics, 11,406.

*Foreign Missionaries of SS. Peter and Paul of Rome*—1 Vicariate: South Shensi. Population, 5,000,000; Catholics, 15,800.

*Foreign Mission Society of Parma*—1 Vicariate: West Honan. Population, 8,000,000; Catholics, 9,168.

*Salesians of Dom Bosco*—1 Vicariate: Shui-chow (in Kwangtung). Population, 4,000,000; Catholics, 2,314.

*The Diocese of Macao* (Portuguese Colony) is administered by secular clergy. Population, 8,000,000; Catholics, 40,000.



*China's flag has five bars: red, yellow, purple, white and blue, signifying the five races included in the Republic.*



The American Foreign Mission Society is located in the Vicariate of Canton.

The Chinese Mission Society (Onaha and Ireland) is located in the Vicariate of East Hupeh.

The Society of the Divine Word will take charge of a new mission district in the Province of Kansu.

#### CENSUS OF PRIESTS, FOREIGN AND NATIVE.

	European	Native	Seminarians
Paris Foreign Mission Society .....	346	254	173
Franciscans .....	224	148	145
Jesuits .....	175	106	46
Lazarists .....	167	290	174
Belgian Foreign Mission Society .....	150	45	26
Milan Foreign Mission Society .....	63	24	16
Dominicans .....	60	29	13
Society of the Divine Word .....	54	18	21
Augustinians .....	30	2	..
Parma Foreign Mission Society .....	12	..	6
Salesians .....	11	1	8
Rome Foreign Mission Society .....	11	8	12
Diocese of Macao .....	49	11	..
Total .....	1,352	936	640

According to the figures given here, the total population of China is 470,900,000; Catholics, 1,890,985.

### More Priests Mean Better Catholics.

Twelve years ago the Sacred Heart Missionaries began their mission work in the Province of Surigao, Philippine Islands. Fr. A. H. van Odiijk now sends a report for that period which shows that in spite of all trials there is reason for rejoicing among the apostles.

"Almost contrary to our expectations, we are able to record continual progress. The number of priests increased these twelve years from eight to twenty-nine in the mission of Surigao.

"This increase could not but have a good influence upon the growth of a true Catholic life for our people, who, notwithstanding their appalling ignorance of things Catholic, love the Church, and appreciate the solemnities of the Mysteries of our Holy Faith. The increase of priests meant for this people that thousands of them got an opportunity of becoming reconciled with Our Lord before leaving this world, of becoming acquainted with the rudiments of religion, of hearing mass frequently where before only once or twice a year a priest was seen in a town, of receiving all the sacraments, and last of all, it meant the erecting of good parochial schools in almost all the towns where our Fathers settled.

"In the youth lies our hope for a bright future, and if Catholic life later flourishes here, it will be on account of the children

who get an adequate Catholic training in our schools.

"We still have trouble with the Aglipayans. These messengers of unbelief are invading our mission, as they know that there are many villages that have no resident Catholic priest. In our struggle against them we rely upon the generosity of our good American friends. Our successes in the past are partly due to their continual assistance—to their donations, without which we would not have been able to record the consoling report I have the honor of forwarding."

### Number of Nuns in the Apostolate.

According to the *Handbuch der Katholischen Missionen* (1920), there are 19,373 nuns in the mission fields, of whom 9,198 are natives. They are distributed as follows:

	Total	Native
Japanese Empire .....	592	336
Chinese Republic .....	2,914	1,928
India .....	7,369	5,662
East Indies (Islands) .....	394	....
Ceylon .....	645	480
Philippines .....	699	150
Africa and Islands .....	4,077	234
North America .....	1,178	....
Central and South America ..	807	....
Australia and Oceania .....	678	155
	19,373	9,198

### New Bishop Arrives in Africa.

The English edition of *Catholic Missions*, for October, gives an entertaining account of the welcome accorded Mgr. Le Hunsec, C.S.Sp., on his arrival in West Africa:

"The Gambia mission has greatly rejoiced at the advent of its new Vicar Apostolic, Mgr. Le Hunsec, C.S.Sp., who replaces the lamented Mgr. Jalabert—drowned in the *Afrique*. Fr. J. Meehan, the Superior of the Bathurst mission, organized a reception worthy of the occasion, and his address of welcome to the new Bishop—read, by the way, in English—was listened to by a huge crowd of Catholics who had assisted with heart and voice at the *Te Deum* of thanksgiving. As is well known, Fr. Meehan is a keen musician, and has done wonders for the church at Bathurst in this respect, obtaining for it, among other blessings, an organ. The new Bishop's feelings, therefore, at his first high mass must have been those of intense thankfulness when he heard this native congregation render the mass of St. Cecilia in the most excellent fashion. It must have been, too, a happy day for Fr. Meehan, who has toiled with such conspicuous success to make Bathurst a model mission. One is glad to know that the day's functions included a reunion at the convent of the Sisters of St. Joseph of Cluny, who have done so much for Bathurst, and were the first European nuns to go out to the African missions.

## OUR SISTER DEATH

Rev. V. Guichard, O. F. M.

*Last October witnessed all over the world the grand reunions of members of the Third Order of St. Francis, who celebrated the seven hundredth anniversary of the founding of their Order. The Tertiaries number hundreds of thousands, and are doing much to keep alive the spirit of their holy founder, who is also well known in mission lands.*

**"BLESSED** be God for our sister Death! She is hideous to see, and terrifying, but good and profitable for the Christian heart, for she is the messenger of eternity."

St. Francis of Assisi.

In these naïve and original words, the Saint of Assisi, gives the subject of death a note just, humane, and at the same time Christian. It is thus that Death appears to those who live and wish to pass away in the peace of Christ.

I have already seen many Christians die in China; nearly all of them have given the same impression of beautiful serenity.

Here is an example of a truly remarkable death so vividly impressed upon my mind that I wish to describe it

### To Catholics of the Western World

One evening in autumn, I had a call to administer Extreme Unction to a poor Chinese woman who was dying.

"Hurry, Father," said the Christian who had come for me; "she has only a spark of life left."

The woman's home was many miles away, but by urging my donkey I managed to reach the place at sunset. When I entered the chamber of the poor creature, I beheld a touching spectacle.

A crowd of Christian men and women surrounded the couch watching the sufferer sympathetically, but she was paying no attention to them. Her eyes were fixed in a wide gaze on some spot high above the bed, and she seemed to be conversing with someone, but though her lips moved, no words came from them.

Questioning the attendants, they told me that she had been in this state for more than a quarter of an hour. I waited quietly, feeling that here was a touch of the supernatural, and presently she turned and, perceiving me near her bed, spoke:

"Oh, Father!" she cried, "did you see that procession of women dressed

in white, crowned with wonderful flowers? One, more beautiful and resplendent than all the rest, approached me, and showing me a crown of white roses, invited me to follow her."

Astounded by these words, I explained that Mary, the Most Holy Virgin, without doubt, had come to lead her to heaven.

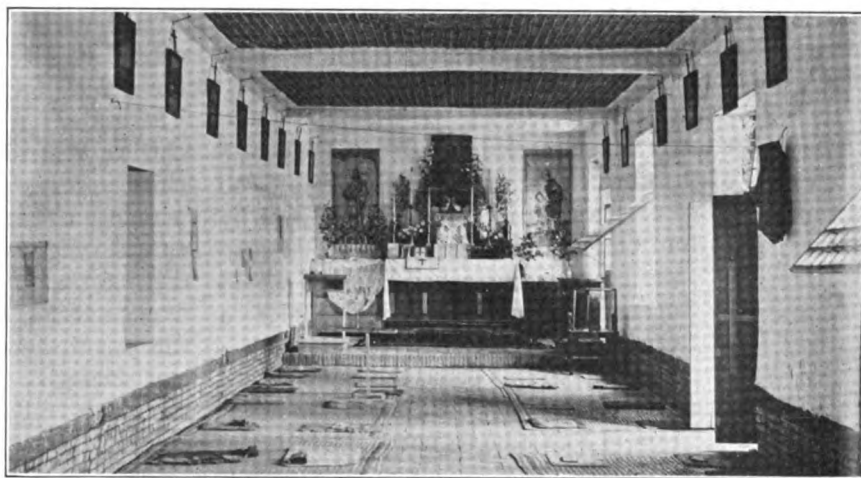
"Oh, Father," she cried again, "how happy, how happy I am!"

She then received piously all the sacraments. She rendered

### Her Beautiful Soul to God

the next morning, sighing continually that sweet name, "Mary," "Maiya."

Often I think about that humble creature who was blessed by heaven in such a signal manner, and I say to myself that it is sweet to bear to the Chinese a religion which brightens both life and death for them.



*Interior of a chapel in China. Mats take the place of benches.*

### Japan the Key to the Far East.

Writing from Sapporo, Japan, Fr. Timothy Ruppel, O.F.M., says:

"I have heard of the enthusiasm for foreign missions now shown by Catholics of America, and I feel they would like to learn about our efforts in the printing line.

"For five and one-half years we have

edited at Sapporo, *The Komyo*, which is the only weekly review in Japan. *Komyo* means 'holy fire.' *The Komyo* is widely read all over Japan and has done good work for the propagation and fortification of our holy faith in this heathen land.

"The Japanese read much and let themselves be influenced more by the written word than by the spoken one. We hope that our *Komyo* may be indeed the 'holy fire' illuminating the heathens.

"*The Komyo* is a very expensive enterprise for us poor Franciscans. If we are not helped by outsiders it will be impossible to maintain this necessary work of the Catholic mission press. We would like also to edit a number of books and tracts for the propagation of the Faith. We undertake this labor very gladly for the love of God and souls, but our Japanese workers, especially our heathen printers (we have no Catholic printing office), want money."



# Catholic Missions

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RIGHT REV. JOSEPH FRERI, Editor  
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**C**ATHOLIC MISSIONS offers its heartfelt congratulations to Mgr. Kersuzan, Bishop of Cap Haitien, who celebrated recently the fiftieth anniversary of his ordination and of his arrival as a missionary in Haiti, also the thirty-seventh anniversary of his episcopal consecration. **Fifty Years in the Missions** On this occasion the venerable prelate was appointed assistant to the Pontifical Throne by the Holy Father.

Few are the priests who are granted the privilege to serve the Church for fifty years; fewer still are the missionaries able to continue their work for such a long period, especially in a tropical land. Despite strenuous labors, accomplished with much success, Bishop Kersuzan is still hale and hearty, and we unite our prayers to those of his beloved clergy and people that he may be kept for many years in the Lord's Vineyard.

\* \* \* \*

**T**HERE are many who expected that one of the consequences of the Great War would be the restoration of complete religious freedom in the land sanctified by the life and death of Our Blessed Saviour, and that soon the Faith He preached Himself would make wonderful progress under a Christian government. **The Faith and the Holy Land**

Far from this being the case, we are informed on reliable authority that the Church had never so insecure a position in Palestine as now. In fact, the Catholic Faith in the Holy Land stands in the greatest danger. Catholic missions are so poor that they can hardly be continued and are threatened on all sides by Protestant works with plenty of money and the aim of replacing them if possible.

Our schools are menaced in a particular manner and should have immediate assistance, for the non-Catholic schools, built with every modern improvement, are approved by the English Government, while our poor buildings are condemned because the hygienic conditions do not come up to the requirements of the new regulations.

Surely in Palestine, if anywhere, the True Faith should be guarded and preserved. Some centuries ago the Christians of Europe took up arms and made enor-

mous sacrifices for the deliverance of the Holy Land. At present the Catholic countries of Europe are themselves in need of assistance and can hardly answer the appeals of their brethren in the Near East. Will not American Catholics come to the rescue and prevent the holy places from falling into the hands of heretics and becoming a center of Protestant propaganda?

\* \* \* \*

**W**E call the special attention of our readers to the first article of this number, as we consider the subject treated therein, "Catechists," of vital importance for the future of the missions. Of course, they need many more priests, especially native priests, **Catechists** and we are glad to state that the work of building up an indigenous clergy is progressing satisfactorily everywhere, in Japan, China, India, Indo China and even in Africa.

But it takes a long time to educate young men for the priesthood and requires a large expenditure of money. At present many missions are short of resources and yet there is a great movement toward conversion in almost every part of the missionary world. Workers are needed immediately and the catechist, who is the best substitute for the priest, can be trained in a few months at a comparatively small cost. This is why we receive almost every day appeals like the following from Bishop Declercq of the Belgian Congo:

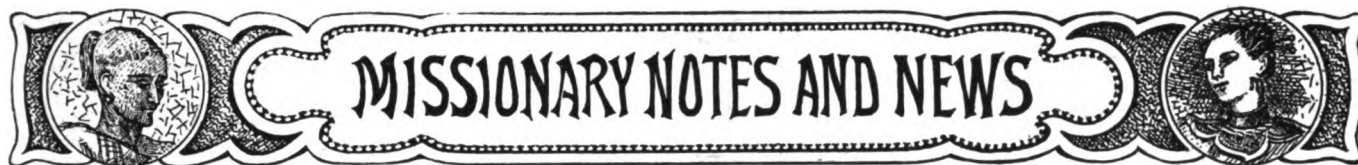
"Let me urge once more the importance of native catechists. Their formation is the real propagation of the Faith, for without them expansion is impossible. Therefore, let all persons able to do so adopt a catechist or contribute to the support of one. A single catechist in my Vicariate, entirely unaided, succeeded in winning a thousand young people and children and spread religion so thoroughly in a hitherto inaccessible district that it became necessary to establish a permanent residence there. This example suffices to show the practical use of the catechist. Give us catechists, and then give the catechists the munitions of war, and the result will satisfy the most critical."

\* \* \* \*

**A**LTHOUGH the Propagation of the Faith makes no appeals for the relief of sufferers in Central Europe, since its aim is merely to assist the foreign missions in pagan lands, we gladly accept and forward to their destination alms intended for **Poor Austria** this most deserving object.

We recently received a number of notes of the former government of Austria to be used for the relief of poor people in that country. The scripts were small, but the figures loomed large, some were for twenty and even fifty heller. We presented the notes at the bank for exchange and deposit and were informed that the whole collection was worth exactly one-sixth of one cent!

We did not have the sum entered in our books.



## AMERICA

**NEW YORK** The first members of the Missionary Sisters of St. Dominic, Maryknoll, have left for the China missions. They are six in number: Sister Mary Imelda of Pennsylvania; Sister Mary Barbara, Wisconsin; Sisters Mary Paul, Mary Monica and Mary Lawrence, Massachusetts; Sister Mary Rose, New York.

American Passionist Fathers are to enter the foreign mission field. The Sacred Congregation of Propaganda has assigned them to China in the western part of the Vicariate of North Hunan. The Vicar Apostolic of North Hunan is Mgr. Angelo Carbajal, Augustinian. Rev. Fr. Roddan, of the Hoboken Monastery, who called at the National Office recently, says a band of three priests and one lay brother is to start for China in the near future. Fr. Roddan has been appointed Superior of the new mission.

Fr. Joseph Coté and Fr. William Breault, Missionaries of La Salette, left Hartford last January, after their ordination, for the island of Madagascar, off the southeastern coast of Africa. A letter has come to the National Office of our Society from Fr. Coté, that will be of interest to the many friends of the young apostles. He writes:

"Fr. Breault and I, the first Americans to enter the new mission of Madagascar, arrived at Antsirabe on the twenty-ninth of April, and we are thankful for the fervent prayers that obtained for us a delightful voyage from the United States to Madagascar.

"God has called us to work among the pagan Blacks of this great African island, and oh, what a wonderful vocation the Master has given us: to come out here as ambassador of Him Who was the greatest missionary! No calling on this earth is higher, no honor greater.

"We humbly beg our friends and late companions to unite with us in singing a 'Te Deum' in thanksgiving for the great grace that has been given us. May it sweeten our lot and crown our labor with success."

## EUROPE

**NORWAY** It is stated that Bishop Fallize, Vicar Apostolic of Norway, has been forced by ill health to resign his post. Mgr. Fallize has been more than fifty years in Norway and has had the joy of seeing his mission grow steadily year by year. In fact, Norway, like Denmark,

has outgrown much of its prejudice against the Catholic Church, and now shows a favorable attitude toward its ancient Faith.

## ASIA

The Vicariate of Kiangnan has **CHINA** been divided: the west part will form the new Vicariate of Ngan-hoei, and will be directed by the Jesuit Fathers; the east part will be called the Vicariate of Kiang-su, and will contain the personnel of the former mission of Kiangnan.

This letter has been received from Fr. J. M. Himioben, O.P., Superior of the mission at Shanghang, Fukien:

"Three years ago an earthquake visited our growing mission and destroyed in a few minutes the labors of many years; this year the floods devastated and carried away in one-half hour what the zeal and industry of combined efforts of missionaries and young Christians had restored and built up.

"It was after a fearful cloudburst that the otherwise calm river turned into a torrent, overflowed its banks and flooded the little valley in which our mission is situated. At the risk of his life the resident priest hastened to the assistance of the children and old people. The catechist had scarcely time to leave her little hut; this fell with a crash the moment she had left it. Meanwhile the contents of the sacristy and church, vestments, the chalice and paten, missal and other liturgical books had become a prey to the flood.

"Thirty houses belonging to the newly converted Christians were also carried away. The rice fields, the daily bread of these poor people, are buried in sand. It will take years of hard work to bring them again to the stage of production."

**TURKEY IN ASIA** Monsignor Berré, O.P., Superior of the Dominican missions in Mesopotamia and Prefect Apostolic of Mosul, has been appointed Latin Archbishop of Bagdad.

## AFRICA

**BASUTOLAND** Bishop J. Cenez, O.M.I., of the Roma mission, Basutoland, South Africa, makes this astonishing statement:

"Many of the children cannot come to

school because they have no clothes, and a large number of grown people cannot attend mass on Sunday nor approach the altar for the same reason—which shows how desperately poor our natives are.

"Typhus fever broke out this year and caused many deaths, but misery claimed more victims than the fever."

**UPPER CONGO** Mgr. Augouard, C.S.Sp., of the Upper Congo, is the latest bishop to send a joyful report from Africa. Located in a part of the Dark Continent whose inhabitants were not long ago plunged in the most frightful barbarism, his words seem to show a change little short of miraculous.

"Our works," writes Archbishop Augouard, "are developing in a marvelous manner. A great wave of favorable sentiment seems to be sweeping over even the most savage tribes and sending them into the Church. At Easter and Pentecost we had baptisms, confirmations and First Communions literally by thousands. I need not try to describe the satisfaction of the missionaries. Their labors and miseries are forgotten in the face of this sweet reward."



We regret to add that since receiving the foregoing letter we have heard of the death, in Paris, of Abp. Augouard.

A new development has **UGANDA** taken place in the medical side of mission work in the Vicariate of the Upper Nile (Uganda). For many years the Fathers and Sisters have done good work in their dispensaries, and the Sisters' Hospitals have proved an unqualified success, but hitherto they have had to depend on extern doctors, who, however, have given invaluable help. Now, the hospital work has made an important advance, for the Sisters' Hospital at Nsambya has its own doctor in the person of Dr. Evelyn Connolly, who left London for Uganda on March 17th last.

Dr. Connolly hails from Dublin, where she took her medical degrees a couple of years ago. In preparation for her work in Uganda, she took courses in tropical medicine at the Liverpool University some months ago, and now she has given herself to work gratuitously in our Uganda mission. Corporal works of mercy result in the conversion and salvation of innumerable souls which is the end and aim of all missionary work.

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# The Society for the Propagation of the Faith

is an international association whose aim is to send Missionaries to the heathens, and to assist by prayers and alms the priests, brothers, and nuns who are at work among them.

The Society is approved by the HOLY FATHER and the AMERICAN HIERARCHY.

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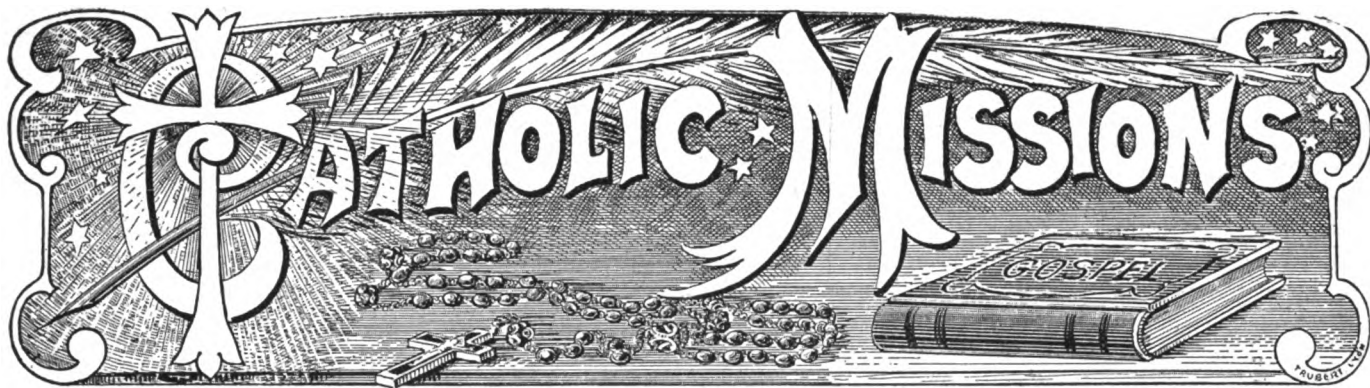
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## FURTHER LIGHT ON THE SUBJECT OF CATECHISTS

Rev. Cyprian Aroud, C. M.

*Pursuing from last month the subject of catechists, we are now enabled to learn something of the intimate personal life of these important members of the Apostolate—how they are chosen and the careful manner in which they are watched and guarded when in active service. Fr. Aroud is a Lazarist missionary in Wenchow, Che Kiang, China.*

### I. Selection of Catechists.

VERY rarely is the little orphan who is brought up at the mission without care for the future, fit for the office of catechist. He is ignorant of the struggle for existence, and he is not armed for the combat. He lacks the family training and the personal experience of life outside. He lacks above all the experience of suffering and the keen realization of the difficulties of

sufficiently desired. The child of "old Christians," brought up entirely in our schools, which he has never left, to aid his parents in their hard labor, is likewise rarely fitted for this office, particularly if his parents have some little fortune. He has not had occasion to struggle, and difficulties discourage

await them, then their thoughts often turn to the office of catechist, which they are able to appreciate.

They ask to study longer than the others; they are told to watch over themselves more diligently; they become the leaders in the school in study as well as in piety; they try to show themselves capable of fulfilling the rôle of which they dream. They speak of it to the catechist, and beg their parents to lay it before the missionary. When the priest comes to their village, they entreat him to admit them into the city school for catechists. They bestir themselves to attain their end, and their parents and the catechist of the place unite to persuade the missionary.



*Youths of Kwantung, China, beginning their training as catechists.*

him. We get most of our catechists from our country schools kept by the catechists themselves.

These children who must work to assist their families at the same time that they study, and who see their fellow-students learning arduous trades or going to labor in the fields, reflect on their future, compare the positions that

The latter after making many objections allows himself to be persuaded. He admits the child into the school at the residence, in the rank of an ordinary pupil, exacts a little sum for his maintenance and says over and over again that he reserves the final decision until later. The child arrives at the school; he has a definite end, and he labors to attain it. He knows that

### Gaining an Honest Livelihood

He lets himself be pushed too easily into his career without appreciating at its true value the rôle which has been confided to him and which he has not

amongst his comrades there is competition for this same office of catechist; and therefore a helpful rivalry is established.

Such boys are the best recruits for the school of the catechists. I may add what experience shows me, namely, that among the children of this category, the newly converted give the best promise. Generally speaking, they show more ardor in the study of religion and in piety; they have above all more communicative fervor, more zeal in defending their religion and in preaching it, in giving forth the treasure of grace which they have just found, and which they seem exteriorly at least to appreciate more than the children of "old Christians."

We find good catechists also among those new converts who have some rudiments of education and to whom we give a post as school teacher either at the mission or in a distant Christian village. These men know that if they become capable of preaching they may be able to obtain the office of master in a catechist's school, in which case their salary will be greater. Thus they study, they question, they endeavor to convert their friends and acquaintances, and really succeed often in acquiring all the dispositions, aptitudes and religious instruction which we desire in our catechists. We have obtained excellent recruits in this way.

Finally there are persons who reach the post of catechist naturally, as it were, and without having followed the ordinary course. In a case of pressing necessity, when no well-informed catechist is at hand, the choice falls on some good and well-instructed Christian. The trial is made—if it succeeds there is another catechist ready made; if he does not give satisfaction, he is dismissed.



## II. The Formation of a Catechist or His Preparation.

All the young men of our central school receive sufficient formation to become catechists. Student for at least three years, a catechist must be besides pious, have enough knowledge of Chinese literature to keep a little

school, and not show himself inferior to the pagan schoolmasters. He must know well his religion that he may

### Able to Defend It Against Attack

Hence he studies the books used in the pagan schools, and besides these, the Catechism, Bible History, controversial works, and those treating of Apologetics; moreover, he learns by heart the Gospel, the foundation of the Faith and basis of all controversy with the Protestants. Religious instruction is given daily at the schools, and there is likewise a class in Sacred Scripture, *i. e.*, the literal explanation of the texts of the Gospels. The pupil must show himself pious, obedient, diligent, quick, else he may cherish no hope of the post of catechist.

His education at the school being completed, the young would-be catechist becomes sacristan at the mission and follows the missionary on his apostolic journeys. With the priest, he visits the Christian communities, sees the catechists at work in each place, listens to the counsels of the missionary, assists at all the mission exercises; in a word, he does not leave the Father. While traveling, he studies some useful books, and thus avoids the danger of days passed in idleness. On returning to the residence, he must hand in each week a theme on some religious subject; this is corrected and returned to him. He remains three years at the task of following the missionaries.

A small salary, sufficient for his clothing and other needs, dispenses him from the obligation of having recourse to his parents.

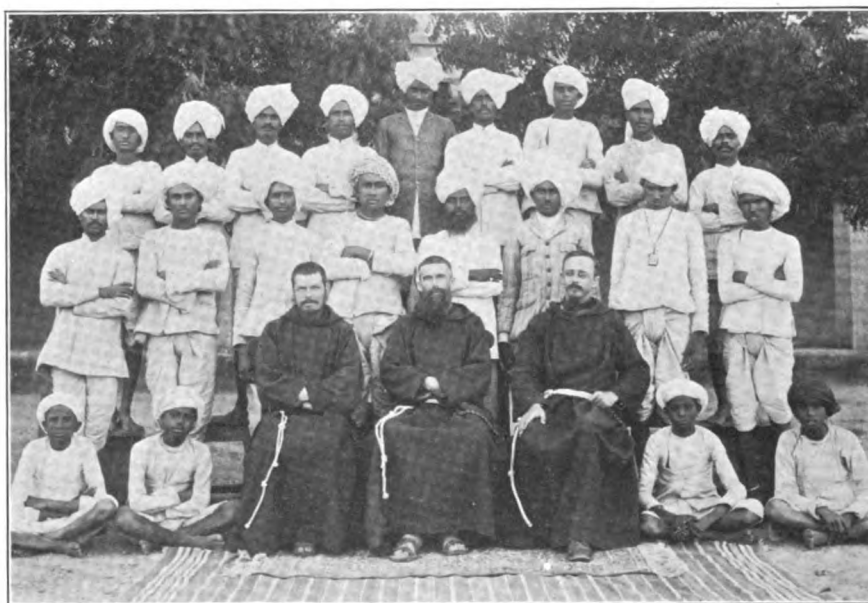
Generally during his third year in this office, the catechist-to-be becomes engaged to some young Christian girl. We insist that the person of his choice shall be pious, well-instructed and capable of becoming a catechist for the women. If during these three years he has given us satisfaction, we promise him a post. He marries then and goes with his wife to take the post assigned. If he has not been satisfactory, he is dismissed or left in the office of sacristan. He may remain indefinitely in this post as follower of the Father if he has not the aptitude for a catechist preacher.

The school teachers desirous of becoming catechist preachers may do so by getting instruction and by aiding in the apostolate, the chief catechist of the locality in which are their schools. The traveling catechists may become catechist preachers by showing all the qualities of an apostle in the chapels which they visit on Sundays.



## III. Offices Filled by Catechists and the Services They Render.

At the close of their annual retreat, the catechists reunited around the missionaries in his presbytery receive their posts for the coming year. They leave



*Catechists and school teachers trained by the Franciscans in India.*

charged with a Christian centre, composed usually of the faithful scattered through numerous villages having one central chapel where the Christians gather for prayer on Sunday. Wherever the chapel is, there is the home of the catechist and his family. He opens a little school for Christian children and catechumens. However, if the Catholics are numerous and the catechist too busy, the missionary will send him a teacher for the school.

In any case, whether he teaches or not, the catechist must give religious instruction daily. In the chapel he presides at the daily prayers, at the exercises on Sunday, when he explains the catechism to all. In many chapels there are even two instructions each Sunday, one in the morning, the other in the afternoon.

Moreover, the catechist often visits the faithful in their homes, always accompanied, however, by one or two neophytes of the neighborhood. He profits by all occasions, nay, even creates opportunities of completing the religious instruction of the faithful, of preparing catechumens for baptism, of gaining heretics and pagans to the faith.

He baptizes dying infants and catechumens. He prays with the most fervent Christians for the sick and for those possessed, and often obtains such wonderful cures that whole families are converted.

He sees that the Christian marriages are in accord with the law of the Church; he presides at the funeral of the deceased Christians, and, praying with the other faithful, conducts them to their last resting place.

If two Christians have a quarrel, the catechist endeavors to restore peace. If there is some difficulty with the pagans, he tries to arrange all according to justice, but in this case he never intrudes himself. Or if the pagan refuses his mediation, he retires, leaving the affair to the care of others.

In these matters the catechist has no right to any pecuniary reward. In case a gift is made him on account of some affair well arranged, he must take it to the missionary, who disposes of it as he thinks fit. To cut short a host of abuses, we are very severe about

money gifts, and in principle a catechist who would receive them unknown to the missionary would expose himself to dismissal *ipso facto*.

#### The Catechist Has No Right to Anything But His Salary.

for the affairs of his office; hence it is very important that his salary be in proportion to his needs so that he may live comfortably and face the future without anxiety. The catechist must note in a book all the affairs he settles. He must mark in another register all



Two tried and true catechists of Shensi, China.

the sermons he preaches, indicating the subject and the leading thoughts. Finally in a third register he keeps the names of the persons baptized by him, with the names of the two witnesses; in the same book he notes the marriages and deaths which take place.

Every three months in coming for his salary the catechist brings these three registers to the missionary, who examines them and takes note of what will be useful. Each catechist must present every three months a written theme on such or such a point of doctrine. He must likewise pass an examination on six chapters of the Holy Gospel. As all the catechists come on

a fixed day for their wages, they meet at the residence every three months, take the examination on the Gospel and hear the priest's explanations. The missionary then gives useful advice and acquaints himself of all the wants of his district.



#### IV. Inspection of Catechists— Their Hierarchy.

The inspection of the work of the catechists is made by the missionaries, who visit each post twice a year. At the beginning of the year the visit coincides with the preaching of the retreat; at the close of the year the missionary while administering the sacraments decides whether it is well to leave the catechist at that post or send him to another. Towards Christmas all the priests of the district plan out together the best way of placing the catechists according to their aptitudes and the needs of the faithful.

But the inspection of the missionary is distant and very general. It is sufficient for the old catechists, but not for the beginners. Hence we have divided the district into regions, each counting several chapels, some as many as twenty. At the central chapel we place an experienced catechist whom we honor with the title of catechist-general. He does not teach, but he has with him a school teacher who can second him, especially during his absences, which are frequent, since once a month or at least once in two months the catechist-general must visit all the chapels and schools in his region. He is moreover the authorized counselor of all the catechists of the locality and the inspector of all the schools.

He controls all the works of the region. He gathers around him for a week every three months the traveling catechists to help them prepare their Sunday sermons. He indicates every three months to the traveling catechists and to the catechists the chapel where they are to preside over the Sunday sermons, for the catechists do not preside more than two Sundays every month in the same chapel. They alternate and thus supplement and check each other.



## SURPRISES

Rev. S. van Haaren, S. J.

*From this amusing and yet pathetic sketch the fact is once more made clear that aside from books, papers and small packages of drygoods, the best way to help needy missionaries is by sending a money offering—no matter how small—and letting them purchase what they require at the moment. To forward heavy boxes to remote addresses and let the missionary pay the freight costs is adding insult to injury, especially when the contents have been ruined in transit. Fr. Van Haaren belongs to the Calcutta Diocese, India.*

**A** FRIEND in need is a friend indeed. The Morapai mission has many such friends, whom in daily parlance and in our prayers we call benefactors. Without their untiring charity, Mother Barbara's orphans and my host of poor and of catechists would long ago

### Have Been Wiped Out

However, to tell the unvarnished truth, I must confess that all our benefactors are not quite of the same stamp. About ninety per cent. of them send us plenty of good wishes, enthusiastic words of commendation for the heroic work done by Mother Barbara and her holy Bengalee nuns . . . and perhaps . . . myself! and sometimes promises of generous support at some future time. Even for that we are grateful, although it is only empty wind: a gentle blast of wind has a cooling and refreshing effect in this stuffy climate, and one always hopes that the present empty wind may sooner or later substantiate into a regular windfall.

The second class of our benefactors are like the storm or the whirlwind: I would say they are about nine per cent. of the total number. A cry of distress touches the gentler chords of their hearts, and they instantly respond with a generous donation.

But when the storm of emotion has abated, Morapai is forgotten, and these benefactors pass out of sight and leave no traces, no more than the

whirlwind. Of course, their kind deed is recorded in heaven, and Mother Barbara's orphans and my schoolboys daily pray for these unknown benefactors. They will not fail to receive the promised hundredfold.

The third class—they are the one per cent.—are those to whom Morapai



*Fakir of Delhi. The long nails on his left hand render it practically useless.*

really owes its preservation. Some of them have long purses, all of them have

### Long Memories and Very Kind Hearts

However, this is peculiar in their long memories: they never remember that they have already given, they only remember that at Morapai there are always the hungry to be fed and the naked to be clothed. Some of them translate their love for our poor into sounding dollars, others send gifts in kind.

I would like to say a few words about these gifts in kind—not to ask for more, for this is emphatically *not* a *begging letter*: but you should know

that the arrival of a "parcel" is a considerable event, and an occasion of great joy. At times it is also a cause of no little surprise. Here are some samples:

*Glass*—Some years ago there arrived at the address of Rev. Mother Barbara two very large cases, with big labels on the six sides: "Glass, With Care." Neither the Reverend Mother nor myself had the slightest notion of what the contents might be. The news got abroad that something very marvelous had arrived from Europe, and the whole of Morapai turned out to witness the opening of the wonderful cases.

They contained glass indeed. The first piece to be unpacked was the head of St. Francis Xavier; next came the head of St. Anne, and the rest followed in due course. Mother Barbara beamed with delight, and our simple folk thought that it was such a pity that these beautiful glass pictures had been broken in order to be packed into a box, but broken they were to their thinking. What was their astonishment the following Sunday when they beheld two beautiful stained glass windows, representing St. Anne and St. Francis Xavier, adorning the sanctuary of the convent chapel. The windows were beautiful indeed, and our gratitude towards the generous giver was commensurate with our admiration of the gift.

Two months later came a letter, and in the letter a bill for stained glass, to the tune of three hundred and fifty rupees. Strange to say, at once we did not find the stained glass beautiful any more: it really had many defects which we had not noticed before.

### St. Anne Had Her Face Awry

St. Francis looked too stern, and so on and so forth. Mother Barbara, as is her wont, made a virtue of necessity and scraped the money together to pay her bill.

The fact was that the kind benefactor who had ordered the windows, had met with a misfortune and was not

able to pay for them. The whole incident is a deep secret, put on record here only for future historians: please don't you divulge it.

*Sugar*—Once upon a time we received unexpectedly a large box from Belgium. Its not being expected made it only the more welcome. The contents were six large tins, filled with the finest white sugar. Well, sugar can be had in India, at least as cheap as in Belgium, and perhaps better quality, too. But, then, I thought, all the kindness of the donor must have passed into this sugar, and it is bound to taste much sweeter than the local product. No doubt, it was meant for the children of the school.

Mother Barbara's girls were called and mustered on one side of the veranda, and the boys of the school lined up on the other side. I explained to them that there was in far-off Belgium a kind lady who carried them all in her heart. I said: "She has sent sugar for all of you, but I won't let you taste it unless you promise me to say for her your sweetest prayers."

On their promising to do so, each received a handful of the finest sugar they had ever set eyes on. I was still busy dispensing my treasures when I heard a disappointed voice crying: "Nun, nun, Father, it is salt!" and they made faces as if I had poisoned them.

But a bigger lad, who had not yet tasted his supply, because he wanted to keep it for his sweetheart, exclaimed: "The Father has caught you once more!" and in a trice all the sour faces were dissolved into hearty laughter, and off they were to their books, leaving me with the rest of my supply—of salt.

The kind benefactress who had favored us with this gift was not a student of geography. She had read that the Congolese are exceedingly fond of salt, and she thought that Morapai was in the Congo, or the Congo in Morapai. Anyhow, we got plenty of fun out of that salt, and the boys and girls still laugh at the joke, and give me credit for having played them a trick.

*Chocolate*—I shall not so soon forget the box of paint we got a couple of years ago. It was on the hottest day of the hottest season in the hottest

place of hot India. On carefully opening the tin, we found a dark red gluey substance.

"What have we got here?" said my companion. "It's either paint, or chocolate, or paste of some kind," quoth I.

Answered he: "The Lord knows what it was when it left Belgium, but the Indian sun has cooked it into something unmentionable."

I proposed to use it as paint, but my friend objected, that in case it were chocolate, we would have all the ants and insects and living creatures of Morapai eating our tables and doorposts. He wanted to use it as chocolate, but to that proposal I could not but demur, as I had no mind to be poisoned by paint, and it might be paint after all.

We thought we would get out of our trouble by using it as paste, and smearing it on some naughty boy. This bright idea did not originate with me, but I liked it. However, we forbore executing it.

#### After All It Might Be Paint

and in that case the poor lad would remain a redskin for the rest of his life. And if it happened to be chocolate, the other boys were as likely as not to give the unhappy victim a licking. I cannot say now how we got rid of this precious stuff, but rid of it we got, and I think that it was chocolate after all.

*Punch*—Christmas was coming and every day I asked my postman: "Well, has it arrived?"

"Ki, Mohasoy? What, Sir?"

"Well, the famous Scotch cake and the bottle, of course."

Christmas came, and with it the long-expected tin box, closed and sealed on all sides. The box itself was a work of art and a thing worthy of admiration, and I thought that if I possessed such a waterproof, the rainy season would never count me among the "wets!"

Long before I had received a letter from my "Godmother," telling me that at Christmas I was to receive a Scotch cake and the finest bottle of punch that was ever brewed on earth. But first of all I must explain how it is that lately I got a Godmother, and secondly, how she thought of sending me a bottle of punch. I have always felt some secret sympathy with old Nicodemus, asking the Lord: "How can a man be born again when he is old?" and I do not believe a bit in the theory of periodical rebirths, which makes my Hindu neighbors so happy. However, I inherited an authentic Godmother a while ago, and it came about this way.

Some years ago there was established in Great Britain the C. W. M. L., which four mysterious initials denote one of the finest works in favor of the Catholic missions ever founded. The "Catholic Women's Mission League" adopts needy mission stations, and ap-



As the native barber plies his trade in India.

points a Godmother for each missionary. This Godmother makes it her aim to procure her Godchild many necessary and useful objects. I have been particularly lucky, and the lady who has adopted me and my poor is extremely enthusiastic and very kind and generous. She is Scotch. There is just one little difficulty: Mother Barbara of the Morapai convent is also blest with a Godmother, who happens to be the sister of mine. Now Mother Barbara is continually worrying me to know what new relationship this sisterhood of our fairy Godmothers has established between me and her. I am unable to answer that question.

In one of her letters, my kind Godmother asked me if I would not like to get *punch*, saying that it would prove very exhilarating. I answered in all simplicity: "Dearest Godmother, whichever you mean, printed Punch or liquid punch, it will be very welcome and exhilarating."

And thus it was that the best brand of punch that money could buy was sent to Morapai. We poor missionaries of Morapai were to sit down to a first-class Christmas dinner, better than King Bruce ever partook of in the palace of Holyrood: we were to have punch and Scotch cake; and if we had to do without haggis, well, we are not particularly fond of that dish.

We refrained from opening our precious parcel till we had done with our usual curry and rice: for we did not want to deprive ourselves of the pleasure of joyful anticipation. My companion, who pretends to be an expert at opening tins of every description, had a good deal of trouble to get through the lid of this one, a sign, so I thought, that the contents would

### Surpass Our Most Sanguine Expectations

Alack and alas, on the long journey from Scotland to Morapai, something had happened: Cake had fought a battle royal with Punch, and Punch had perished in the conflict and had his neck broken: and there lay Cake dead-drunk and much the worse for his victory.

I had dreamt I was to eat a better Christmas dinner than any of my brother missionaries, and here I was

punished: I had to call again for rice and curry to fill up the vacant space I had left for cake and punch. I suspect that my companion began by pulling a long face, though he solemnly pretended he did not mind, and made a show of laughing at my discomfiture.

*Cheese*—I once told one of my kind friends that I am a bit of a Dutchman, and that my mother was an orthodox Dutchess, and that consequently I had a foible for Dutch cheese. This was imprudent, for some weeks later

### I Received a Huge Dutch Cheese

the largest I have ever seen. It would have made the delight of a whole regiment of Dutch Landsweer, and here we were only two to tackle the monster. My companion, who is not partial to cheese nor to anything Dutch, began by informing me solemnly that, during the war, the Dutch were exceedingly afraid of a German invasion, and that in their terror they had baked millions of immense cheese balls: with these they were to pound the Germans, in case of invasion. As on account of this, it seems, no German attempted a violation of the frontier, the Dutch were now reduced to firing these canon balls at random, and one of them had strayed to our table.

However, the cheese was excellent, and it landed at Morapai just at the beginning of Lent: so we wouldn't need buy much fish. I began with great courage, and my companion did not stand by idle, though he kept twitting me about Dutch courage and Dutch tactics. After a fortnight I had to confess that notwithstanding our united efforts, we would never get to the end of this monster cheese, and we decreed to call in the help of the schoolmasters and the boys.

But Bengalese, however fond they may be of curds and all other produce of the sacred cow, despise the choicest produce of the Dutch dairy, and they politely declined to help us. Our cats—the leanest I ever saw, as my companion pretends they must live on the mice and snakes they can catch—at the outset would play with a little crust of cheese: but soon they wouldn't even look at it. When I offered them a bit, they simply went on hunger strike. Mindful of the national glory, I went on throughout Lent, three times a day,

and my companion, out of charity, kept me company.

Easter came, and the giant, though he had suffered a good deal, yet showed considerable proportions. With all the good-will in the world, I could not help taking less and less every day. Nay, from that time I began to lose my hair, and I believe it was the effect of the cheese. (Happily, my companion had nothing to fear on this score, as he had not a hair to lose: he is the first man I ever met that keeps all his hair on without an effort.)

After months of further efforts, there was just a small chunk left, and each of us thought himself bound to leave to his brother the pleasure of finishing it off. At every meal the servant would place it on the table, and then stow it away again in the cupboard. After a while, it did not appear any more, but I suspect that it is still in the cupboard, as our table-servant is very conservative. Perhaps he keeps it against the time when we shall have guests. The Lord have mercy on them, for to me this cheese has been a grave ordeal.

*Sawdust*—My last parcel was still more embarrassing, and it compels me to pose as a merchant of French coffee or of chicory. Who will oblige me with buying some? This is not a joke. Who said I ever cracked jokes? Life is too short, and I am surrounded with too much misery to try and think of waxing facetious. And if you are not willing to buy any from me, I am ready to send a packet gratis to every reader of this magazine.

I had long been expecting from Belgium a small supply of medals, rosaries and holy pictures. Owing to the congestion of traffic, the parcel did not arrive for a long while: finally it came three weeks ago, a large case weighing heavily.

### I Was as Happy as a Lark

at the thought that I would be able to give a medal and a rosary to all my children and to all the orphans of Mother Barbara. When the box was put down in the veranda, I distinctly heard the jingling of the medals inside: my companion said it sounded like rosaries. Never mind, we wanted both, and the supply would last us for years.

We opened the case, and found . . . a thick layer of very brown sawdust, and under this another layer, and a third layer, till the very bottom. Nothing but sawdust without a ghost of a medal or of a rosary. But the smell of the sawdust was suspicious: it resembled coffee or chicory, yet it looked ever so much like sawdust, and we wanted neither.

"The voice of Jacob, but the hands of Esau," quoth my waggish companion. However, we came to the

conclusion that we had better taste the thing, and we found that it was both the smell and taste of genuine chicory. A whole box of chicory, just to season a little daily cup of coffee for two persons! Really, that is too much kindness, and not to be aware of who is the benefactor who thus overwhelms us with his generosity!

Dear reader, please allow me to season your cup of coffee; don't you be a non-co-operator. Otherwise, I'll have to place an advertisement in this maga-

zine. Please look on the cover of the next issue: *Special Brand of Morapai Chicory*.

P. S.—A few days ago I got another very agreeable surprise, in the form of a bill to be paid for freight and expenses of that famous chicory box. Who is going to pay this sum for a poor missionary? Had I not stated emphatically in the beginning that this is not a begging letter, I would have asked the kind readers of this magazine to help me.

### Hindus Are Naturally Religious.

Fr. Van Daalhoff, E.F.M., of the Guntakal Mission, Madras, India, speaks some good words for the Hindus.

"The Indians," he says, "are a wonderfully religious people. Nobody is ashamed of his religion. A Mohammedan will pray in the open street, a Hindu carries the mark of his religion on his forehead; a Christian will in the middle of the road go down on his knees to ask your blessing, and nobody thinks it out of the way.

"Pagans also respect a Catholic priest, for he is a man of God. A bishop on tour had his bullock cart attacked by robbers. The Indian driver quickly told him to put on his mitre, and so when the bishop stepped forth, the robbery was stopped then and there, for the outlaws said: 'He is a great Gurn (priest) and we must not molest him.'"

### "Gas" is Dear in the South Solomon Islands.

Stepping on the gas is an expensive performance in any country, it seems. The Vicariate of the South Solomon Islands is the happy possessor of a power boat named the *St. Joan of Arc*, but Bishop L. Raucaz, S.M., says that operating the craft means a heavy demand on the purse.

"I am soon to start," he writes, "on a pastoral tour lasting more than a month, and intended to embrace all the principal islands. Our missionary boat, the *St. Joan of Arc*, renders us splendid service, but it costs something to run her. I shall need not less than forty cans of gasoline for the trip, and each can, delivered in the Solomon Islands, costs ten dollars. Think, then, of my financial dismay when I make a long tour."

### Americans Can Save the Apostolate.

Bishop Larue, White Father, writes feelingly from his Vicariate of Bangueolo, asking Americans to increase their efforts in behalf of their religion in pagan lands.

"It would seem," he says, "as if Satan, dismayed at the manner in which souls are being snatched from his clutches, seeks to impede the propagation of the true faith by destroying it financially. Many of my missions here in E. Africa are terribly poor, and the priests almost unable to carry out their proposed works, but unless forced to do so by actual starvation, they will not give up their purpose, which is to increase the kingdom of the Lord.

"If Americans thoroughly understood the situation I think they would come to our relief, and it is not too much to say that Americans have the power to save the apostolate if they would do so. They could make the Catholic Church triumphant in spite of Satan, sects or Mohammedans. The battle is on, and a great offensive is needed to prove that the Church can triumph over every obstacle.

"Let the Catholics of the United States, who are rich in the possession of the faith, take thought of the poor priests in the missions, and give them prayers and material aid. Such generosity will be to their glory in this world and in the world to come."

### Women of India Need the Help of Catholicity.

*Mysterious India*, one of the recent publications of The Century Co., and written by Robert Chauvelot, contains among other interesting bits of information this view of the social status of the women of India, a status due to the Brahminic code known as the Law of Manu which assigns woman to the lowest place in the scale:

"No betrothed girl, no wife, no widow in the universe leads a life so painful, so rigorous, so closely shut in. I have traveled all over Europe and the northern countries, I have seen the distress of the women among the nomad peoples of the extreme North, I have also had an opportunity to observe the physical imprisonment and moral disenchantment of the Orientals in the land of the Crescent, their effacement in the Celestial Empire, their puerility in the land of the Rising Sun; later, in Oceanica or during long months of exploration, I have sailed around islands and archipelagoes and seen to what a state of inferiority the Papua women of New Guinea and the Maori women of New Zealand had fallen, those Maoris who yet rival our own Tahitian women in charm. Well! I must confess that not in the polar regions, not in the harems of Algeria, Tunis, Turkey, Egypt or Arabia, not in the Far East, not in Australia, nor in Polynesia, not even among the Redskins of America have I witnessed a downfall of the feminine sex so irremediable, so heartrending as in the women's quarters among the Brahmins."

### The Little Busy Bee Tries to Help.

The little creatures of the field seem to understand and appreciate the hard labor of missionary nuns and in their way often do much to assist them. This is specially noticeable regarding bees who often show a fondness for mission homes.

Sister Mary of the Blessed Sacrament of the Franciscan Missionaries of Mary, in Mbongolwana Mission, Zululand, says:

"It is curious to see what hordes of bees are making hives in nearly all our buildings. God has already sent us our first honey-harvest."

## A GOOD STORY ABOUT THE LATE ARCHBISHOP AUGOUARD

Pierre Mille

*When the late Archbishop Augouard, C.S.Sp., was sent to Africa in 1878, it was the period made famous by many noted explorers, and all the Governments of Europe were sending men to discover new territory and claim it.*

*Catholic missionaries had been in several parts of Africa since 1842, and had set up stations in remote spots among savage tribes. Archbishop Augouard (then Fr. Augouard), soon after coming to the Upper Congo, was the first to organize a caravan which, starting from Loango, made a journey up the Congo River and in company with Brazza, and in spite of Stanley, took possession of the right bank of that important waterway.*

*The city of Brazzaville is named for the explorer, and the zealous missionary was instrumental in founding a chain of missions along the mighty river that has done much to civilize and Christianize Central Africa. Both the French and Belgian Governments showered honors on this pioneer priest, and the Holy See on the occasion of his silver jubilee raised him to the dignity of Titular Archbishop, the only one in Central or Southern Africa.*

*The anecdote subjoined is reprinted with a few editorial changes from "The Living Age," Boston, Massachusetts, that, in turn, translated it from a Belgian newspaper, the author being Pierre Mille. As a human interest story, it shows the predominant trait of all Apostolic Vicars—economy—a trait fostered by the sternest necessity.*

"IN the Belgian Congo," quietly began my friend, Partonneau, the famous explorer and colonial administrator, "in the Belgian Congo, the natives believe in one God only. He is a Catholic. That is one of the most important results of the campaign that you anti-clericals made

### About Fifteen Years Ago

against His Majesty Leopold II., with the approval of the Protestant missionaries. Leopold II. was upset, but the Catholic missionaries were not; and they took their turn at upsetting the Swedish, English, Norwegian and American Protestants; which may have been a good thing, when you come to think of it, but which hardly was what you wanted originally.

"Now in the French Congo, the natives believe in three Gods— 'Father, Son, and Holy Spirit,'" I interrupted.

Partonneau shrugged his shoulders.

"They don't bother with theology. All I say is that they had three gods—or *zombis*, in their own language—the French *zombi*, who was a Catholic, the Swedish *zombi*, who was a Protestant, and Ponsot's *zombi*, who was a Freemason. For the excellent M. Ponsot was an influential colonist and also a convinced free-thinker—a Mason of I know not what degree, but certainly a very high one; and he had a Masonic temple constructed at Brazzaville, right opposite the Archbishop's cathedral, for the express purpose of annoying him.

"Did you know Monsignor? He is dead now, but you must have known him. Well, it made him furious. There he had Ponsot right in front of his nose; although really, Freemason or not, he was a fine fellow. Monsignor Augouard, the Archbishop, liked a joke very much better when he played it himself than when someone else played it on him.

"I suppose that is enough to explain to you why, to the very end of his life, he had only two worries, outside of his ecclesiastical duties—to get even with Ponsot before he died, and to run his missions without spending a penny more than he had to. He, you know, was the descendant of peasants as well as of missionaries, and he had preserved the parsimonious habits of the French countryside, greatly to the profit of the Church—and to the profit of the Church alone, for everybody knows now that

### He Left Very Little When He Died

His diocese was administered as a peasant might run a farm. He and his clergy had to live off the country, tenants of nature. Money was merely to increase spiritual or temporal possessions, and the Archbishop thought there were all too many times when it had to be spent.



*Mgr. Augouard and his episcopal cortège approaching the Cathedral at Brazzaville. The picture was taken shortly before his death.*



"Well, before he went to Paradise—where I like to think that he is now receiving all that is due to his virtues and his ecclesiastical rank—he did enjoy the two supreme satisfactions that his soul desired: he achieved a memorable stroke of genuine economy and he brought Ponsot low—brought him low, you understand, in a really thoroughgoing way. Because, you see, the Church is eternal; it only has to wait.

"For thirty years Monsignor hadn't been in Europe. Missionaries don't get a regular leave like the rest of us, not even the chief ones. They go back as seldom as possible. They either die or get used to it out here. They learn the native way of living, languages, customs. If they die, they are replaced. If they live, there is no money to pay traveling expenses back and forth, every three years. So you see, our Prelate had good reason to be economical.

"But at last he did secure authority from his superiors to take the cure at Vichy, for he was having trouble with his liver. He was accompanied by another Father, a 'socius,' you see, because he belonged to a congregation. He took the mission's steamboat and went to Leopoldville, in the Belgian Congo, to take the railroad for Matadi, where he was to embark for Europe. This is the conversation when he stood before the ticket office:

"Two tickets for Matadi, please."

"First-class?" asked the agent, seeing that they were white men and that the speaker wore the habit of an archbishop. "One thousand francs."

"A thousand francs to ride three hundred kilometers?"

"Yes, five hundred for each seat. You aren't in Europe, here."

"But a thousand francs," protested Monsignor gently. "Just think, with a thousand francs I could take care of some little black boys, of whom I would make Christians, good Christians, for a whole year. Give me second-class tickets."

"All right. Six hundred francs."

"Still too much," groaned the Archbishop.

"Meanwhile the stationmaster himself had appeared, having heard that

there were troublesome travelers at the ticket office. Our friend continued to haggle with him.

"Well, give me the cheapest you have."

"We have fourth-class carriages at 28 francs 50 centimes," said the stationmaster. "Only, they're for negroes."

"Monsieur," replied the Archbishop with great unction, "I have lived with negroes thirty years for nothing, and I'm perfectly willing

### To Spend Twenty-four Hours More Among Them

to save 943 francs! Here are 57 francs. Give me fourth-class tickets. When does the train go?"

"In two hours. But it runs only every four days. You'd better get in now if you want to make sure of a place."

"Very well, monsieur," was the reply, with the best grace in the world.

"Behold him, therefore, installed in one of the fourth-class carriages, without either roof or shutters, with his violet hose, his 'socius,' his portfolios, his coffers of provisions—which consisted for the most part of *chocuangue*, or flour made from green bananas—in the midst of a horde of negroes and negresses, to whom he began to tell stories in the Bakongo dialect. But in the meantime the stationmaster had leisure for reflection.

"Monsignor," he said, coming to the fourth-class carriage, "it would produce a decidedly bad impression to let two white men, one of them an archbishop, travel with a lot of 'bouniols.' Give me your fourth-class tickets and I will mark them so that you can travel first-class with them."

"Excellent. I admire your generosity. The Lord will not forget this. Receive my apostolic blessing in the meantime."

"But after the stationmaster had received the apostolic blessing, he began to think: 'I may, perhaps, have exceeded my authority. I had better consult the central office at Matadi.'

"He telephoned to Matadi, and the general manager there replied: 'What! You haven't given the Archbishop anything better than first-class? Tell him

that the company takes pleasure in putting a special train at his disposal.'

"The stationmaster ran out just in time to stop the regular train as it was pulling out, jerked the portfolios, the banana-flour, and the 'socius' out of the carriage, and yelled: 'Monsignor! Monsignor! They beg you to accept a special train.'

"Excellent," said Monsignor, as he got out. "Thank the company for me. But in that case—in that case—"

"What?" asked the agent.

"In that case you owe me 57 francs. Two fourth-class passages, Leopoldville to Matadi, which I am not going to use. Here are the tickets. Take them."

"Good Heavens!" shrieked the agent. "You can't imagine I'm going to upset all my accounts for you, do you? And the expenses of a special train, too!"

"My friend, I shall demand those 57 francs at the company's headquarters in Brussels, if necessary."

"At the very moment when the dispute was on the verge of becoming acrimonious, a white man dashed up, mopping his face under his sun-helmet—Ponsot himself, the Venerable of the Lodge, the founder of the Masonic temple.

"The train!" he cried, "has it gone?"

"The train is gone," replied the stationmaster. "It's a good distance away by this time, at its commercial speed of fifteen miles an hour. You can take the next one. This is Thursday. The next one is Monday."

"Ponsot began to swear at a rate that must have filled all the devils in the Congo with delight. The Prelate and his 'socius' at the other end of the platform read their breviaries with discreetly lowered eyes.

"Listen," said the stationmaster to Ponsot. "Perhaps there is one chance. The company has assigned a special train, which is just about to start, to Monsignor Augouard. Do you see him over there, monsieur. That is he, with the violet hose. Arrange matters with him. It's his train. I have nothing to do with it."

"The devil!" said Ponsot, heartily.

"But necessity knows no law. He had to be at Matadi in time to take the

boat for Antwerp, and—like Henry IV.—he thought that Antwerp was worth a mass. That is why he, Venerable and

#### Founder of the Masonic Temple

might have been seen mildly accosting Monsignor and explaining to him that, among Europeans—wasn't it true, now?—everybody must stick with everybody else, and that he himself, in a similar situation—

"If you could have seen the Vicar Apostolic! He was magnificent. Courteous, with an even, regretful voice—and yet quite rigid in his pur-

pose! With what pleasure, he said, would he take along any of his compatriots, and especially M. Ponsot, whose excellent reputation had long ago reached his ears. But the special train had but a single car, and that car was filled, completely filled. Since he was compelled by the scantiness of the mission funds to live in the native fashion, the food supplies which he carried for himself and the Father who accompanied him took up all the room.

"Is that all, Monsignor?" Ponsot had the hardihood to reply. "Then leave your *chocuangue* on the platform, and grant me the honor and the pleas-

ure of being your quartermaster as far as Matadi."

"Well," Monsignor used to say when he told the story, "that seemed to me a satisfactory solution. We made the trip in the special train, the Father and I, and M. Ponsot, Venerable of the Masonic Lodge of Brazzaville, was very agreeable to us—very agreeable, indeed. I am glad to render him that justice. And it didn't cost us a sou. It was a good stroke of business, as good as I could wish. Still, it might have been better. Just think! The company has never returned that 57 francs."

#### A Letter from Mother Arnoldine Nellore, India.

In the work of the conversion of heathens, many difficulties have to be conquered one by one.

A new village was given to us for instruction. The people were willing, "but," they said, "where are you going to bury us when some of us dies? Of course, you cannot bury the Christians amongst the heathens, moreover the heathen relations won't come to carry the dead body away, as it does not any longer belong to their community. What are you going to do when cholera breaks out?"

This seems, perhaps, a very simple question, but indeed it was not, because we saw that many of the natives on account of it would refrain from becoming Christians.

A few years ago it happened that one family became Protestant. In time of cholera, the husband died, nobody could interfere with the family, and the body was kept there much longer than advisable in such cases. In the end some *yenadies* were hired to take up the corpse and bring it to the grave, while the widow had to pay the usual fine. Having seen this, the natives were afraid to become Catholic, as it would give them the same difficulties, they said. Over and over again, we promised them to look after them as well after dead as during life, so that some got courage enough to join the true Church. The small flock, however small, was very brave and steadfast.

Again cholera broke out, our number of Christians being then about thirty. The very first to be attacked was a Christian woman, and she died within a few hours. Early in the morning they came to tell us the sad news.

As it happens very often that the priest, who has to look after many villages, is not at home, the Sisters have to take his place as far as possible. Not very much time was left. We started at once, took some flowers from our garden, and bought on the road thither a primitive coffin, ready-made for some unexpected cases in the hospital. We told the owner that we were prepared to give a few annas more than the usual price. Everything was loaded on the bullock cart, and we forced the driver to make haste.

We went straight up to the hut where the dead body was. Nobody was there except the husband with five small children sitting outside bewailing the mother who had been taken away from them. We asked the husband whether things were ready for the burial.

"What," he exclaimed, "ready? Who will do the work, if not you? You come late. I sent for you early morning, and now it is ten o'clock."

We could not blame the poor man for talking so roughly to us, because he was in despair, not knowing what to do. We called some Christian boys to open the door and get the corpse outside. Seeing them delaying from fear, we said: "Open the door and we ourselves will do the necessary duties to the dead!"

That was enough. All of them got courage, opened the door and brought the body outside. It was really high time. The boys, however, did their work well. They prepared the body in our presence, laid it in the primitive coffin, covered it with a white cloth, made a crown of flowers which we had brought along, another wreath on the top of the casket, and everything was ready for the funeral. The usual prayers were said. Then the boys took the coffin on their shoulders and sang the lamentation of Jeremias, I believe. Everyone in the village was struck when they saw the solemn burial of the Christian.

In the meantime we disinfected the hut, clothing, etc., so that, when the group of brave soldiers came back, they found everything in order. Then we took them all to the chapel and gave them well deserved words of praise, encouraging them for the future, said some prayers for the departed soul, and the small flock went home, quite proud that they had done such a great deed. We have recently succeeded in getting a burial ground, and our Christians are proud of their own cemetery. After this the number of converts will increase gradually. We are praying to St. Joseph to get us the means of building a school there, that the future generation may become all good Christians. One hundred dollars will do just for a small school. How happy I would be if I could reward my brave boys with a small school building.

## CATHOLIC MISSIONS IN THE MARSHALL ISLANDS

Dom Maternus Spitz, O. S. B.

*The Marian, Caroline and Marshall Islands, which are under Japanese rule, and which were formerly subject to the Apostolic Delegate of Australia, have been now placed under the jurisdiction of the Apostolic Delegate of Japan.*

*The missionary results in the Marshall Islands are very meagre, but as the Pacific is expected to play an important part in the future, the condition of its islands becomes of more interest. The original races are slowly disappearing and the missionaries may be said to be standing at their death bed. The Marshall Islands were first evangelized by the Sacred Heart Fathers of Issoudun.*

ACCORDING to the terms of the Treaty of Versailles laid down by the political peacemakers of the world, the island groups of the Marshall, the Caroline and portions of the Marianne or Ladrone archipelagoes, which previous to the Great War formed part and parcel of the German colonial possessions in the Pacific, have been assigned to Japan, not without heated objections and discussions in parliaments,

### Periodicals and Daily Papers

on the part of some of the English-speaking Allies, as they have a great interest in some of the political, social, commercial and strategical questions connected with these island groups which in the near or distant future will play an important rôle in the history of the political and commercial world.

For every Catholic, however, who has the extension of the kingdom of God on earth, the propagation of the Faith and the salvation of souls at heart, the islands have a special interest in so far as he may learn what heroic efforts and sacrifices have been made on the part of the messengers of the Peace of Christ in order to convey to the natives the blessings of true Christianity and of true Christian civilization.

East from the Caroline, north from the Gilbert Islands and northeast from the former Bismarck archipelago, now New Britain and New Ireland, situated in the Mikronesian portion of the Pacific Ocean, we come across a group of islands which have been called "*the Naturalist's Paradise*" on account of their wealth of rare seaweeds and shells, the peculiar structure and the specific characteristics of the coral formation, which nowhere in Polynesia can be studied better than here.

For years they have been known as the Marshall Islands. In all probability they were first sighted by the Portuguese navigator, Saavedra, in 1529, who apparently took but little notice of them; later on they were

### Rediscovered By Some Spanish Explorers

who called them *Pescadores* or *Fisher Islands*. Again for nearly two hundred years they remained unvisited and unmolested by explorer or scientist, tourist or nature admirer.

They were forgotten and completely lost sight of till Byron and Wallis rediscovered the Ralik group in 1767, whilst Captains Gilbert and Marshall

on their voyage from New South Wales to China found Milli Island in the Ratak group, which they called Lord Mulgrave, a name which was afterwards applied to the whole group: *Mulgrave Archipelago*. At the proposal of several explorers, however, this name was changed into *Marshall Archipelago* in honor of its rediscoverer.

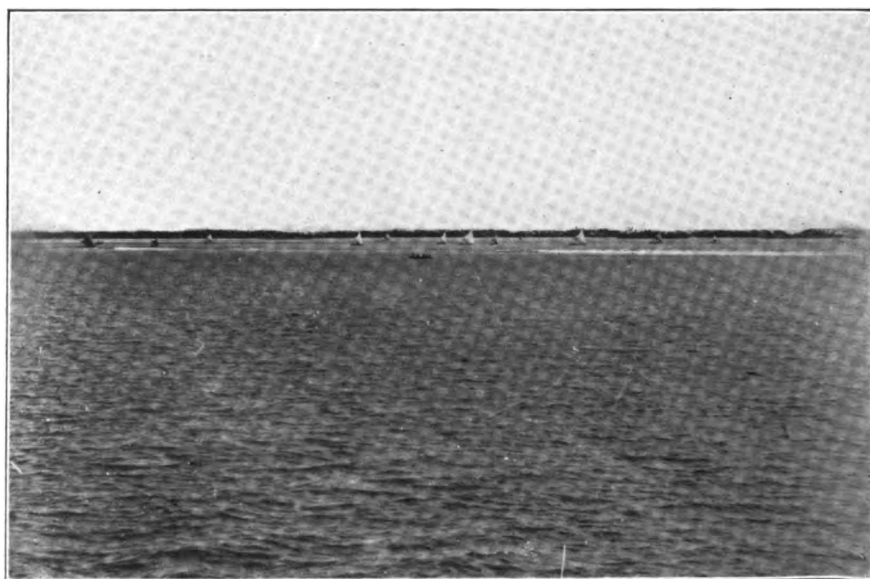
But none of these navigators threw any light on the position, the extent and formation of the islands or on the religion, manners and customs of the natives, and thus for several decades of years nothing was known of the group except its existence.

In 1816 the Russian explorer, von Kotzebue, accompanied by the German poet, von Chamisso, commenced a systematic scientific exploration of the Ratak, whilst Duperry (1823) and Chromtchenko in 1829 did the same

### In the Ralik Group

More definite knowledge about them is due to the efforts of the missionaries and to two German firms—Gulick and Whitmee, who established themselves on the various islands.

Towards the end of 1870 some more



*The Marshall Islands are of coral formation, rising only a little way out of the sea.*

German commercial firms founded plantation settlements there. The small atoll islands, intersected and broken by many passages, affording excellent harbors and shelter even to greater vessels, drew the attention of German naval officers cruising in these parts to the Marshall Islands. In 1878 the captain of the *Ariadne* concluded a treaty of friendship with the chief of Jaluit Island by which he secured for Germany a harbor for the purpose of opening a coaling station. This led to the signing of a series of other treaties and of German colonists settling down on the various islands.

On October 15, 1885, the German flag was hoisted on Jaluit, and after a treaty with England on April 10, 1886, fixing the boundaries of the respective sphere of influence of the Powers, the Marshall Islands became a German Protectorate, and remained so till September 29th or October 2d, 1914, when they were occupied by Japan, to which they were finally assigned by the Treaty of Versailles, with the exception of Nauru, which was given to Australia.

The Marshall Islands are divided into two parallel groups known as the Ratak and Ralik or eastern and western groups, and consist of fifteen and eighteen island groups comprising some three hundred and twenty-five smaller islands. They spread over a sea area of 142,000 square miles in extent, yet have in all but a small land area of one hundred and sixty square miles. The best known of the islands are Jaluit, Likieb, Arno and Nauru or Pleasant Island. The whole group is of madreporic formation of small, flat, atoll islands which rise but a few feet above the sea, resting on the waves like majestic crowns, broken by a girdle of coral reefs, or like great strings of green beads upon the surface of the water.

#### There Are No Mountains or Valleys

no rivers or brooks, there is a poor fauna and flora, hardly any animals except pigs, hens and cats and rats, few birds and no singing birds, but plenty of mosquitoes and ants, red, black and white.

The southern islands are covered with a luxuriant vegetation of pandanus, bread fruit trees and cocoanut

palms, "the manna of the Pacific," arrowroot, bananas, taroes, etc. In the northern parts there is but little vegetation, as the soil which covers the coral islands has only a depth of twelve inches which, however, is well watered owing to the unenviable privilege of having annually two hundred and even three hundred rainy days. The hot, damp and salty climate, though fever-free, is said to exercise an unhealthy influence on the lungs, heart and kidneys of the foreign settlers.

The native population, amounting to 15,000 inhabitants, consists of pure Mikronesians, strongly built and well proportioned, of yellowish red or chestnut brown color, with black hair and flat, broad noses. The race is finer and more athletic than on the Gilbert Islands, bold and war-like, but not as wild as those of New Pomerania, and showing traces of the half civilized Indians of America. They live a primitive life in poor huts, and are occupied in fishing, canoe-building, in the cultivation of copra, *i. e.*, the dried kernel of the cocoanut; the Marshall copra is considered the best sort on the world's market.

On Nauru Island they are occupied by the *Pacific-Phosphat Company* in digging out the millions of tons of that important fertilizer, on account of which the island has become a bone of contention, although its population is only 1,300 souls, and they are ever on

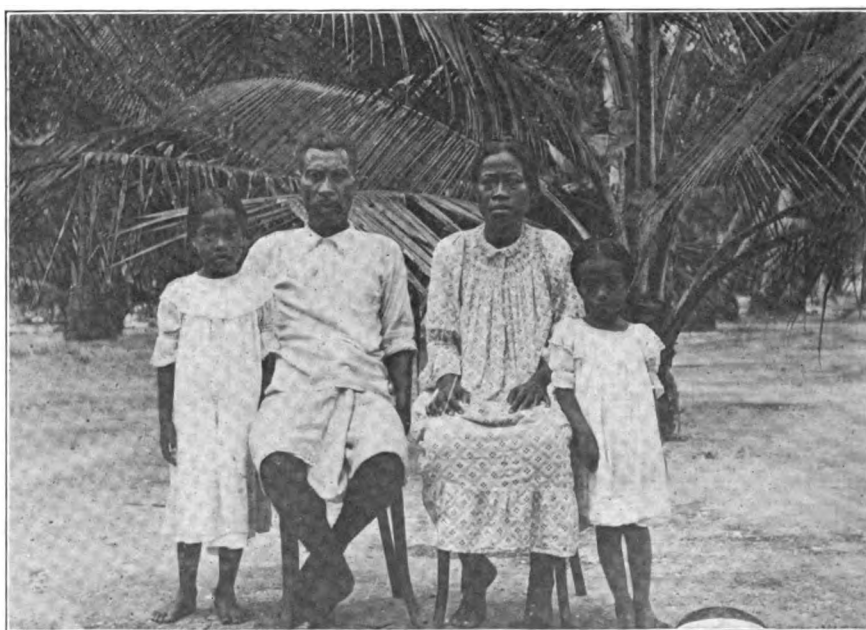
the decrease owing to contagious diseases and the immigration of Chinese laborers.

The Marshall Islanders are very gifted, amiable, quiet, hospitable, meek, though somewhat inclined to tell lies. In social and political life they are divided into three classes, the *Iroi* and *Liroi*, or male and female chiefs; the *Buirak*, the free and nobleman, and the *Kajur*, or ordinary people. The former exercised a somewhat tyrannical government over their subjects by imposing excessive taxes and claiming half of their earnings and produce; their will was law, and thus the subjects were more or less the slaves of their masters. However, the native population is slowly dwindling away, and thus the missionaries are standing at the death bed of a small dying nation.

The work of Protestants in the Marshall group was brought about by the shipwreck of one hundred Marshall Islanders on the Kusaie Island, Caroline group. Expecting nothing but death, they were rescued by the missionaries and returned home. This kindness gave the opportunity for entrance to the islands, the inhabitants of which had been considered hopelessly savage and hostile. In 1857

#### A Boston Missionary Society

"The American Board of Commissioners for Foreign Missions," supported



Christian family of the Gilbert Islands, whose inhabitants strongly resembles the natives of the Marshall Islands.

by the *Hawaiian Evangelic Association*, entered upon the field. No doubt these agents have done a great deal of good among the natives, who in those days had a bad name among the Mikronesians, when the islands were not visited by men-of-war nor peopled by white colonists.

The Protestant mission especially flourished under the able guidance of Dr. Plasés, who governed its destinies from 1877 to 1884. In 1879 he opened a training college on Kusaie for native teachers and ministers and their future wives, who in time to come were destined to take the place of the white ministers, and to manage religious and ecclesiastical affairs themselves in the Marshall archipelago.

The chiefs, however, were strongly opposed to the power assumed by the native teachers, who by establishing an Ecclesiastical Committee, tried to outdo and in many cases, overruled and tyrannized the chiefs. The insufficient training of these teachers, the autonomy they assumed over their former masters, the indiscriminate appointment of native illiterate preachers, both male and female, the free interpretation of the Scriptures, in fact, the insular national Church carried on exclusively by a native ministry became very soon a source of rivalry on the part of the chiefs and of opposition from the settlers, especially when these ministers turned into political agents, rousing the natives against their new masters.

The latter introduced monthly public examination of conscience, prohibited smoking and any kind of recreation, constantly acted as detectives, and thus turned these half civilized, but morally very law natives, into religious and moral hypocrites, whilst the leaders themselves were without any knowledge of the essentials of Christianity, doctrinal or moral, and thus their Christianity became but an external show, "a church parade with Bible and hymn book." The native chiefs as well as the white settlers—even Protestants—and most of all the colonial government, appealed to the Catholic missionaries for help.

When in 1889 the missions in New Pomerania (New Britain) were raised to the rank of a Vicariate, the Marshall Islands were also included in the juris-

diction of Bishop Couppé. But the small number of missionaries at his disposal did not allow him to comply with

### The Request of the Native Chiefs

and the Protestant officials of the administration of the islands to send missionaries. Matters had to rest for a time. In 1891 Fr. Edward Bontemps, founder and Superior of the Catholic missions in the Gilbert Islands, visited the Marshall group for the first time with a view of finding a suitable place for a Catholic missionary station. On this occasion he baptized a few children of white settlers and then re-



*Cocoanut palm tree with a split trunk, a phenomenon considered unique. It was discovered by two missionaries in one of the Gilbert Islands.*

turned to the Gilbert Islands, as he was not allowed to stay in the Marshall group.

In 1894 the heads of the *Jaluit Company* applied for Catholic missionaries to Canon Hespers of Cologne, "the president of the apostolate in the German colonies," and he advised them to apply directly to the Superior General of the Society of the Sacred Heart (Issoudun). Negotiations were opened in 1895. Thereupon Fr. Bontemps, accompanied by Brother Conrad Weber, visited the islands a second time (1896), purchased a piece of land on Jaluit and left the brother in charge to erect the necessary buildings, an oratory, dwelling house, etc.

But no sooner had the work been accomplished when the brother had to return to the Gilbert Islands to help in some urgent work there. The new oratory, however, was used for the two intervening years (1896-98) by the exiled King Mataafa of Samoa and his fourteen companions. The crying abuse of power on the part of the native preachers in the Marshall group, the repeated appeals of the German Colonial Government, the request of the native chiefs and at last the formal command of Pope Leo XIII. and of Propaganda induced Bishop Couppé to visit the islands in 1898 and to lay the foundations of the Catholic apostolate there.

Accompanied by Brother Callistus Bader, he reached Jaluit after a journey of forty-eight days. The prospects for founding a Catholic mission were certainly not brilliant, and not very encouraging either. The Methodist agents had turned the islands into a Protestant bulwark, and every effort on the part of the Catholic missionaries to obtain a footing seemed to be a hopeless undertaking. Dreading the coming of the Catholic missionaries, the Methodists spread atrocious calumnies against them—inconceivable to any man of common sense—absurdities which were, however, readily believed and ardently propagated by the native teachers, who filled the minds of the simple natives with the most ridiculous stories.

Nevertheless Bishop Couppé landed on Jaluit, put the little oratory built by Fr. Bontemps and Brother Conrad in order, purchased two plots of land and prepared plans for erecting more substantial buildings for a central station. On account of urgent business in his Vicariate, Bishop Couppé was not able to stay to await the arrival of the missionaries who were destined to inaugurate the mission. He sent, however,

### A Priest From the Gilbert Islands

to assist Brother Callistus in his work till Fr. James Schmitz arrived and officially opened the mission on Jaluit, 1899.

From the very outset, special stress was laid on the necessity of schools and upon a sound religious instruction



of the children. A meeting of all the white settlers was summoned to explain to them the sacrifices which such an undertaking would entail and to ascertain their views. And as the proposals were unanimously accented by the meeting, Brother Callistus Badler (+1918) began the instructions on Jaluit (1899-1903), later on on Nauru (1904-10), where he also started a hospital for three hundred patients. On March 15, 1901, Frs. Erdland and Gründl and Brother Egbers arrived on Jaluit, and when the first station was firmly established and rooted, the work of the apostolate was extended to other island groups. Fr. Gründl set out for Nauru in 1902 and opened two stations at Arubo and Menen, Fr. Kiefer started work on Likiep 1902, whilst a station was opened on the Arno atoll in 1906.

A heavy disaster, however, befell the flourishing station on Jaluit, when on June 30, 1905, a typhoon destroyed in a few hours all the buildings which the zeal and enthusiasm of the missionaries had erected with great material sacrifices during five years—and caused a loss of some £4,000. Yet they lost not their courage, and began to rebuild the station. Within the course of six years the mission had grown and developed, and as the harvest was promising, there being four principal and fourteen outstations, seven priests, eight brothers and thirteen Sisters, six elementary schools with two hundred children and nine hundred neophytes and catechumens, Propaganda raised the Marshall archipelago to the rank of a Vicariate, September 20, 1905,

under the administration of Bishop Couppé, with Fr. Erdland as Superior.

Yet small as the number of the inhabitants of the Marshall group, great are the difficulties to gather them into the true fold of Christ. There are the frightful prejudices against everything Catholic on account of the clumsy calumnies against the Catholic Church, her teaching and her missionaries. There is a certain shyness of the natives to take the first step even after they have overcome the prejudices.

But greater than these is the great difficulty of learning the native languages or dialects owing to their peculiar construction, and the tremendous distances of the various islands and atolls from each other, which can only be visited by small sailing vessels or cutters. Thus the distance from Jaluit to Arno is equal to that from Paris to Brussels, from Jaluit to Likiep to that from Rome to Verona, and from Likiep to Nauru equal to that from London to Venice, or from Milan to Stockholm.

The missionary is obliged to lead a life of isolation from the rest of the world, as mail boats are few and far between, obliged to live among a half-civilized nation with very low morals, or to travel on a boat which is left to the mercy of storms and gales, to heavy rains and typhoons, amidst rocks and coral atolls sometimes half submerged. As it is one of the most difficult fields, it is likewise one of the most expensive ones, as nearly everything has to be imported.

Yet the missionaries of the Sacred Heart of Issoudun—small in number as they have been—1914: five priests,

five brothers and thirteen Sisters, have done excellent work not only from a missionary point of view, but also from a geographical, ethnological and linguistic point, especially Frs. Erdland and Gründl.

However, since June 23, 1919, no Catholic missionary—priest, brother or Sister—is to be found in the Marshall group. When the islands were occupied by the Japanese on September 29th and October 2d, 1914, and Nauru by the Australians on November 9, 1914, the apostolate of the five priests, five brothers and thirteen Sisters was either suppressed or placed under political control; some of the missionaries were interned or deported.

### Two Died During the War

The survivors who went through all the anxieties and the isolation caused by the war—four missionaries and ten Sisters—were expelled in consequence of the Rights of the Peace Treaty of Versailles, for no crime of high treason or espionage, except that they were Catholic missionaries of a proscribed nation. Six solitary graves of three priests, one brother and two Sisters who have died during the apostolate of twenty years in the Marshall Islands are waiting for the return of other heroes of the Cross who will take up the work for the salvation of souls.

According to some reliable reports, a few Alsatian members of the Congregation of the Sacred Heart of Issoudun were expected to resume the apostolate in the beginning of 1921.

### Rice for the Emperor's Table.

The Emperor of Japan and his family do not eat rice that is procured haphazard in the general market, he is too celestial a being for that. This distinction results in a very curious custom that has all the solemnity of a religious function.

Each year, two prefectures receive the honor of producing the "sacred rice," that is, the rice intended for the Emperor's table, and an elaborate effort is made to disguise the unesthetic

side of rice culture. The chosen paddies are shut off from other rice fields by the familiar bamboo branches and strips of paper. They are blessed by Shinto priests and so are the young men and girls who are to work them.

The workers wear new clothes and wide straw hats and use new implements. Special care is taken of the seed bed of the "holy rice." When the rice plants are set out in the paddies, the fine clothes of the workers are soon mired. They are mired again

when their wearers are weeding and when they wade in to cut the crop with their little sickles. For the fertilizing of the crop, "artificial" fish manure, rice chaff and so forth, seem to be chiefly relied on. But picturesque though the production of the "sacred rice" is, and impressive though the Shinto ceremonies are, it is not the rice-growing the ordinary farmer knows, which is simply hard and long labor under conditions that would appal the western agriculturist.

## A PLEA FOR THE BELGIAN CONGO

Rev. Francis Janssen, S. J.

*There are several religious Orders working for the redemption of the Blacks of the Congo, among them the Jesuits of the Belgian Province. They feel the pressing need of enlarging their school system, and indeed must do so if they are to compete with the sects. The writer of this appeal is stationed at Mt. St. Michael's, Hillyard, Washington.*

**"HONOR** to whom honor is due." It may in truth be said that real Americans have at all times been faithful to this saying, which should be the motto of every man and woman whose heart is large and noble enough to be stirred up to enthusiastic admiration at the sight of generous, heroic self-sacrifice in a noble cause.

Whilst the Spaniards allowed Columbus to die in prison, the Americans greeted him as the discoverer of the New World

### Whose Memory They Would Revere Forever

In every one of our towns we see the statue of one or other of our great statesmen or benefactors of our country, erected as a token of our gratitude. After the World War, too, we spared neither money nor endeavors to show our returning soldiers how much we admired and appreciated their heroic self-sacrifice in the cause of our country. This we have done not only for our own fellow-Americans, but for others as well, whom we recognized to be imbued with the same spirit of heroism.

But during the anxiety caused by the war, and the festivities consequent upon victory, we have forgotten a little group of true heroes, and it is to those I wish to call your attention. Let me paint a Belgian picture:

Several times a year a truly moving scene is enacted upon the eastern shore of the "Escout." It is when a little group of missionaries, whether Jesuits or Trappists or Redemptorists or Sisters of Notre Dame, walk slowly up the bank of the river. They are ac-

companied by their parents, friends and acquaintances with whom they exchange a last farewell, for the boat that is awaiting them is to carry them, perhaps forever, far away from all that is nearest and dearest to them.

Instead of living peacefully and happily in Belgium, their dearly beloved Fatherland, they will have to spend the rest of their life in the heart

not to allow His Precious Blood to have been shed in vain for those millions and millions of helpless human beings.

Here is an account of the work of these courageous men as given by one of the missionaries themselves in a pressing appeal for help, which he was obliged to send to several countries as a consequence of several reverses of fortune:

"The mission of the Kwango, that part of the Belgian Congo which is confided to the Belgian Jesuits, is five or six times larger than Belgium itself. Thirty-two priests, eleven scholastics, twelve lay-brothers and sixteen Sisters of Notre Dame of Namur are there

### In Charge of Thirteen Mission Posts

Each one of these posts is a centre of the mission work: the missionary travels through the surrounding country, going from village to village, establishing schools in the principle agglomerations.

"At present, about five hundred Negro teachers or catechists give instruction in about as many schools to nine thousand children—catechumens. They teach them the fundamental truths of our holy religion, and the first elements of reading and writing. After passing two years in the country school, the children go to the mission post for two more years. At the end of this second period, their religious instruction being sufficiently advanced, they are admitted to baptism, and the new Christians return to their respective villages. The most talented, about five hundred of them, remain two or three more years in the higher classes of primary instruction: these are the future catechists, the helpers of the missionary. It is, therefore, through the country schools that the young pagans come first into contact with religion. After a very short time the missionary inspires confidence into the children: in his frequent visits he inflames their desire for baptism, but it is only after repeated and earnest entreaties on their



*Gathering coconuts in a grove near a mission.*

of Africa, in the Belgian Congo, a country where the excessive heat,

### The Fatal Tsetse Fly

and other causes have laid low more than one strong, healthy, young missionary before he ever reached his post. Others survive for a few years to die on their homeward trip; few live as many years as their robust constitution seems to promise.

Instead of enjoying the sweet converse of parents, friends and acquaintances, our missionaries will have to associate constantly with half-civilized and in many instances with still wild and savage negroes. But on they must, urged by the voice of the Master, Who has called upon them and begged them

part that they are admitted to the mission post.

These young men and girls are not as yet initiated to all the practices of fetishism, nor imbued with the numberless prejudices of their elder pagans; this is why this work of evangelizing the young is of the highest importance: in this work is found the germ from which will spring one day, if it pleases God, vocations to the priesthood. Oh, if every village could thus have its school and through it be gained to the Faith!"

This splendid, encouraging work had prospered all too well when the war, and then the American Protestant, came to threaten to destroy it all. On the one hand, the war ruined the Belgian benefactors, and on the other hand, the Protestant ministers, backed by a seemingly inexhaustible fund of American gold and silver, established themselves in the most promising districts of this Catholic mission, and began to oppose to the Catholic missionaries school against school.

What were the Belgian Jesuits to do? Give up building schools because they could no longer hope to receive the necessary money from their starving friends of war-torn Belgium, and leave the Protestants build their schools unopposed? Never, never! That would have been cowardly, and heroes know not how to draw back even in the face of the most deadly enemy. Though forcibly stopped for a while, they redoubled in efforts and works, relying on Divine Providence and on the generosity of the Catholics of other less unhappy countries than their own.

Listen to the account of their troubles given by the same missionary, in the same appeal:

"During the long years of war, difficulties as to money had forced us sometimes to stop certain apostolic enterprises, and oftener to restrict the extension of our labors. The thought that once peace would have been re-established everything would go along

better, always kept up our courage. The war came to an end . . . but everything did not go along better! Our situation on the contrary is worse now than it was four years ago. The heightening of the cost of things, the considerable fall in the value of money, the diminution, easily explained, in the alms coming from Belgium; in a word, the fatal consequences of the world crisis have visibly shaken the financial condition of our Kwango mission.

"Guided, however, by his enterprising zeal and confidence that Divine Providence would supply somehow or other the indispensable alms, our Perfect Apostolic established lately six new missionary posts. After this we could at least assure ourselves that the whole of our territory was occupied by Catholic missionaries. Around these posts, from which the missionary makes his

#### **Incessant Though Peaceful Attacks Against Paganism**

schools were founded in the surrounding villages. Their progress soon gave hopes of a rich harvest of souls. The young pagans flocked to them in great numbers: the school was to open to them the road towards the mission post and thus put them on the way to baptism.

"This work of the schools, as indispensable to the extension of our missionary labors, as necessary to the very existence of the mission, caused heavy expenses. We soon felt the lack of money. Still our work could not be stopped; the new posts could not be abandoned; the schools recently founded could not be closed, but our distress is great."

But "streamlets make great rivers." Every gift, however small, will be received with heartfelt gratitude: they all come from the same zeal for souls, and will all contribute to the spreading of the reign of Christ.

Prostrate before the Crucifix, at

the entrance of their school, the children solicit by their innocent prayers the favors of heaven for their benefactors. Grateful and happy to be Christians, they pray for the persons, families and enterprises of those who have given them the means to become children of God.

Who would not be moved by this distressing cry for help coming from men who would wish to have fortunes themselves to be able to spend them on their noble and disinterested work, who have given up everything that could make life pleasant to the human heart, and who are daily, hourly ready to sacrifice their life for the work God has given them to do?

The Congo is only one of three large missions entrusted to the Belgian Jesuits and Belgian generosity, not to speak of the numerous other missions entrusted to various other religious orders or congregations of Belgium! Yet up to this time the five to six millions of Catholics of Belgium, comparatively so poor, have raised, during so many years preceding the war, sums that would astound us Americans, and all that solely to be devoted to the spread of the Catholic Faith.

It certainly is heartrending for anyone who knows the value of one single soul to think that thousands of these souls are lost every year before the very eyes of the missionary, who has to look on helplessly, solely because he has no money! Let us be frank with ourselves: is it not true that this money, which could be so well spent in saving souls, we squander thoughtlessly, day after day; that we spend it on frivolous, perhaps dangerous, amusements from which our conscience bids us abstain? Oh, if the citizens of heaven could regret anything of their early life, what burning, bitter tears we would shed when, once there, we would behold the countless souls that are lost for all eternity because we tied the hands of those whom God had chosen to save them, by not listening to their appeals for help!

#### **A Beautiful Gift.**

On the occasion of her feast day, a certain superioress received from the nuns of her community a perpetual

membership in the Society for the Propagation of the Faith. Could anything be more appropriate? Could anything be more practical? Such a gift manifests

the love, esteem and veneration of the nuns for their superioress and at the same time helps, in a very substantial way, the work of the missions.

## CONSECRATION OF MGR. GASPAIS, P. F. M.

### A Missionary

*The consecration of a bishop is an unusual occasion in the mission lands as elsewhere, and is made the time for a general holiday. The Christian natives do not mind taking long and fatiguing journeys to witness the impressive spectacle which is usually the first of the kind they have ever seen. Mgr. Gaspais is the new Coadjutor Bishop of North Manchuria, the northernmost part of the Chinese Republic.*

IT was on the feast of Corpus Christi that the ordination of Mgr. Gaspais, newly made Titular Bishop of Canope and Coadjutor to the Vicar Apostolic of North Manchuria, took place.

The consecrating bishop was Mgr. Mutel, of Seul Corea, still young despite his sixty-seven years, and able to give to the ceremony

#### A Special Distinction

all his own. There were also present Bishop Demange, of Taikou, and Bishop Sauer, of Ouensan, Corea.

As the provisional chapel at Changchun was altogether too small for such a solemnity, the happy idea of erecting a tent in the mission courtyard was conceived and carried out. Beautifully decorated, this ample shelter gave opportunity for the large congregation assembled to view the impressive Pontifical Mass with clearness and comfort.

The weather on the morning in question left nothing to be desired, and it was with glad hearts that our Christian natives formed themselves in a procession, and after traversing

#### The Principal Streets of the Town

moved toward the episcopal residence to offer to Mgr. Gaspais numerous silken banners bearing inscriptions after the Chinese custom.

The church service began at nine o'clock and ended at half-past eleven. An impressive figure in the sanctuary was the venerable Bishop Lalouyer, whose great age did not permit him to consecrate his young coadjutor, but who, braving fatigue, desired to assist

at all the ceremonies incidental to the occasion.

Who did not feel profoundly moved on beholding this veteran prelate, who after the trials and tribulations of

#### Forty-eight Years in the Apostolic Life

twenty-five of which were spent as bishop of a new and different Manchurian mission, now employs such strength as his Master allows him in praying for his dear Vicariate! The sight of Mgr. Lalouyer was edifying in the extreme and a sermon in itself on the nobility and dignity of missionary life.

Among the lay notables present were the French Consul from Kharbin, a member of the Board of Managers of the East China railroad; a General of the Chinese army, the Prefect of Changchun, the Japanese Vice Consul, and many other persons of official importance.

Needless to state, all our own missionaries and native priests were there in a body, and the Vicariate of South Manchuria was represented by Frs. Lamasse, Beaulieu, Chometon and Cordon.

After the high mass the company repaired to a banquet which was served with all the state our Manchurian mission afforded. When the time came for the toasts, the French Consul in well-chosen words expressed his pleasure at being present on such a happy occasion, and uttered his wishes for the future prosperity of the mission.

The newly-made bishop, Mgr. Gaspais, then rose and, much moved, addressed the consecrating bishop, the Consul and all those present. He said that, attached as he now was by new bonds

#### To the Mission of North Manchuria

it would possess his whole heart, his time, his strength and his prayers, in order that the work so well begun by Mgr. Lalouyer might make new progress. In this he asked the aid of his faithful priests and the Master they all served.

The evening found the missionaries and their guests reunited before the altar for the Benediction of the Blessed Sacrament, and to chant the beautiful prayers of the new bishop: "*Ubi charitas et amor, Deus ibi est.*"



*Some good souls of North Manchuria who have helped to plant the Faith firmly in that pagan country.*



# Catholic Missions

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ON the third of December the Church celebrates the feast of St. Francis Xavier, proclaimed patron of the Propagation of the Faith by the saintly Pius X. We invite our readers to offer a special prayer on that occasion for the missions. **St. Francis Xavier** Owing to the economic conditions created by the war, owing also to the indifference of many who do not realize their duty in this regard and let all appeals go unheeded, the missions are not receiving a proper support. As a matter of fact, they are passing through a crisis which may prove fatal to some. May St. Francis Xavier obtain for them the spiritual and material aid they need.

\* \* \* \*

RECENT events in India regarding home rule government make it plain that Pope Leo XIII's views on the subject may be realized sooner than it would have been deemed probable, when he wrote the following in his letter to the Indians some thirty years ago:

**Native Clergy for India**

"We must not overlook the fact, which is indeed most unlikely now, but which nobody can declare impossible—namely, that, by the force of circumstances taking place either in Europe or in Asia, the priests from abroad may be compelled to relinquish the Indian shores. In such a juncture, and in the absence of a native clergy, how is religion to be preserved without anyone to administer the sacraments or to teach the Catholic doctrine?"

At the great Marian Congress, which took place some months ago in Madras, means for the conversion of infidels were naturally discussed. In the presence of the Apostolic Delegate, of archbishops, bishops and numerous clergy, a native priest sustained the thesis that Christian missionaries should address themselves to the lower classes. He furthermore declared most emphatically that Indians alone would work out the conversion of India, and he finally demanded that members of the hierarchy be chosen from among the native clergy. He

developed his ideas on this latter point with such a lack of moderation, that the President, Archbishop Aelen, had to call him to order. It was clear, nevertheless, that he had the support of the other native priests.

The Apostolic Delegate, Mgr. Pisani, closed the debate by praising highly the hierarchy of India, but he did not hesitate to say that, when the good of the country would require it, the present archbishops and bishops were ready to vacate their seats in behalf of native priests.

\* \* \* \*

SOME seven or eight years ago Fr. Breton, P.F.M., being compelled by ill health to leave his mission in Japan, came to California and established a mission for the Japanese in Los Angeles. To aid him in his work, he founded a religious society known under the name of "Japanese Sisters of the Visitation."

**Our Japanese Mission** The Fathers and Sisters of the Maryknoll Community, having taken over the work among the Japanese in the Diocese of Los Angeles, Fr. Breton and the Japanese Sisters have departed, and, on that occasion, Bishop Cantwell addressed to the Superioress a letter from which we quote the following:

"It is with great regret that we part from the Japanese Sisterhood, which has brought much zeal and devotion to the spreading of Christian principles among the members of the Japanese colony. For six years and more the Japanese Sisters have labored tirelessly in this diocese. During all that time there has not been one word of complaint, but, on the contrary, on every side the highest eulogy has been pronounced upon the work of your devoted Community."

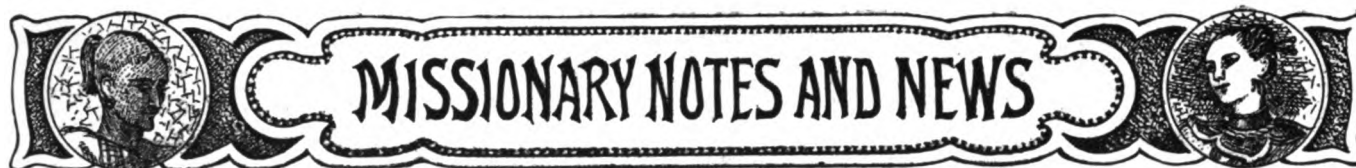
It was our privilege to visit the Japanese nuns of Los Angeles some years ago, and we were greatly edified by the zeal and devotion of the young community. We regret their departure from our shores and wish them all success in the field where Providence will send them.

\* \* \* \*

IT has been often said that a will in which the name of Jesus does not appear is a pagan and not a Christian will. Bishop Drumm of Des Moines emphasizes this duty of Catholics on that score in the following words:

**Make Your Will Catholic** "Every Catholic man or woman who makes a will ought to leave something proportional to the estate to build up the living Church—for a college, the priesthood, missions, or the orphans. Otherwise Catholics are not dealing honestly with God. Who allowed them an extra share of the world's goods. I desire pastors to refer to this matter frequently, as it is their duty to instruct their people on this as on other important matters."





## AMERICA

**NEW YORK** The consecration of the Rt. Rev. John J. Dunn, D.D., Titular Bishop of Camuliana and Bishop Auxiliary of New York took place Friday, October 28th, in St. Patrick's Cathedral, New York. His Grace the Most Rev. Patrick J. Hayes, D.D., Archbishop of New York, was the consecrating prelate, and was assisted by the Rt. Rev. John J. O'Connor, D.D., Bishop of Newark, and the Rt. Rev. Joseph H. Conroy, D.D., Bishop of Arindela. The sermon was delivered by the Rt. Rev. Mgr. Michael J. Lavelle, D.D., of New York. Bishop Dunn was ordained to the priesthood on May 30, 1896, at St. Joseph's Provincial Seminary, Troy, New York. For seventeen years he has been Diocesan Director of the Propagation of the Faith Society in New York.

The Passionist Fathers of the Eastern Province who are to enter the Far East mission field leave for China this December.

The ceremony of departure will take place at St. Michael's Monastery in West Hoboken, N. J., on Sunday, December 11th. On their way to the coast the Fathers will visit the different houses of their Order, and on Christmas Eve they will leave for Shanghai.

The Fathers chosen for the first band are Celestine Roddan, C.P., of Randolph, Mass.; Agatho Purtill, of West Hoboken, N. J.; Flavian Mullins, of Athens, Pa.; Raphael Vance, of Philadelphia, Pa.; Timothy McDermott, of Pittsburgh, Pa.

It is expected that the first contingent from the Missionary Sisters, Servants of the Holy Ghost, of Techny, Ill., will leave soon for their mission field in New Guinea. Four Sisters are to form the band. They are Sister Clara, Chicago; Sister Matritia, St. Paul; Sister Dolorosa, from the Diocese of Alton, and Sister Frances, from Rochester, N. Y.

**CANADA** Rev. Charles Frederic Gagnon, W.F., of Rimouski, Quebec, was ordained a priest in the Cathedral at Carthage, in June last. He has since set sail for Canada, where he will pass several weeks with his parents and friends.

The novitiate of the White Fathers in Quebec has secured many apostles for the African missions.

## EUROPE

**ITALY** The *Boston Pilot* recently published this interesting item:

"A feature of the Great Congress of Catholic Youth in Italy was a visit of several hundred delegates of the association to the Church of Santa Maria in Vallicella, where the sacred body of St. Philip Neri, the Apostle of Youth, reposes.

"Profiting by the occasion, Mgr. Massi, missionary bishop of the Friars Minor, took occasion to urge the cause of the Catholic missions. Because of his long years of apostolate in the missionary cause, and the singular zeal which, like a true son of St. Francis, he has ever manifested in his labors, he was heard with the most profound attention and respect. He dwelt particularly on the great needs of the Chinese Catholic missions."

**FRANCE** It is stated that the Governor General of French Equatorial Africa has decided that the mission schools at that territory shall receive Government help, the appropriation being in proportion to the size of the schools. This will be a great relief to the missionaries who have had to support their schools largely by their own exertions in the matter of making pleas to the charitable.

## ASIA

**CHINA** The Vicariate of Kiangnan, China, has been divided; the west part will form the new Vicariate of Ngan-hoei, and will be directed by the Jesuit Fathers; the east part will be called the Vicariate of Kiang-su, and will contain the personnel of the former mission of Kiang-nan.

The record of fifty years in China, without once visiting his native land, belongs to Fr. Joseph Pons, P.F.M., of Tchong-king, in East Su-Tchuan. Fr. Pons was born in Lyons, France, in 1847, and went to China in 1872. He has seen many changes in that country since his arrival, and all for the greater freedom of religion. His present field of action is caring for the poor, for the goodly age of seventy-four does not mean inactivity.

From the *Catholic Bulletin*, Peking:  
"In June last, Bishop de Guébriant, P.F.M., Apostolic Visitor to Siberia, administered the sacrament of confirmation in the Polish parish at Harbin, in Manchuria, which he visited that month after some time spent in the maritime

province of Siberia. This part of Siberia is relatively quiet and it is possible to travel there without danger. Elsewhere the country is inaccessible.

"The Poles of Oussouri and Priamur furnish the basis for church development. These poor people had only seen a bishop once before, about thirteen years ago.

"Mgr. de Guébriant also confirmed about three hundred persons at Vladivostock and forty at Nikolsk, in Siberia."

**INDIA** Archbishop Aelen, E.F.M., of Madras, South India, has confided to the Jesuit Fathers the task of founding a large college-university in his episcopal city, the capital of Hindustan. The project has been not only approved, but encouraged by the Propaganda. His Eminence, Cardinal van Rossum, has written to Fr. Bertrand, head of the college of Trichinopoly and now charged with inaugurating the new institution, stating that he would like to see uprise a new Atheneum, which would attract the youth of all parts of Catholic India. The Holy Father has also sent a substantial gift to help the enterprise and to set a good example to Catholics of the world.

Madras is the capital of a province containing forty million souls, of whom a million and a half are Christians. The city itself has about five hundred thousand inhabitants. Protestants, Hindus and Mussulmans each have their university, but the Catholics have none. The proposed seat of learning, though Catholic and for the Catholics, will be open to students of all creeds and of all castes.

## AFRICA

The recent celebration of **UGANDA** Bishop Biermans' silver jubilee was a great occasion for the Mill Hill Fathers and for Uganda. The high mass held in the Church of Kampala was attended by a large gathering of Europeans, Goans and natives. Of various religious opinions, all united in a spirit of thankfulness for the Bishop's many years of splendid work, high native officials being present. Within the sanctuary there knelt the Rt. Rev. Bishop Forbes, assisted by Frs. Wolters and Drost. Twenty other White Fathers and Brothers shared the choir benches with the Mill Hill Fathers.

The English Foreign Mission Society and the White Fathers have worked valiantly for the Faith in Uganda and have the satisfaction of seeing it the most successful mission in all Africa.

# CATHOLIC MISSIONS

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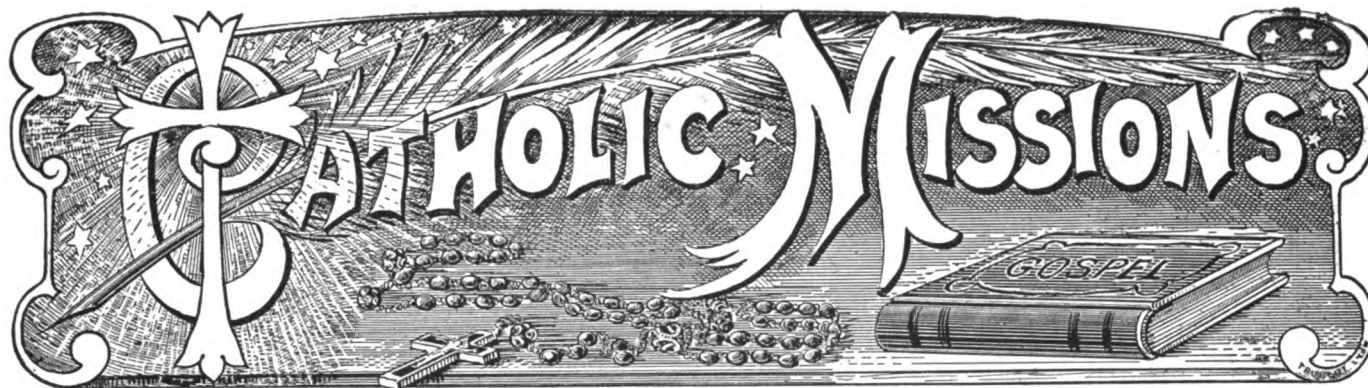
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## THE JEWS AND THEIR EVANGELIZATION.

Dom Maternus Spitz, O.S.B.

*Dom Spitz asserts what many persons have long since come to recognize—that the Jews now dominate the world. They furnish, moreover, the answer to many of the questions being discussed with so much heat at the present time. There is no missionary congregation devoted exclusively to work among the Jewish people, but many noted converts are made from time to time.*

**W**HEN on December 11, 1917, General Allenby made his official entry into Jerusalem at the head of his victorious troops from all parts of the British Empire and those of the French and Italian contingents, surrounded by his staff and the commanders and attachés of the Allies, he was received with joy and acclamation, with shoutings and clapping of hands by Jews and Mohammedans, by Catholics both of the Latin and the Eastern Rites, and by non-Catholics, Greeks and Russian, Episcopalian and

Presbyterian. A proclamation in Arabic and Hebrew, English and French, Italian, Greek and Russian, was read aloud, in which everyone was assured of civil freedom to pursue his lawful

cordance with their customs and beliefs." A ray of sunshine began to break through the heavy clouds which for four hundred years had been hanging over the Promised Land, once flowing with milk and honey, and a more hopeful future of freedom and civilization, of peace and prosperity began to dawn.

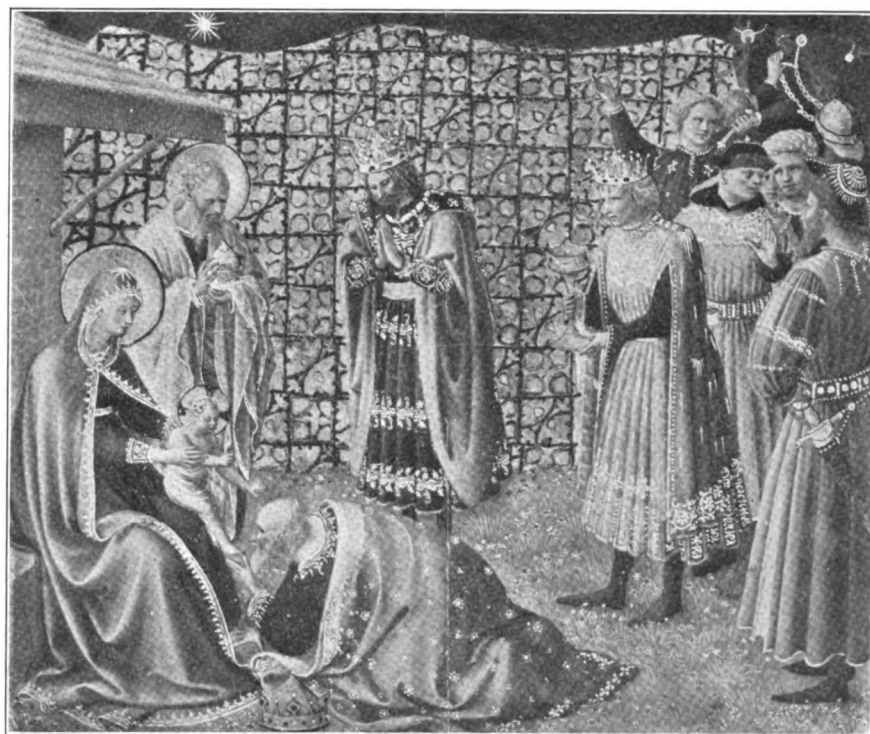
And indeed the appearance of the "modern crusaders" was to be a turning point in the history of Palestine which re-awakened

### A New Interest in its Fortunes

Today the Jews are looking forward to the fulfillment of a promised national restoration of the heritage of their fathers, the Christians, for more religious freedom and development, and the

Arabs for an assured release from a hateful tyranny and a ruthless oppression.

And truly Palestine is the wonderland of the world. For there is no country so attractive to millions of



*Adoration of the Magi. After a painting by Fra Angelico.*

business, whilst "the adherents of three of the great religions of mankind were promised that every sacred building, monument, holy site, shrine and place of prayer belonging to these creeds should be held inviolate in ac-

people as Palestine, which possesses a special charm and has a special hold upon the affections of men. In all centuries before and after Christ there have been men who counted it their highest joy to dwell amongst its mountains, to live in its valleys and beneath its clear sky, or who longed to have their bones buried there in its sacred soil.

Countless millions have visited the Holy Land as the centuries have passed. And this interest was not confined to one class, to one people, to one race, to one nation, or to one religion. Popes and bishops, priests and religious, monarchs and nobles, soldiers and civilians, merchants and laborers, men and women from every rank of life, of every color and skin, tongue or dress, have counted it a privilege to visit it. Today every Jew, whether pious, skeptical or irreligious, longs to see it,

#### **For it is the National Home of His Race**

the birthplace of his religion, the holiest spot on earth, where the temple stood, the native land whose restitution he longs to see; to the followers of Mohammed it has its attractions, because their fathers have conquered it; for Christians of every name, sect and degree it is the birthplace of the divine Redeemer of the world, the centre of religious thought, worship and reverence. Thousands have settled there and have erected their church, shrine or altar, whilst millions of men living widely apart under different skies and varying geographical conditions are drawn together on that sacred spot where the Redeemer of all has wrought their redemption.

And yet Palestine is a very small country; its size is altogether out of proportion to the enormous world-wide influence it has exerted and does still exert upon the minds of men. Its whole length from north to south can easily be traversed in less than three hours by train, for it is only about one hundred and fifty miles long and from fifty to seventy miles wide and, including the entire territory occupied by the kingdoms of Judah and Israel, the whole land with an area of six thousand square miles is about as large as the principality of Wales.

Physically this little strip of Syrian coastland looks and is a little world in itself. Shut in on the north by Mount Hermon, on the south and the east by the desert, and on the west by the Mediterranean, it is unique in the variety of its climate, soil and vegetation, in the grouping of mountain and plain, of sea and wilderness. In Mount Hermon the country is nine thousand feet above the level of the sea, whilst in the Jordan valley it sinks to the lowest point—thirteen hundred feet—below the sea level that is to be found anywhere in the world.

The change from extreme tropical heat to extreme intense cold, and from a sultry, oppressive atmosphere, to one that is cool and pleasant, is one of the special climatic features, whilst in a small corner of Palestine can also be found all the species of flowers and fruits, plants and trees which grow in almost all parts of the world.

But Palestine, once the land flowing with milk and honey, the land of wheat and barley, of vines and fig trees, of palms and olives, of woods and grazing land with sheep and cattle on a thousand hills, and with such abundant harvests, that every seventh year the soil would lie fallow, is today

#### **Extremely Bare and Monotonous**

the landscapes very uninspiring, interspersed with sandy dunes on which solitary trees occasionally stand out, and with bare plains and rocky hills, fitter for sheep and goats than for tillage.

Remains of deserted villages, of broken dykes, of stone presses for wine and oil tell the sad story of vanished populations, of orchards and fields, of vineyards and olive gardens which were once fertile and brimful of vegetation. Oppression and corruption, the pitiless greed of rapacious Turkish officials who ground the inhabitants by the millstones of tithes and taxes, have reduced both the fertility of the Promised Land and its inhabitants. Yet in spite of all this desolation, Palestine is still a country of astonishing fertility; around Hebron and Bethlehem, on the great plain between the Hauran and Lebanon, on the levels of Esdralon, there are still large grain fields; the expanse of Sharon and the Philistine plains are teeming with fruit and cereals, vines and wheat, olives and

almonds, whilst elsewhere are to be found palm tree clusters and luxuriant olive groves, etc.

Numerous colonists and settlers scattered here and there and largely helped from abroad, especially by rich Jews, have redeemed thousands of acres of waste land, and by new methods of irrigation, by agricultural science and suitable selection of crops, by their zeal, energy and perseverance, have turned them into huge grain fields of promising resourcefulness. For a considerable time, however, Palestine will not be able to feed more than 1,200,000 people, so that for the present there is not much room for any large and sudden number of immigrants, Jewish or otherwise, who would simply distribute the land tenure of the existing 750,000 or 900,000 inhabitants for the sake of potential realities or a hoped for national home of thirteen million Jews.

Historically Palestine, or rather the story of its people—Hebrews, Israelites or Jews—is a summary of human experience which extends over a period of nearly four thousand years, a history of outstanding events and imperishable periods which mark a long sequence of national magnificence, national turmoil and suffering, of marvelous deliverances and overwhelming disasters and of national ruin and decay.

Very few of the existing nations, possibly only the Chinese and the Egyptians, can lay claim to such a hoary antiquity. Its great epochs pass before the mind in vivid colors from the call of Abraham of Ur, of the Chaldees to the migration of his chosen family into Egypt, from the deliverance of the Egyptians to the life in the desert, where from infancy they grew to manhood, hardened by the stern discipline to strike the blow for liberty and freedom,

#### **From the Conquest of Chanaan**

and the change from a theocratic to a monarchical government to the division of the Hebrew monarchy into the kingdoms of Israel (975-722) and Judah (975-586), which finished with the Assyrian and Babylonian captivity respectively.

Whilst the "ten tribes" were lost or rather absorbed by other nations, the former, the tribes of Judah, returned

and restored their kingdom under Persian suzerainty (538-333), and the Seleucid successors of Alexander (168), till the Maccabean heroes tried in hard struggle to regain their wonted liberty, only to fall a prey to the Roman invasion and occupation. Twice again the Jews rose in open rebellion to shake off the Roman yoke in 66 and 135 A. D., but both failed with the fatal results of the fall and the destruction of the Holy City and with the dispersion of the Jews from Palestine, which fell a prey to the Mohammedan invasion (638), and the occupation by the Seljuks in the tenth century.

The dearly bought recovery of the country by the Crusaders and the establishment of the Latin Kingdom were but of short duration (1100-1291), for a second Moslem invasion under Selim I., and the occupation of the Holy Land by the Ottoman Turks in 1517 dealt the death blow to Palestine, where the Supreme Porte or its Sultan was able to sway his sceptre for four hundred years owing to the rivalry and the mutual jealousies of Christian Powers and their sinister diplomacy.

The Great War made an end of the sinister plans of both Mohammedan and Christian, eastern and western schemers, but only to turn Palestine into a promised "*National Home*" for the Jews, a Zionist scheme, which is disliked and opposed by both Christians and non-Christians, Latins and Greeks, by Arabs and Mohammedans.

True, Palestine has been called the Land of the Jews, but from an ethnographical and historical point of view this is a misnomer. Counting from the days of the destruction of Jerusalem (70 A. D.) and from the rebellion of Bar-Cochba (135 A. D.).

#### **The Jews Have Been Conspicuous by Their Absence**

The primeval folk who dwelt there before the conquest by the Jews have never been exterminated or subdued by invasion or conquest; Armenians and Copts, Greeks and Russians, Maronites and Syrians, Latins or Franks, have settled there long before the Jews or Zionists had made up their minds to make Palestine their national home, whilst the Mohammedans have been

in possession of nearly fourteen hundred years. The present population of Palestine, numbering between 750,000 and 900,000 souls, some 475,000 are Mohammedans, perhaps 100,000 to 200,000 since the Zionist movement in 1918 are Jews and 75,000 are Christians.

"The study of the Jews and of their history is not only a history of miracle, but it is the miracle of history." The world has hardly seen a more appalling tragedy than the struggle of the Jewish people to cast off the Roman yoke both under Vespasian and Titus or under Hadrian. The first rising ended with the destruction of Jerusalem and its temple, with the death of one million Jews, and the captivity of 97,000 men, just as Christ, their Messiah, weeping over Jerusalem, had foretold their fate forty years before, whilst the second insurrection in 135 A. D. ended with the death of Bar-Cochba, who had declared himself as the Messiah, and with that of 580,000 of His followers, whilst a great number were sold into slavery or were deported.

The Jews were forbidden "to approach even within view of Jerusalem." Ever since "perpetually plundered yet always wealthy, massacred by the thousands yet springing up again from their undying stock, the marvelous preservation and continued existence of the Jewish race through all the vicissitudes of captivity and confiscation, of torture and massacre, of exile

and expatriation, of manifold racial and religious disadvantages, of degrading customs and debasing laws through a period of nearly two thousand years, are and remain an unparalleled unique phenomena in the history of mankind.

Brought to the brink of destruction and annihilation over and over again, they have survived and preserved their national peculiarities throughout the ages and are at the present day more numerous than at any previous period of their history. Today there are, according to the *Jewish Year Book of 1921*, 13,501,000 Jews scattered over the face of the earth from Moscow to Lisbon,

#### **From New York to Sidney**

from Japan to Great Britain, from Borneo to Archangel, from Hindustan to Honduras, from Alexandria to Capetown. About ten million dwell in Europe (eight of them in Russia and Poland), over two million are in America, 500,000 in Asia, 380,000 in Africa, and 100,000 in Australia. Without a country and without a city, they are citizens of the whole world and constantly on the increase of about 150,000 a year.

Scattered like the dust, they are bound together like a rock, beggared they wield the wealth of nations, the most hated people and subject to powers all over the world, they rule over these powers today, and have taken the highest positions in science,



*The little town of Bethlehem, where the Child Jesus first looked upon the world.*

art, literature, music and philosophy, in politics, trade and commerce, they have possessed themselves of most of the wealth of the world, and by both the press and the money in their hands they dominate the world and control its life, its weal or woe today.

This unequaled people, no power has been able to destroy, nor to collect together, nor to re-establish as a nation, nor divorce from Moses, nor to convert them to Christianity. And yet in spite of their unperishable nationality or race and their infusibility with other nations, they by no means are a compact unity, either in language or religion. Since the sixteenth century they are divided into the *Askenazim* or Judæo-German or Yiddish-speaking—the Volapuk of the Jewish race—and the *Sephardim* or Spanish-speaking Jews.

In matters of religion, they are divided into the *Orthodox*, *Reform*, *Chassidim* and *Karaites*. The Orthodox or Talmudists answer to the Pharisees of old, and their one great hope and prayer is for the long looked for Messiah and

### The Restoration of Their Own Land

whilst the Reform Jews answer to the Sadducees. They reject the Talmud, the inspiration of the Old Testament, and have long given up the hope of a Messiah and the return to Palestine, and have been called the Unitarians among the Jews. As a rule, they are well-educated and well-to-do people.

The Chassidim are more or less a branch of the Orthodox Jews which was founded in 1730, and attach much significance to the study of the *Kabbalah* or Tradition, whilst the Karaites (readers) adhere to the Pentateuch and reject the Talmud; they have been called the Protestants among the Jews, have, however, but very little influence, as this branch only numbers about 3,000 followers.

Yet altogether modern Judaism, in spite of the rigid strictness with which its followers have adhered and do adhere to the observance of the Sabbath day, is an empty shell of outward ceremonial observances without a priesthood and sacrifice, temple or altar, without the true knowledge of God, the meaning of the promises and prophecies of the Old Testament, and

altogether vastly different from the religion of Abraham and Moses which has been superseded by Talmudism and Rabbinism and hair-splitting empty regulations. Consequently, they stand in need of enlightenment of the *Expected of Nations*, who was promised to the Patriarchs and foretold by the Prophets, who in the fullness of time was born as the promised Messiah, as the Saviour Christ the Lord, Who came to bring all men to the knowledge of God and to the unity of faith.

Did Christ will the evangelization of the world? This is a question which has been raised by modern Rationalists, and they have either denied the great missionary commission of Christ altogether, although this is clearly stated in the words of Our Lord to teach all nations all things and at all times as recorded in the Gospel, or limited this mission exclusively to the times of the Apostles, whilst others confine the ministry of the Apostolate exclusively to the Jews, according to the words of Christ: "Go not into any way of the Gentiles and enter not into any city of the Samaritans, but rather go to the lost sheep of the house of Israel, for I was not sent but unto them."

Yet when it is said: "That Jesus came unto His own and they received Him not," we know from facts in the New Testament and from the subsequent history of the Church, that this blindness of the Jews was only in part, and that in every period of the Church from the day of Pentecost to the present day, the Catholic Church has not failed in her God-given mission to teach the Jews as well as the Gentiles, and has gathered into the fold of Christ Jews "devout men and women" who have accepted the message of Christ and acknowledged Him as their promised Messiah and Redeemer. True, at hardly any period or from hardly any nation among which the Jews are scattered can we arrive at tabulated statistics as to the efforts and results.

The New Testament Church was founded among the Jews. The ministry of Christ was confined with two exceptions—the Centurion and the Syro-Phoenician woman—to the lost sheep of the house of Israel. The twelve apostles, the seventy-two dis-

ciples, Mary, Martha, Lazarus, Joseph of Arimathea and Nicodemus, etc., were all Jews. Before His Ascension Our Lord laid down for the apostles the future programme of their apostolate: "You shall be witnesses unto Me in Jerusalem and in all Judæa and Samaria and unto the utmost parts of the earth." The number of followers on the Ascension amounted to one hundred and twenty, and to these were added three thousand on the day of Pentecost, and "both men and women were added daily." The way was prepared.

When a great persecution broke out in the infant church of Jerusalem, the Jewish Christians were all scattered abroad throughout the regions of Judæa and Samaria, Antioch and Iconium, while St. Paul, "the Apostle of the Gentiles," preached in all places "to the Jews first," at Damascus and Salamis, Corinth and Rome, etc.—and so great was the progress among the Jews, that "many thousands believed." Some writers put down as many as 25,000 at the end of the first century.

The first teachers and converts, the first martyrs, confessors, widows and virgins were Jewish converts, the first Bishop of Jerusalem, St. James, and fourteen of his successors were Hebrew Christians. Unfortunately, Jewish Christianity soon began to pursue heretical tendencies and

### Followed the Lead of the Gnostics

the Ebionites and the Doketes, who greatly disorganized the Church. This heretical movement was brought to an end by the rising of the Jews under Bar-Cochba and by their dispersion.

From the writings of the Fathers, however, such as Justinus and Tertullian, Ariston and Epiphanius, Origen and Cyprian, Gregory of Nyssa and Cyril of Alexandria, we know that the Apostolate among the Jews in the diaspora was continued both by preaching and by writing. The isolated position of the Jews, their hostile attitude to Christianity caused by the Rabbinical Talmudism, made it very difficult for the Church to bring about a national conversion of the Jews, and she had to confine her Apostolate to individuals.

Throughout the Middle Ages she never relaxed her activity for the



evangelization of the Jews, although she had to face serious obstacles which were put in her way by emperors and kings, by bishops and synods, and especially by popular risings against and compulsory conversions of the Jews. The Roman Pontiffs, however, like Gregory I. and Eugenius III., Innocent III. and Gregory X., Clement VI. and Boniface IX., Martin V. and Sixtus V., to mention only a few, have always protected the Jews, protested against their compulsory conversion, and issued laws for their civil and religious liberties.

If at times severe measures were enacted either by Popes or Councils, kings or people, against the Jews, we must not forget that it was often the fault of the Jews themselves by keeping Christian slaves against the laws of the Church, by subverting their faith and morality or by their mocking at Christian customs and practices. Notable among the apostles working for the conversion of the Jews were the Jewish converts themselves, who had realized and experienced the

#### **Spiritual Poverty and Coldness of the Talmud**

and were thus able to exercise some influence on their former co-religionists. They showed special activity in Spain. Among these we find Bishop Julian of Toledo (690), Isidor of Seville, Pedro Alfonso, who had been known as Rabbi Moses of Huesca (1106), and Samuel Jehuda. This movement was taken up by Raymund of Penafort, the famous Dominican, who introduced the study of Hebrew into his Order so as to enable its members to work more efficiently among the Spanish Jews.

Pablo Christiani (Paulus Christianus) of Montpellier, of Jewish descent, became the first Dominican missionary among the Jews and displayed considerable activity in Spain and in the south of France (1263), as well as his brother in religion, Raymund Martin, Abner Burgos (1336), John of Valladolid, Pedro de Luna, who was later on known as Anti-Pope Benedict XIII. One of the most famous apostles, however, is Rabbi Solomon Halevi (1353-1435), who later on became Archbishop of Burgos under the name of Paulus de Sta Maria, whilst

his contemporary, St. Vincent Ferrer (1403), is said to have converted 20,000 Jews by his preaching and miracles.

In Italy both Popes and Bishops, Councils and Religious Orders, took a keen interest in the Jewish Apostolate. Among the most famous workers we need only mention Albert di Trapani, Bernardo di Feltre, John Capistran, Lawrence of Brindisi (+1619), and Angelus Hierosolymitanus. Pope Paul III. founded a special institute for the conversion of the Jews, which was equally supported by Gregory XIII. and Pius V. Conspicuous among the speakers at the Council of Basle was the Dominican Theobald, a Jewish convert, who strongly pleaded the cause of the Apostolate among his former co-religionists. That a similar movement was carried on in England we learn from a complaint made by the Jews in 1100, that so many Jews turned Christians with the request to force them back into Judaism.

About the year 1200 Prior Richard of Bermondsey erected a hospital for Jewish converts; this example was followed by the Dominicans at Oxford and by King Henry III. in London. Under King Edward I. about five hundred Jews were baptized in England.

#### **Martin Luther Whilst Still a Catholic Was Well Disposed Towards the Jews**

and had their conversion at heart: "If we act kindly towards them and in-

struct them, many of them will become genuine Christians, and so return to the faith of their fathers, the prophets and patriarchs." In his "reformed" days, however, he became one of their bitterest opponents, demanded their expulsion, and to place them on the same level with the gypsies, not to mention other unrestrained and immoderate language.

The political upheaval and the religious convulsions caused by the French Revolution and the Secularization at the end of the eighteenth and in the beginning of the nineteenth century, the decay of church life and the apostasy of so many members from the various Protestant sects in England seemed to indicate to some religious-minded people the coming of the end of the world. In the conversion of the Jews they saw the best means of attaining the conversion of the world through the Jews, and this idea led in 1808 to the formation of the *London Society for Promoting Christianity Among the Jews*. It consisted of both Episcopalians and Dissenters, and its activity was originally confined to the evangelization of the 20,000 Jews then in London.

The Society was re-organized in 1815 exclusively for the Episcopalians, who in course of time extended their work to all parts of the world; in 1817 they translated the New Testament into Hebrew and the "Church of England Liturgy" followed in 1836. Other rival Missionary Societies followed among the various sects and denominations in England, Scotland and Ireland, in America and Canada, Aus-



*A bird's-eye view of Nazareth, the home of the Saviour for thirty years.*

tralia and Scandinavia, France and Russia, with the result that there are at present some 95 *Missionary Societies with some 952 workers engaged* in the direct evangelization of the Jews all over the world, not counting the individual parish workers. And we are told that in the course of the nineteenth century some 72,740 Jews were baptized in all the Evangelical Churches, and 74,500 were received in the Orthodox Church.

The Catholic Church, which commenced her work on the day of Pentecost in Jerusalem, extended it to Judæa, Samaria and to the utmost parts of the world, and has continued the Apostolate among Jews and Gentiles alike for 1,900 years, has not forgotten it in the nineteenth and twentieth centuries.

True, the Catholic Church has no special missionary society exclusively set apart for the Apostolate among the Jews—for not even the two Congregations of *Les Pères de N. D. de Sion* and *Les Sœurs de N. D. de Sion*, or Congregation of Our Lady of Sion, which were founded by the two brothers, Marie Theodore (1802-84) and Marie Alphonse Ratisbonne (1814-84), both well-known Alsatian Jewish

converts, are exclusively founded for the Jews. She has no "tabulated statistics" to show anything of the efforts made or of the results obtained of her Jewish Apostolate during the century; she cannot even say how many missionaries are engaged in that noble work, for every priest is the appointed messenger of God for "the scattered members of a homeless race" wherever they may dwell. Consequently it cannot be proved whether "Evangelical Christianity has displayed far greater activity than the Catholic Church and has therefore made greater impression."

Yet if needs be the Catholic Church can point out her Jewish converts who in the nineteenth and twentieth centuries have become or have been Cardinals and Patriarchs, Prince Archbishops and Bishops, founders of Missionary Societies and Religious Orders, deans and canons of famous cathedrals, famous religious of various Orders of the Church, both men and women, well-known preachers and priests, university professors and doctors, artists and authors, musicians and painters, etc. According to well-authenticated statistics, 6,406 Israelites have been received into the Catholic

Church between the years 1905 and 1915. There are, however, two associations in the Catholic Church which every member may join to co-operate in the Apostolate among the Jews, i. e., *The Catholic Guild of Israel* and the *Archconfraternity of Prayer for the Conversion of Israel*.

Numerous indeed are the obstacles which beset the path of a Jewish convert. Certain loss of his means of livelihood, loss of caste, the disruption of the nearest and dearest family ties and severe persecutions to which he is exposed after he has left the Synagogue for the Church are but a few of them. In nothing is the Jews' peculiarity more strikingly exhibited than in the successful resistance which as a nation they have hitherto shown to the influence of the Church and of Christianity and their absorption by them. It is a strange phenomenon that in the face of the triumphant and all-subduing progress of the Gospel they along stand aloof, and though residing in the midst of Christianity, are the only nation who have not been influenced or absorbed by it, and this owing to their insociability and exclusiveness, their isolation and hostility to the Gospel, to the Church, and to Christianity.

### Help Him to Ring in the New Year.

Fr. P. M. Raymond, C.S.Sp., of the Moyamba mission, Sierra Leone, W. Africa, makes a modest request for a bell to call the priests to office at his station. This useful article does not cost much and perhaps someone will mail the Father a bell for a New Year's gift.

### From Bishop Munagori, of Central Tonkin.

"In my vicariate there are now 284,000 Christians, a number that increases each year by several thousands. About two mil-

ion souls still remain in darkness. To care for the spiritual needs of our baptized Christians we should have not less than three hundred native priests, thus leaving us foreign missionaries free to preach to the pagans and try to win as many of them as possible.

"Last year I ordained eleven priests and this year nine, bringing our staff up to one hundred and forty-five. We began the work of training a native clergy in 1908, and it has been pursued only by making sacrifices almost beyond our physical endurance. However, so far so good! We have succeeded in securing a hundred and forty-five helpers, but where are the three hundred?

"It is not because there are no vocations that the required missionaries are not ordained and in the field, for vocations are abundant among our good Tonkinese. The fault lies with the mission, which is too poor to enlarge the seminary and to support a large class of students. We cannot see our

young men trying to study on empty stomachs or starting out on their arduous labor with health and strength undermined from lack of nourishment.

"As it is, those who have graduated have gone forth in a physical condition that caused us much anxiety. The course of study is long and exhausting—first six preparatory years during which they take Latin and philosophy, then five years of dogmatic and moral theology, sacred history, etc. Such severe application should be sustained by good, nourishing food, but alas, our seminarians have borne with privations that are painful to think about.

"Are there not persons who will send us mass intentions so that we may enlarge our seminary, take a greater number of students and feed them properly? The purpose of our appeal is solely to enlarge the Kingdom of the True Faith, which could be easily accomplished by using the methods I have named."

## FIGURES THAT DO NOT LIE.

Right Rev. E. B. Larue, W.F.

*It is not often that an annual report is so full of interest as this one. The figures given are combined with facts of vital significance, and show once more that Africa is hungering and thirsting for the True Faith.*

**I** HAVE finished reading the reports sent in by the Superiors of the Banguelo missions. The prevailing note of all these communications is that of fatigue

### Caused by the Excessive Burden

placed on their shoulders—a burden so heavy that the contemplation of its continuance causes something akin to discouragement.

Such an attitude means suffering for the apostles themselves, and is a source of deep grief to their bishop. If great misfortune has not befallen our Vicariate on account of the lack of priests, it is owing to the mercy of heaven, which allows divine grace to make up for the inadequacy of our ministration.

Nevertheless, how much remains to be done that should have been accomplished during the past few years! How many pagans and catechumens are waiting patiently, the former for instruction in religion, the latter for baptism! How many Christians

### Living in Distant Centres

look in vain for the visiting missionary to bring them the sacraments! How many chapels promised to much-needed new stations are still unbuilt!

But let me have recourse to statistics and let their eloquent figures speak for themselves.

Our general statistics give twenty-two missionary priests on June 1, 1921. Of these, two are teaching in the college, four are recent arrivals, and one is in poor health from an attack of typhoid. When we take into account the time required to become acclimated before strenuous work can be performed, it will be seen that fifteen or sixteen men have to do all the missionary labor of the Vicariate.

It is true that our three hundred and twenty-four catechists have been a great help to our missionaries, and I do not minimize the value of their services; but they neither ought nor can replace the priests in some phases of instruction. Besides, they themselves have need

### Of Constant Supervision and Direction

in order that they may maintain the moral and intellectual standard required by the apostolate. If the catechists perform wonders for the Superiors of the missions, the latter alone know the pains they must take to conserve the usefulness of their catechists.

Let us pass from those teaching to those taught—from the masters to the pupils. Figures show that we have 26,901 neophytes and 24,703 catechumens, but besides these converts ready to be instructed, we must consider the pagans who desire instruction or already have received a small amount. How many are there in this class? It is, of course, difficult to give an accurate answer, but it is safe to say that the pagans in this satisfactory attitude number more than fifty thousand.

It is the work of the catechists to give this vast company a first idea of Catholic doctrine and the requirements of Christian life. The priests can see them but rarely to encourage them and ask them to pray for the grace of conversion. Catechumens who have successfully passed the first tests are divided in three classes: those wearing a medal, those wearing a cross, and those chosen for baptism. Just now we have nearly two thousand waiting to be baptized.

But since 1918 we have been obliged to suppress two-thirds of our baptisms of adults in order that the missionaries might find time to visit the Christian centres. Assuredly these continual delays and postponements are discouraging to some of the neophytes,

### Who Are Thus Lost to the Fold

They feel themselves abandoned by those who ask to save them, and this fact adds to the distress of the missionaries.

Our rule prescribes four years to test and instruct a candidate before he is made a Catholic, for negro mentality is not quick, and we also wish cer-



*A well-staged scene showing a boar's head being borne in state as a gift to the White Fathers.*

tain assurance that the character is able to sustain the part. But surely four years is long enough for our converts to wait without prolonging his period of probation.

To explain why our apostles have so little time to give to the newly-converted, it is necessary to explain the needs of those in the fold. As a matter of fact, our Fathers consecrate the greater part of their efforts to the Christian centres, where the people require the constant aid of the sacraments and wise support and instruction to maintain them in their war against ancient superstitions and temptations imported from Europe.

Another evil that the missionaries have to combat is caused by the exportation of our Blacks to work in the mines of the Congo and the Transvaal. There is very little difference between the slave traffic of old and the modern hunt for men to engage in this form of toil. The Blacks abandon their families, leaving them often to want and moral degradation, and when they return, if they ever do, they bring back neither their wages, for the native does not know how to save, nor the simplicity of soul which was their great asset when at home.

If they have begun religious instruction, all that is lost and must be started over again. At the present time about three thousand of our Christians are

#### Working for Europeans in the Mines

which means that not only must the priests safeguard the women and children during the absence of the men, but go over a lot of valuable work on their return.

The subject of matrimony must receive attention. There were four hundred and eighty-five marriages during the past year. Perhaps this number seems small to the reader, but it would not be wise to make that comment to the Superiors of our mission posts, who have had the directing of the delicate and often thorny roads to the altar.

How many hours of teaching, how much advice, how many irregular situations to arrange, how many tricks and ruses to avoid do these marriages represent to the long-suffering priest! I

am convinced that in consideration of the arduous toil needed to bring about Christian nuptials in this country, the good Lord will receive our missionaries directly into heaven, foregoing entirely their period in purgatory.

And what about the domestic life that follows the Christian marriage? To tell the truth, it presents one of the most interesting pictures of our improved moral state. The census of the Bangueolo gives 6,089 Catholic families. Of these, about five hundred possess only a father or a mother. This category of widows and widowers was absolutely unknown twenty years ago, and is one of the importations of Christianity.

It can easily be understood that complete widowhood is not easily acclimated to this country, but thanks to the incessant care of the missionaries, it has become acclimated, and now, as has been stated, more than five hundred families

#### Possessing Only One Parent

are included among the regular situations recognized by the apostles. I hold this fact to show remarkable progress in morality.

As for the remaining families, in about three thousand one finds the ideal condition of two Catholic parents. The others show one parent a bap-

tized person, the other pagan. In such cases one hopes always for the conversion of the other parent.

Let us pass now to the children. The offspring of our Catholic parents are numerous, in fact, we baptized not less than sixteen hundred infants last year. Eliminating the widows and widowers, the households with an absent father and a few other irregular conditions, we find the four thousand remaining families contributing an average of almost one child for every two families.

This high average is in marked contrast to former times, when one child in three or four years was the usual thing, and the increase in the birth rate is a direct result of the strict observation of Catholic laws.

Children, therefore, are numerous in Bangueolo, and will become more and more so. We have about ten thousand little ones now preparing for First Communion, and not less than two thousand of them are children of pagan parents.

#### Many Infants Die Not Long After Baptism

and at the present time an army of twenty thousand angels plead for us before the Heavenly Throne. This thought gives us courage to undertake



*Families like this one cause the Fathers real delight and are materially adding to the Catholic population.*

greater labors for the welfare of the dear Black babies who remain here below.

The education and formation of the junior population of Banguelo is a stupendous task, not only on account of the small teaching staff, but because of the inexperience and incapacity of the parents. If fifteen priests in Europe or America were delegated to prepare almost two thousand children for First Communion, they would

### **Consider the Feat Well-Nigh Impossible**

But the seemingly impossible is often performed in mission countries, and this year six hundred children were examined and lodged for four weeks at the mission preparatory to the great act of their lives. Not only were they sheltered and fed, but given the garments necessary for their appearance at the altar.

The others were called in groups to their stations and there given a similar period of preparation.

Heavy as this part of our apostolic burden already is, the coming years are going to see it increase in size. A striking commentary on the Catholic principles we have inculcated is the swarm of tots about five and six years old ready and waiting for the training

that we must hasten to give them in order that they may early partake of the bread of life. Since this work has doubled and tripled during the last decade, I pray the Divine Master that He may send speedily a number of workmen to gather in the goodly harvest.

I cannot terminate this report without speaking of our catechists and paying tribute to their devotion, which was limited only by their physical strength. Thanks to them and the few laborers we were able to secure as helpers, we have been able to enlarge our vegetable gardens, our fruit orchards, our fields of corn, rice and potatoes, and even to start coffee plantations.

Thanks, then, to our catechists, we have had not only enough provisions for ourselves, but were able to sell enough to furnish a modest source of income.

But if such supplies are plentiful, meat is not, and we exist almost wholly on a vegetable diet. Often for weeks at a time the Fathers are secluded on remote stations where the trophies of the chase are rare and flocks and herds furnish neither beef nor mutton. Such privation cannot help affecting the health, and two of our missionaries have fallen by the wayside.

Some time ago the Government, in

order to give pleasure to the natives and as a means of income, issued permits to the chiefs and to strangers to hunt in the jungles. With their passion for meat and also for the procuring of it, our Blacks, armed with rifles, fell upon the forests and destroyed game by hundreds and by thousands. The result is that the European settler must rely on his domestic flocks and herds (always insufficient) for fresh meat.

### **In the Jungle There Now Roam Only Man-Eating Beasts**

chief of which are lions that annually take a dreadful toll of human life. In the two missions of Chilabula and Kapatu, there have been more than a hundred victims during the past year.

Several buildings have been undertaken, notably three churches and the missionaries' residence at Kayembi, destroyed by the earthquake. The foundation of a college at Chilubula has also been laid, and we hope to finish it within a year, though workmen and funds are both scarce. Here, as elsewhere in the mission world, we are badly affected by the rate of money exchange, but we cannot believe that Providence will allow the question of money to retard the Apostolate.

### **Letter from Fr. Briand, P.F.M., of Mysore, India.**

I am obliged to construct a small dispensary. The place where at present medicines are dispensed and the sick are attended to, is simply a little rickety hut next to the kitchen, consisting of a single room. Therefore the patients are being attended to outside the door; it is there also the consultations are held, and it is there again the medicines are distributed and the wounds washed and dressed; nay, more, even the bandaging is being done in that open place publicly. It is there again hundreds of dying pagan children receive baptism. It is, therefore, an absolute necessity that I should construct a new dispensary at once, so as to separate the males from the females. It is not reasonably possible

to hold consultations and dress wounds and bandage them in an open place in the midst of persons of either sex and at the same time command their confidence in our work.

I have got a plan of the dispensary prepared, most simple in design, and yet the estimates are very high owing to high cost of materials. A new structure, simple though it be, will supply a long-felt want, and will immediately win over the confidence of the Indians.

Our present orphan asylum is crowded to such an extent that the children are simply huddled up together. Therefore, I am obliged to commence at once to construct an orphanage to relieve congestion and also to receive the new ones who apply for admission. Among these we find pagans, Protestants and Catholics. After a short

time, the pagans and Protestants ask for baptism. Now, this new building ought to be a pretty big one, as the number of orphans and young, helpless girls who are seeking shelter there is increasing day by day. At present we are obliged to refuse admission to everyone for lack of accommodations. A pity it is, we have no larger habitation at our disposal, for by providing a shelter to these helpless girls who are the future hope of our Christian families, what an immense number of souls could be saved.

### **For the Cause of the Christ-Child.**

Do you want the blessing of God on the New Year? Get it by making an offering for His Cause and you will face all the trials of the year peacefully because you didn't miss the great opportunity of helping the missions.



## THE MAIL FROM INDIA.

### Various Missionaries.

*The mail from India brings many letters telling of the unsettled condition of that country, and the great poverty of the Catholic missions. The natives are proverbially destitute and stand in need of every sort of material help that can be given as well as spiritual care. The four communications below speak forcibly of the claim suffering India has on the sympathy of the world.*

#### From Rev. A. Fernandez.

THAYIL is a small village on the outskirts of the town of Cannanore, in British Malabar. Ecclesiastically it is included in the diocese of Mangalore, on the west coast of India. This little village numbers a Catholic population of about four hundred out of a total of four thousand. The priest who is now working among the Catholics is

#### A Native of Malabar

His little congregation is made up of two distinct communities or classes: one, the cultivators, immigrants from South Canara, and the other, fisherman, immigrants from South Malabar. Excepting that these two classes agree on matters of faith and religion, they differ on every other point of language, dress and social code.

They are all poor, but the fishermen called Kolleeears are especially so. They do not own boats; their nets are antiquated and not adapted to take in big fish. They go out to sea in hired boats. To estimate rightly their poverty, one has only to take a peep at their huts and their belongings. Often enough a rough wooden bench forms the only furniture; a few earthen vessels and perhaps one or two copper pots make up the kitchen ware.

Their luxuries are none, their comforts few and their hardships many. They work hard, but live on borrowed money. Usurers are ready to lend because they can live on their debtors' toil. With their old-fashioned boats and nets they cannot compete with their fellowmen in trade. At times

they succeed in getting a big haul of fish. Full of good cheer, they furl the sails and make for the shore only to meet the faces of their creditors.

#### These Vampires of Humanity

not being content with a high rate of interest, force their debtors to part with their day's work for a much lower price than the market. Under such circumstances it is not strange that the fishermen can never liquidate their debts. To rescue these people from the clutches of Shylocks and to help

the study room, the dining hall and bedroom. In the hot months of the year the roof over this room gets so heated that it is necessary to live in the sacristy itself.

To speak of the school is to recount another of the priest's anxieties. Everybody will admit that four walls and a roof over them do not make a school. A real school in a parish, however small or poor it may be, is a power which the priest wields for the good of his community.

#### His Hopes Are Centred on These Children

who will one day be the grown-ups. The priest therefore does his very best to keep a school. So does the apostle at Thayil. He has to coax the children to come to school, attract them by means of books and clothes given them free, and what is stranger, he has at times to coax even their parents to make a sacrifice to send their children to school.

The priest must never speak to them about school fees. The school is subsidized by Government to the extent of paying the annual salary of one and a half teachers. The rest of the school budget—and it is not a trifle—falls on the already burdened shoulders of the pastor. How he is to bear this burden, how he is to meet the several needs of his little parish, and how he is to improve the material condition also of his flock, is the question he has been racking his brain to solve.

His only consolation is that his flock though poor is still good. Faith is still alive in them. They come to church in goodly numbers on Sundays, and their homes are sanctified by prayers. On week days, however, they are too much distracted by their cares and worries to think of going to the chapel. If their material condition could only be improved even a little, they would come more often to the chapel and draw for their souls untold blessings from Him Who is watching over them from the tabernacle on the altar of the Thayil chapel. Such is Thayil.



*A powerful Indian Rajah mounted on his State Elephant.*

them to independence, their parish priest has started a co-operative Credit Society.

With a congregation so poor, it goes without saying that the chapel, the presbytery and the school are also poor. The chapel is too small for the congregation. The men out of consideration and courtesy allow their women-folk to occupy the inside of the chapel whilst they kneel in the portico. The presbytery is nothing but the sacristy. The little room over the sacristy forms

**From Fr. Bernard, O.M.**

**"BHILS?** You live among the Bhils? Can Bhils be converted? Do they listen to you?"

How many times have I heard such words! And there are some people who nearly disbelieve us when we speak of our Bhil Christians.

The Bhils of Ajmer, in fact, have not a good reputation. For many centuries, they were exclusively freebooters. In the nineteenth century, they have taken to cultivation (if to scratch the soil and put in a few seeds can be called cultivation); but they have kept a great deal of their former trade.

The Bhils are careless, lazy and extremely fond of "daru," a coarse kind of alcohol. They are very ignorant and superstitious. Their notions about religion are vague; they are classified as "animists:" they see "devils" everywhere and in every force of nature.

But they have fine qualities, too. They are mild, simple, obedient, faithful, hospitable. Their simplicity soon

#### **Wins the Heart of the Missionary**

and in return, the Bhils, feeling his cordial and disinterested sympathy, grow attached to the missionary—like tamed deers would become attached to the one who treats them kindly—and such is the first step towards conversion.

The work of conversion is slow, very slow. It would go faster if we had plenty of schools.

But how difficult it is to bring little Bhils to school! Sons of the jungle, they are fond of liberty and hate any constraint. To remain for hours with a book or a slate in hand is too much for them: they feel like caged wild animals. They adore roaming about the jungle, musing behind the cattle, hunting hares, fishing, plundering fruits and crops. Their parents, too, heartily hate schools: the children are so useful, to bring home firewood, or some water from the river, to watch the newly-born baby, to graze cows and goats.

At the beginning, in order to attract some boys to our school, we had to pay them for work done between class hours. They worked for three hours daily, and got pay superior to what they would have got in an

eight-hour work day somewhere else. And in this way, we got forty boys. By and by, they knew our holy religion, and some of them got baptized.

But, prices of things began to rise, and also the rate of wages. Unfortunately, our budget remaining the very same, we could not compete with the new wages. And the parents took back most of the children to make them work at other places.

Now, we have only, in our schools, the children of the first converts. We keep them as boarders for six or seven years in order to give them a thorough Christian education. But, all the expenses are to be borne by us, which becomes more and more difficult.

In order to induce children to come to the boarding school, village day schools would be very useful. But, here we are absolutely handicapped by the want of money.

Still, I have not yet answered the question: "Can the Bhils become good Christians?"

I answer: "Most certainly, they can."

Of course, demi-savages, whose intelligence is very narrow, who have in their blood several thousand years of paganism, who are surrounded by a heathen atmosphere, cannot acquire in a few months

#### **A Thorough Christian Spirit**

But they do improve; and the fact that, with my four hundred and twenty-five baptized Bhils (children included), I get, every year, more than *two thousand five hundred* confessions and more than *five thousand* Communions, speaks of itself.

And sometimes I meet with beautiful souls. Such was old Nicholas, an ex-sorcerer. After his conversion, he kept straight, absolutely straight. Pagans jeered at him, teased him, but he never deflected from the right path. In spite of old age and sickness, he never failed to come to church on Sundays, to hear mass and receive Holy Communion. And I often admired how powerful the grace of God is, Who gives to a poor illiterate savage such a strong faith.

His son, Peter—now one of my schoolmasters—is also a good Christian. If, in a sermon, I give any ad-

vice, I am sure that he will begin to follow it at once. Every day he receives Holy Communion. Every day also he asks from God two great graces: he asks, first, that at least one of his daughters may have the religious vocation; he asks, secondly, that among his descendants there may be a priest, as soon as the Laws of the Church will permit it.

From these facts, dear readers, you surely conclude that Bhils can become good Christians, even though poor and without too good a reputation.



**From Rev. F. Ligeon, P.F.M.**

**T**HE district of Atur is a large one, extending from east to west about fifty miles, and ten from north to south. Besides my headquarters at Atur, a little town of about 10,000 inhabitants, situated at the junction of three valleys,

#### **I Have Many Villages**

in which there are five chapels for my Christians, who are scattered in the midst of pagans. So with my little flock of 1,200 Catholics, I am lost, as it were, in the midst of 100,000 pagans.

To help me, I have a catechist, a teacher, a cook, and horse and its groom. With a budget of twenty-two rupees a month, even with mass stipends, it is very hard to manage this staff. Nevertheless, with the alms of those who are interested in foreign mission work, and with mass stipends received from America, I have been able to erect three chapels, one school, and to repair the church at Atur and my vicarage. That is good, and I am proud of the work, because all these buildings were built during the hard period of the war.

My work is not finished; to make my Christians better, I must build new schools and chapels, but that means money. Besides, to reach more pagans, two years ago, I decided with the encouragement of my bishop to establish a dispensary at Atur under the care of two Sisters of the Order of the Missionary Catechist of Mary Immaculate. In this way it will be easy for me to meet pagans, to destroy their prejudices, gain their good will, and hasten their conversion. In this

way also the Sisters will administrate baptism *in articulo mortis* to many infants of pagans.

To give an instance of the large number of baptisms that two Sisters can administer in a year, I can point to the number of baptisms the two districts of Koneripatty and Kottapolian. In the former during forty-five days

### Two Sisters Baptized Three Hundred and Sixty Children in Danger of Death

in the latter during two months they gave more than four hundred baptisms. In the district of Atur communication between the villages is very easy, so the work of the Sisters will be more rapid; especially in time of epidemics their harvest of little angels will be plentiful.

But (you see there is a but in my way), I feel the want of money. Till now I have collected the capital necessary to the maintenance of two Sisters (that was the condition asked for by my bishop, before beginning the buildings). Now I must collect money for buildings: a residence for the Sisters, the dispensary and out-houses. How happy I would be if I could begin the buildings next year. The sooner I establish the dispensary, the sooner I can send every year several hundreds of angels to heaven.

For this purpose I am saving every cent, but the cost of buildings is so great that without the help of the persons who are interested in foreign mission work I could not realize my great desire. I have heard so much of the generosity of the Americans to my brother missionaries in China that I am confident that those who will read my appeal will not refuse to do something for the little heathens of India, and for the conversion of their parents.

To show the earnestness of our dear Christians, I will tell you the story of a leper apostle whose conversion and death touched me very much.

I had just arrived at Sakanadabman, a new village mostly inhabited by Catholics lately converted from paganism. My catechist ran up to me like one who had good news to tell, but before attempting to speak, with the Indian Catholic's reverence for the priest, he

took off his turban and bowing low greeted the Swami.

"There is a new family in our village: a leper and her three children from Kandy. The mother is still a pagan, but wishes to be baptized."

Such information must be acted on without delay.

Ainlai, such was the leper's name, was sent for at once. It was evident from her answers that she was sincere and I gladly received her with her children,

### A Boy and Two Girls

My good leper looked strong and active, but after a few days' instruction, she suddenly broke down. I thought it prudent to baptize her at once, and gave her the name *Selva Maria* or Mary the fortunate.

As I prepared her for baptism and excited her to contrition, I was deeply impressed with her earnestness. She sincerely repented for not having served God for so many years, and made her act of contrition aloud before the faithful gathered in my little chapel. She had long prayed for the grace to die a Catholic and get to heaven with her children. She had no sooner commenced learning the prayers before being baptized than she tried to bring pagans to me.

One day she came to me with the words: "Father, I have told an old woman about heaven, and she, too, desires to be baptized."

I saw an aged creature in rags, almost bent in two over her stick, tottering towards the veranda; that was my new catechumen. But she was a jewel in the sight of heaven and its angels in spite of her wretchedness and age, and after a few weeks' preparation, I baptized her.

So you see the kind Providence that read and understood the simplicity and earnestness of my good leper, led her to the missionary and she, in gratitude for

### The Grace of Her Conversion

brought others to share in her happiness. Who have better opportunities than the Catholic missionary in India to see how truly "the poor are blessed, for theirs is the Kingdom of Heaven."

My leper was not destined to live long after her baptism; patient and resigned and very quietly she shortly set out on her last journey, taking her baptismal innocence unspotted.

The missionary's greatest joy is to welcome souls of good-will and lead them to the fold. But it is with a heavy heart that he sees the distress of many who want a little rice or millet to satisfy their hunger. My leper's three children and many needy ones in my district look to me for the bread of the soul and for the bread that keeps body and soul together. With your help, kind reader, I shall soon have something more to offer them than my love and sympathy.



Many of India's daughters have chosen the religious life.

### From Sister Ursula.

I AM directed by our Sister Superior to write America, which I do with pleasure. We are unknown to many, so I must explain that we are missionary Sisters of the Daughters of the Cross, of Liege, Belgium, where we have many convents, as also in England, Germany, and here in India. We conduct schools, orphanages, hospitals and all kinds of charitable works, trying to relieve the poor and destitute, of which there are many here in India, and above all, help them to save their souls.

I am writing from "St. Joseph's Foundling Home," Bombay, which was begun by our Sisters here in 1874, for helpless and forsaken children of all caste and creeds, to save their souls for heaven and to prevent them from being thrown into the sea, or dying in the streets, where they are often flung through poverty or shame. The waifs are sometimes brought in by the police or by charitable persons; at other times they come from different hospitals, where the doctors and nurses are on the lookout to remove the little ones from their unnatural mothers when they notice any danger, that the child is not wanted. Again, they are given by a poor parent, where either father or mother has died and the other one has no means of support. These last children are mostly so emaciated and in such bad health that they do not live; at times we have to hurry baptism. Last year we had one hundred and ninety-six baptisms. Many also are half poisoned with opium or other

drugs which the parents give these poor little ones to keep them quiet when at work. Unless one has seen such cases, one would not believe in what filthy rags the babies are swathed. There are sometimes thirty-five or forty in the nursery, and fine music they make when it is time for their bottles.

After four years of age, they begin to attend the kindergarten class and follow as far as possible the rule of the house, school, etc. Little boys remain only till eight years, when they are transferred to a boys' school. The girls have

#### To Pass the Fourth Standard Grade

after which they attend the Home Training Class, where they learn cooking, washing, needle and fancy work, and also help to look after the little ones and the sick. This fits them well for their future life and when about sixteen years, they have often a chance to get married or take a suitable situation.

We have also defectives—a class of forty deaf and dumb, blind, partially crippled or deformed in their limbs, or physically or mentally sick. They cannot do much, but try to be a little useful in one way or another, yet all are deserving of charity and can save their souls. Besides we have some old widows and some young ones, too, who are penniless. They have occupation here and good surroundings and are happy to be away from the temptation outside. We have holy mass every day and the greater number go to Communion daily; they are all so good and submissive and a very good spirit that reigns here.

It will be seen from the above how much good is done here, how many sins are prevented, how many souls are saved and, above all, the many little angels that go to heaven. But we have very great trouble at present in the maintenance of so many; including sixteen Sisters, we number three hundred and thirty.

Before the war for many, many years we used to get liberal donations from friends in different parts of Europe. From France especially, The Society of the Propagation of the Faith and the Society of the Holy Childhood were very generous in sending help to the mission. All this is at an end, even during the war conditions were not so difficult as at present.

Now food and clothing is so expensive that often we do not know where to turn to pay our monthly bills and for daily expenses we must have always cash in hand. Now over seventy years old and forty-two in the mission, I personally have never met with such financial trouble as at present. Formerly, also, there were many Europeans in Bombay, but business being very slack, many have left.

The Catholics here in Bombay are really poor and can do very little. The rich Hindus, Mohammedans, Parsees, Jews look for their own schools, hospitals, etc., for they do not want to be converted.

The good people of America we are told are generous, they have the salvation of souls at heart. Heaven will bless them and they will have a share in the daily prayers of the children and of our community if they come to our aid.

### China and the Sacred Heart.

A correspondent of the *Boston Pilot* writes from Paray-le-Monial, France:

"Fr. Alphonse Gasperment of the Society of Jesus, and missionary in China, has devised a form of spiritual crusade in order to bring God's blessing upon the country which is at present in dire need of evangelizing, namely, a Crusade of Prayer to the Sacred Heart of the Divine Saviour of mankind.

"Fr. Gasperment says: 'God has created

men for eternal happiness. His goodness wishes to save them all without exception. It was for the salvation of men that Jesus Christ was crucified and from the height of His cross He wishes to teach us that death is life. The Church herself was founded only for this, to teach men how to die so as to live.

"Without doubt it is a mystery why so many thousand of pagans are permitted to exist in total ignorance of God, but the Divine secrets are sometimes unlocked by the key of prayer."

"St. Paul tells us that we should make supplications for all men, and that is agreeable and acceptable to God.' Later Our Lord said to St. Margaret Mary: 'One just man will obtain pardon for a thousand sinners.'

"Of old the cry of the Crusaders in the Holy Wars was: God wishes it. So we in our turn may enter this spiritual work of mercy with the same cry: God wishes it!

"By giving the Sacred Heart to China we give China to the Sacred Heart."

## AFRICAN MENTALITY.

Rev. O. Barbier, W.F.

*Thick clouds must surely obscure the mind of the native African when he can be deceived by the patent falsities of the sorcerers, or native magicians. Fear of the Government now prevents these worthies from endangering or taking life as they once did, but their trickeries still have unpleasant results for innocent victims. Fr. Barbier is at the Chilubula mission in Bangueolo, of which Vicariate we may read in another article of this number.*

**A**CCORDING to the belief of the masses in the countries we have been sent to evangelize, no one dies of a malady or accident solely and simply. Such misfortunes are caused by the curse of a malignant and jealous foe.

Sickness itself is such a mystery to the negroes that they can only explain it as the bad influence of a wicked mind. That is why the relatives of a dying or sick person are obliged to discover

### The Author of the Malicious Act

If they are successful, perhaps the victim may be saved by eliminating the reason in one fashion or another.

If this is not possible, they can at least revenge themselves upon the criminal, real or pretended. The sorcerer points him out, for he it is who is always selected to clear up such matters.

Ponde, the great chief of Ubemba, and legitimate successor of Chiti Mukulu, has been ill for nearly a year. Remedies, both ordinary and extraordinary, have failed, and for a very good reason: the sick man has absorbed daily

### Abundant Libations of Native Beer

About a month ago, the potentate fell into a lethargy from which it was impossible to rouse him.

Great excitement prevailed at court.

Three days passed. The royal couch was surrounded by a crowd awaiting the end of this mysterious prostration. Ponde remained motionless.

Was he still living, or was he dead?

His two sisters, Mushimba and Mukuka, and his son, Chisanga Ponde, decided that he had passed away.

"Why, no one has ever seen such a thing," said those who were interested in the succession. "Three days in a coma! It is surely time to take action."

The two princesses fell upon the provisions stored in the barns of their illustrious brother and convoys of food were boldly delivered at their respective residences.

On his side, Chisanga Ponde, who, not being the heir-presumptive, since the nephew succeeds a chief here, nevertheless

### Believed in Sharing the Paternal Wealth

So he poured the royal treasury into his own purse.

There were no millions in the strongbox, nor yet thousands, but there were a few pounds sterling. Nevertheless the fortune of the so-called dead man was an impressive one in this country.

The vassals who had not diagnosed the King as defunct, were not too much astonished at these proceedings. But they did ask what would happen

if by chance the master of all this wealth should come back to life.

"Supposing he should be angry with the innocent instead of the guilty!"

A Council of the Old Men was called and their deliberation was not lengthy. They considered that the state of the chief was grave. Indeed, so desperate did it appear, that it was felt that something must be done at once. The strange lethargy was undoubtedly caused by some malevolent spirit strong enough to cast down a king. His heart must be purged of it.

Kouliki, a sorcerer well versed in the arts of divination, was called in. He went at once to the royal poultry yard and procured two chickens. With much ceremony he also procured certain potent herbs and leaves and brewed a sort of tea. This done, he administered a good dose of the brew to the two chickens.

The poisonous dose usually kills; but it sometimes happens that the victim survives,

### Owing to a Strong Constitution

or too weak a mixture. In this case, the two chickens drank and refused to die.



*Their plentiful clothing shows that these natives are among the advanced Blacks now seeking education as well as Christianity.*



But, you ask, what had these two poor fowl to do with the affair?

I will explain in a few words, which show, however, that civilization has made some advance in this part of Africa.

The natives have been forced to depart from their ancestral customs. Formerly they administered the poison of proof to suspected persons. Now the country is under the control of European law which forbids such barbarous proceedings. So the sorcerers experiment with humble hens, and arrive at the same conclusions.

How or why, on this occasion, did they find the Kapela family guilty?

A mystery? Oh, no; only such for those who do not understand the subtlety of the native magician. The sorcerer is generally so keen that he understands the antipathies of his clients, and thus utilizes such occasions as a means of satisfying a desire for vengeance.

Now which family would be accused of casting a spell upon Ponde and causing his strange illness? One family was especially open to suspicion, and the wizard named it.

Soon the town crier was sent up and down the *avenues* of the capital, proclaiming that a certain family ought to be sent out of the town. As the poor victims were not expeditious enough, the prime minister himself went to their house.

There he found an aged woman, the mother of one of our catechists, with her two daughters. They were the guilty ones. The angry mob, glad, possibly, of an excuse to harass Christians, dragged the poor creatures from the house and drove them from the village. In fear of their tormentors, the women fled to the heart of the jungle, whence they would not dare to reappear.

The men of the family, absent during the painful occurrence, learned of it before returning, and deeming it dan-

gerous to approach the village, fled in another direction.

Thus was native justice satisfied, and thus an inoffensive family was made to add to the prestige of an unscrupulous magician. It is not strange that Christians incur the hatred of the sorcerers, for once the native mind has become imbued with the light of religious knowledge, there is no demand for the skill or schemes of the magicians.

In the affair in question, the missionaries were able to bring the culprit to justice. Missing their catechist, they made investigations that led to the airing of the whole affair. They complained to the local magistrate, and he was able to secure the instigator of the trial by poison, whom he severely reprimanded and placed on probation. But not all cases are so happily brought to the notice of the authorities.

The real cure of such abuses is the conversion of the people as a whole—a dream we have not abandoned.

### A Story Worth Reading.

Toward the end of the last century, there lived in the city of Lyons a poor cobbler whose chief interest in life lay in the foreign missions and the missionaries.

To show his regard for those who were the emissaries of Christ among pagans and infidels he did everything in his power to help them. Whenever his toil and self-sacrifice enabled him to get together a little money he joyfully ran with it to the office of The Society for the Propagation of the Faith, which Society had been inaugurated in the city of Lyons. As for the future, the time when he should be unable to work, he left that entirely to Providence and gave it not a single thought.

Those in charge at the S. P. F. office often remonstrated with the generous man, telling him they hesitated to take the fruits of his hard labor, and of thus depriving him of any resources in the event of a rainy day; but the friend of the missions would not be denied and in the end always gained his

way, which was to leave all the money he possessed at the time behind him.

This faithful Christian remained the benefactor of the S. P. F. for many years and finally passed to his reward, without indeed having experienced the want and misery foretold for him by so many persons. At his death the amount given to foreign missions by this humble and obstinate friend was computed from the books, and it was discovered that he had bestowed not less than seventeen thousand francs, or thirty-four hundred dollars, upon the Society. What a record for a cobbler!

### The All-Important School.

A Protestant missionary magazine commenting on the value of educational missionary work says:

"Centuries ago the Church learned the strategy of the school—save the children and you save the nation. It is as true in the mission field as in America. The Roman Catholics have made most effective use of this policy.

"The school has a further strategic missionary service in the production of trained Christian leaders through Christian higher education."

The acknowledgment of the wise methods pursued by our apostles shows that they are justified in their constant demands for more and better schools. From them will come the priests and catechists who will ensure future success.

### New Year's Greetings.

Greeting and good wishes to the friends of CATHOLIC MISSIONS! May the New Year bring them abundant blessings! May it also inspire them with increased devotion to the cause of foreign missions, for 1922 will be full of interest to lovers of the Apostolate, as it will witness three great jubilees: the three hundredth anniversary of the establishment of the Sacred Congregation of the Propaganda, the three hundredth anniversary of the canonization of St. Francis Xavier, and the first centenary of the foundation of The Society for the Propagation of the Faith. The best way to celebrate these impressive events is to become warmer supporters of those who preach the Gospel to the heathen and the infidel.

## ANCIENT PAGANISM OF THE POLYNESIANS.

Right Rev. J. F. Blanc, S.M.

*The Vicariate of Central Oceanica, to which the Marist Society is assigned, offers a discouraging field to the apostle, according to Bishop Blanc, who says the work there is like climbing a steep and rocky ascent with precipices yawning on every side. The natives as a whole do not accept the Faith, but small groups are gathered here and there and a station erected.*

**E**IGHTY years ago, to our knowledge, grace began to touch the Polynesian race. I say, to our knowledge, for the Polynesians, prior to their establishment

### In the Pacific Isles

remain a mystery historically. Among the hypotheses permitted on the subject of their antecedents is the possibility of their having received previous knowledge of the Gospel in Asia.

At what epoch did the Polynesians migrate to the Pacific? No one really knows. From researches along the line of the succession of the native kings of Tonga, we are permitted to state with certainty that the Polynesians have inhabited this archipelago since the tenth century at least.

Taking this as a point of departure, we find ourselves facing an era of a thousand years, during which many generations of natives have lived in the darkness of paganism.

Statistics as to the numerical importance of these generations is entirely lacking. However, one thing is certain. In the seventeenth century, when the

### First Explorers Arrived in Oceanica

the islands were more thickly inhabited than they are now. It is estimated that the population was four times as large.

The natives of the Polynesian race are undeniably interesting. They have a mixture of virtues and defects of such a quality as to incite sympathy, and inspire the desire, sincere in all men, ardent in apostles, to ameliorate their lot.

Why have these insulated people of the archipelagoes waited for centuries that the light of faith might bring true happiness to them?

Perhaps if we knew their origin and their history, an answer to this question might be found. It must be noted that there is a distinction between the conversion of races and individuals.

"That was the true light, which enlightened every man that cometh into the world."—St. John i. 9.

"God is not a respecter of persons. But in every nation, he that feareth Him, and worketh justice, is acceptable to Him."—Acts x. 34-35.

"God accords to pagans sufficient graces, and if they make good use of this help, He leads them nearer and nearer to a state of grace, which establishes them in His friendship. The act of faith, which is indispensable, is possible to all pagans of good will. In default of a preacher who comes to announce the Gospel, God enlightens the soul inwardly. He will convince them that He loves them, that He protects them, and that He wishes to save them."—(Caperan, "The Problem of the Salvation of the Infidels.")

All missionaries, sooner or later, testify to this Providence which super-

naturally guides well-intentioned souls and finally

### Leads Them to Their Redeemer

In Polynesia; as elsewhere, in the long centuries of paganism, souls who made good use of Divine favors, that submitted to the will of God and lived nobly, these were saved.

As to the vocation of people, that is a different question. Rev. Fr. Monsarbré speaks of "the fatal laws of transmission, by which error passes on, like life, from one generation to another."

Defiance of the rules of nature and resistance to evangelization, can be factors in the justice of God upon people thus impenitent.

Might not this be the case of the Polynesians? In modern times we see a remarkable thing. The Catholic missionaries who landed at Wallis and Futuna, were welcomed there; and in spite of certain persecutions, these two islands have been entirely converted. At Tonga, on the contrary, the first time that Catholicism was presented, it was repulsed successively at Vavau, Tonga, Tapu and Haapai. Since then, the inhabitants as a whole have re-



Young girls of Tonga Island. It is on Tonga that the American Marist missionary, Fr. Bergeron, is located.

mained heretic in name, but pagan in fact.

No man is so placed in this world that salvation is impossible. But, to read history, it seems that certain people have been, by reason of their incredulity and their national impiety, put under the ban for a time, at least. Such seems to be the present condition of the Polynesians. What was the history of their ancestors and masters? As I have stated, we do not know. Despite this ignorance, one is tempted to say that if Christ came to them before, they certainly bear no signs of redemption now.

The following lines were written twenty years ago by one who was a visitor to the missions:

"I do not know what future the Saviour is reserving for the people of Tonga. Will His pity revive? Or will only justice prevail? Will Tonga open its eyes to the light? Or must it dwell in darkness? The designs of God are hidden from us; but this we can affirm, Tonga has no excuse for arriving at the throne of heaven without faith.

"I do not know of any mission wherein Our Lord has, in His mercy, done more to call people to grace.

There has been a succession of missionaries in the islands rarely endowed with piety, zeal, patience and amiability. They have neglected nothing in the interests of the salvation of the natives. They have spoken to their eyes, their imagination, their intelligence, their hearts. They have doctored the sick. Their devotion has been complete and persevering. The missionaries will be rewarded, of course; but will it be by the entire conversion of the inhabitants of this archipelago?" —(Letter of Rev. Fr. Poupinel, October 2, 1865.)

Such was the observation of a sensible man, a half a century ago. At this epoch, the missionaries of Tonga sowed in tears. They came and went

### To This Ungrateful Land

"Men had the terrible privilege of defying truth, reason, evidence, the appeals of kindness, the magic of love, charm and beauty, all, even God Himself. This invincible obstinacy to which Jesus was subjected was designed by God. Whoever has this experience to this degree learns that one of the greatest trials in life is the sight of hardened man repulsing truth and dying in the bondage of his errors and

miserics."—(Father Dideon: *Jesus Christ*.)

However, individual conversions are slowly coming to recompense the efforts of the missionaries of Tonga. After one station was built, others

### Were Added From Time to Time

at first in the big island, later in the nearer ones, when the number of neophytes demanded it. The mission was established in 1886 in two islands where heresy seemed impregnable.

The development of the Tonga mission was slow. It was like an ascension amid steep rocks by the edge of precipices; but it never was abandoned. The grace of God circulated among human beings like a breeze which never blows backward. His Divine sighs deposited germs of life in well-disposed souls, like flowers in the jungle, exhaling perfume linking them to the courts of heaven.

As to the conversion of the mass of this heretical people, no missionary has considered it probable. They follow the pseudo-religion of their chiefs. A mass so enslaved and materialistic can make a *volte-face* only by degrees. It is precisely this evolution that may take place.

## Reports from Two Vicariates.

Two reports are at hand showing progress made in widely separated parts of the world. One comes from Bishop A. Eloy, P.F.M., of South Tonkin, who among many vital statistics, shows that he has 126,000 Christians out of a population of 2,000,000. To deal with this vast horde of pagans and care for the Christians he counts 29 European priests, 133 native priests, and 210 catechists. One cannot help being struck by the proportion of the European apostles compared with the native workers. Only 29 Europeans control and direct about 350 native priests and catechists, and plan the welfare of over a hundred thousand Catholics, and the conversion of 2,000,000 pagans.

Tonkin, then, is one example of the

manner in which the European depends on his native helpers and the undoubted value the latter are to the apostolate.

Another such example is furnished by Bishop Grison, of Stanley Falls, in the African Congo. He is not so fortunate as regards native priests, for his primitive district cannot furnish many as yet, but with twenty-seven European priests he manages to administer to the needs of thousands of Christians in widely scattered centres. How does he accomplish this? By means of his 348 catechists who ease the burdens of the missionaries and make the care of his converts possible.

Both these bishops, if questioned, would say that their catechists should be doubled and trebled in number, but with the staff now available they perform wonders, and the results speak

volumes for the necessity of such helpers.

## The Other Side of the Medal.

This letter was sent by Rev. S. Van Haaren, S.J., Trichinopoly, India:

"Some time ago Mother Barbara of the Morapai Convent received from the Government a distinction of no little value.

"The King awarded her the K. T. H. medal. This means Kaiser T. Hind, and is purely an Indian distinction.

"This is a great honor for our Catholic community in India.

"But Mother Barbara says:

"I have to repair the roof of my school and chapel. Can I do this with a medal?"

"Will not some generous soul come forward and cast on her some silver metal of another kind: dollars for instance? If the Government had added to its reward a purse, the K. T. H. medal would have been much more appreciated by Mother Barbara, her Cengalee nuns and the orphans."

## IN THE GREAT PACIFIC.

Rev. P. Guichard, M.S.H.

*Lost in the vast reaches of the Pacific Ocean are a number of tiny islands that have never been heard of in the outer world. But remote and unknown as the islands are, they contain human beings with souls to save, and the Fathers of the Sacred Heart have braved wind and tide to reach their shores and found missions among the natives. There are always plenty of trials, but success is the final reward. The island here described belongs to the Gilbert Group.*

SOME time ago I received the following order from our Apostolic Vicar, Monseigneur Leray: "As the Father in charge of the mission at Apaiag Told is absent, go there at once, remain eight days, and administer the sacraments."

This station is twenty-one miles from my own mission at Tarawa, and the thought of the trip filled me with some uneasiness. The seas that surround our Oceanic Islands are full of dangerous coral reefs and swift currents, while the sudden squalls place the light skiffs at the mercy of both reefs and currents.

But duty called, and I at once made ready to go, placing myself in the care of some trusty native mariners. Our preparations were finished a little after midnight, and at once the sails of our good boat the *St. Michael* filled as the wind from the southeast

tween the jagged rocks before us. The great tides here roll in and out with terrific force, making it at times impossible to land at the island, but on this occasion, the sky was clear, the current with us, and the *St. Michael* proceeded safely to her destination.

The tranquil bay of Apaiag was a happy contrast to the outer ocean. Paved with branches of coral, its transparent depths revealed new and exquisite beauties every instant. Leaving the beauties of the sea, we turned our eyes to those of the island, now close at hand.

The prospect was charming—beautiful cocoanut plantations, stretched beyond areas of greenest verdure, and peeping out of its enclosing foliage were the outlines of a pretty white church.

What a triumph for Catholicity this little church represents only our apostles know. Some years ago the island of Agaia was the firm stronghold of Protestantism and from its centre radiated an influence

that affected Tarawa, Marakei and other islands. The natives had become fanatic in their animosity, and their attitude toward the first Catholic missionaries was distinctly hostile.

But perseverance and patience won the battle for the priests. To-day in the town of Koinawa, the capital of the island, stand the Catholic mission buildings, an imposing array of edifices. The priest's house is spacious and well adapted

### To the Needs of a Parsonage

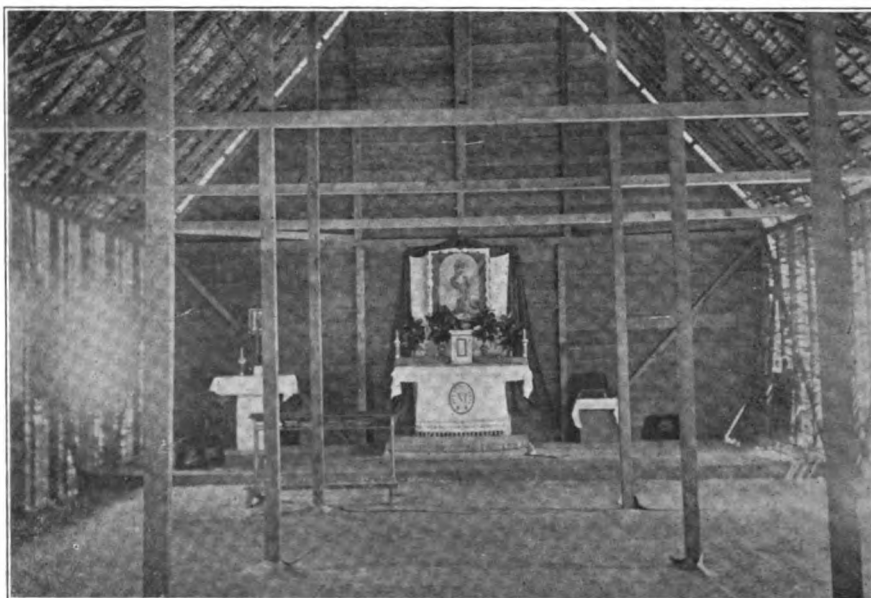
The cement church, Gothic in architecture, is the first one of that style to be erected in this group of islands. Though still in an unfinished condition, it will be completed in due time.

The church is the work of Rev. Fr. Lebeau, who put his heart and strength into this labor of love. I can well imagine that it was the crowning dream of his life. This church literally embodies the history of the Apaiag mission, and is,

### Swept Up the Coast

At sunrise we passed the reef that separates the bay and sea. Our voyage lay through the passage leading northward. The eternal song of the sea broke pleasantly upon our ears with its resonant rhythm and Apaiag at last showed in the distance—a long low line dimly visible in a shroud of mist.

As we advanced, the torturous waters, black and deep, swept be-



Interior of one of the early chapels in the Gilbert Islands.

of course, the most beautiful edifice there.

What a glorious commentary on the survival of the fittest! The disciples of error have fled, and the

natives, when they decide to abjure their ancient paganism, turn toward Mother Church. Grace has triumphed in this remote island of the Pacific, as elsewhere, and the Fathers

of the Sacred Heart, in the midst of their heavy labors, look upon the conversion of Apaiag as one of the striking consolations of their Apostolate.

### Missionaries Who Have to Seek Manual Labor to Support Themselves.

There are some missionaries who actually have to earn their living by manual labor. The surprising announcement comes from Mgr. M. Boch, S.M., Prefect Apostolic of North Solomon Islands. After expressing profound thanks for offerings sent him, he adds:

"The help comes at a time when our finances are at a crucial point. A mission like ours, on account of the boats we have to maintain and the expense of continual trips from one island to another, cannot remain self-supporting even if necessities are cut down to the last degree. Therefore we priests are brought to the painful necessity of going to work—of laboring with our hands—if we would live. But St. Paul was accustomed to add manual labor to his work for souls, so we have a great example always before us.

"But even our efforts in this line are disappointing, for just now the demand for the products of our islands is not very great, and like the thousands elsewhere in the world we are thrown out of work.

"We are also depressed by the action of the Australian Government, which by claiming the right to direct and recruit our schools by standards that practically suppress them, are causing us much anxiety.

"The triumph of the True Faith in this Prefecture is also menaced by the Methodists, our avowed enemies, who, it is needless to say, are well supplied with money.

"I therefore beseech Catholics who read these lines to pray that we may be sent reinforcements. We need not only money, but more priests, more Brothers and more Sisters. May the Queen of Apostles deign to increase vocations for this part of the Lord's Vineyard."

### Child Welfare in Africa.

This letter comes from Rev. F. Spence, E.F.M., of Kampala, Uganda:

"Like trees of gold in beds of silver are wise works undertaken in due time. The children of Africa must not be handicapped in the race. Phases of change and progress are constantly occupying their bewildered minds. A quarter of a century only has elapsed since these poor creatures have come into contact with civilization. Their own simple methods of warfare contrasted with

all they have seen and heard in the great war, the science of electricity, gunnery, aeroplanes, the history of nations great and small and the different creeds of men have had a wonderful influence on Christianity in this country.

"We hear constantly that the child is the father of the man. The child well trained foreshadows what we can expect from him as an adult in religion and society. First and foremost should come the knowledge of our holy religion. But our children are dispersed all over the country after their religious training has been completed, and what is more necessary than that they should be equipped with a sound knowledge of their three R's to enable them to read their prayer books and other Catholic literature which is being printed in their language. You cannot conduct classes properly in the open air or in grass sheds for fear of sunstroke and other tropical troubles. Hence I am seeking funds for a school in which to train our children and fit them for the future struggle. Five hundred dollars would suffice, as I would do the general supervising and so keep down expenses.

"This education undertaken now means the stabilizing of religion among the people of this part of Uganda, and are they not worth considering for their future usefulness to religion when they have reached maturity?"

### Reparations for a Sacrilegious Act

This remarkable story comes from Fr. Xavier, D.C., of Travancore, India:

"My parish at Trivandur counts about five thousand Catholics of different castes; some are well educated and are employed in the Government, but in general our Catholics form the poorer class.

"Since coming here a sad thing happened. On the night of the twelfth of June, sacrilegious thieves entered our church, forced the tabernacle, took the two ciboria, contained in it were about six hundred consecrated particles; they also stole the silver crowns of Our Lady and of the Infant Jesus. The theft amounted altogether to about one hundred dollars. Worst of all, they threw the Sacred Hosts in a filthy corner outside the church.

"Next morning we viewed the sacrilege with broken heart. I removed the Sacred Particles and consumed them all after my mass. The news of this sacrilege caused deep consternation among the parishioners, and His Lordship himself expressed to me his sorrow.

"The twenty-first of June was appointed for public reparation. The Blessed Sacrament was exposed the whole day and high mass with three priests was sung. In the evening at Benediction I preached the sermon and spoke about the act of reparation. What a grand act of faith and piety that Benediction was! All the Christians of the town were present expressing their feelings of love and reparation to Our Lord in the Blessed Sacrament.

"A generous gift of a rich Catholic has enabled us to build a grotto of Lourdes on the spot where the particles were thrown, and on the Feast of Our Lady's Nativity a high mass will be sung."

### Another Seminary for India.

Bishop Faisandier, S.J., of Trichinopoly, India, has taken another important step toward the formation of a numerous native clergy in his diocese. In June last, he opened a seminary in Trichinopoly which already has twenty-one students. Hitherto he has been obliged to send his seminarians to the Papal Seminary at Kandy. Now they can finish their education in their home diocese. The new institution of course still lacks a complete library and a sufficient corps of professors, but a good beginning has been made.

A special need for more workers has come through the Government. In Trichinopoly there is a certain caste known as robbers, because their livelihood is gained chiefly by petty thievery rather than honest toil. The Government has asked both Protestant and Catholic missionaries to take these natives in hand and civilize them. Of course, the Protestants have plenty of means to do this, and Bishop Faisandier does not like to remain inactive while the sects are forging ahead. The Government, moreover, offers to pay two-thirds of the school expense and to secure the children, so that it seems hard for the priests not to be able to raise their part of the funds. To civilize and Christianize the poor outcast robbers would be a meritorious act, and deserves aid on the part of our people.





# Catholic Missions

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J. G. MENARD, Assistant Editor

IN the death of Mgr. Ketcham, Director of the Indian Catholic Bureau and member of the United States Board of Indian Commissioners, the cause of the Catholic Indian missions has sustained a severe loss and one which it will not be easy to repair.

**The Late Mgr. Ketcham** After working for nearly ten years among the Indians of Oklahoma, Fr. Ketcham came to Washington, and, during twenty years, he rendered invaluable services to our Indian missions. Not only did he collect large sums of money for their maintenance, but he personally supervised the work done in them, visiting them regularly at the cost of numerous privations and many tiring trips. Fr. Ketcham also safeguarded the rights of the Indians, occasionally attacked by some bigoted Members of Congress. He succeeded in renewing Government contracts, which had been lost and which permitted the continuance of Catholic Indian schools. His personality appealed strongly to the Indian chiefs and tribe members, and he certainly measured up to their highest ideals.

Mgr. Ketcham died at his work, in the Choctaw mission he was visiting, among the people to whom he had devoted his life. May he rest in peace and enjoy the reward of his long and faithful labors.

\* \* \* \*

OUR missionaries are most desirous to use the written word in order to reach the many thousands they cannot visit personally and to perfect the instruction of the newly converted. The difficulty is to obtain a printing press.

**The Printing Press in the Missions** We recently received the following appeal from Fr. Aurand, S.J., of Tananarive: "We have here a small printing press, the only Catholic one on the whole island of Madagascar, while Protestants have five well organized printing establishments. Our press must

furnish books of devotion and instruction, school books, etc., for the five Vicariates. Furthermore, it prints a semi-monthly review in Madagascan and the *Messenger of the Sacred Heart*. The press, which has been in use for twenty years, is entirely worn out and threatens to be soon useless. Will not some charitable souls help us to replace it?"

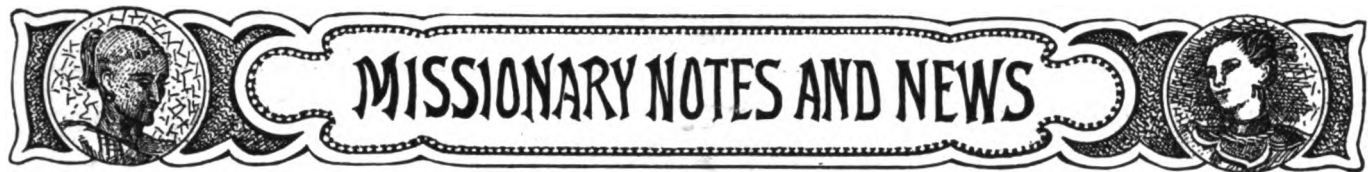
This is certainly a most deserving work and those who are anxious to participate in the work of the apostolate cannot find a better means. They will have a share in all the good that those prayer and school books will do; they will, to some extent, contribute to the religious instruction imparted by thousands of leaflets, pamphlets, magazines, etc., printed on that press, and scattered over the immense island of Madagascar, which numbers three millions of inhabitants with only 200,000 Catholics. Offerings for the printing press of Fr. Aurand will be gladly received at the office of CATHOLIC MISSIONS.

\* \* \* \*

FOR a number of years, we have advertised in our publications a book by Fr. Manna of the Foreign Missions of Milan, translated by Dr. McGlinchey of Boston, *The Workers Are Few*. We are glad to announce another volume on the same subject by the same writers. It is entitled *The Conversion of the Pagan World*, and is one of the ablest studies of the mission question. The authors speak from a long and practical experience.

*The Conversion of the Pagan World* surveys the great work of the propagation of the faith in the unbelieving world. It visits the evangelical field where the sublime, peaceful, spiritual conquest of the missions is being carried on and reviews the apostolic army. It explains the obligation of co-operation in the apostolate to the heathen that rests upon Catholics and points out the means by which this may be accomplished. It shows how promising the outlook, how well disposed the peoples of the Far East, how auspicious the times, how favorable the present circumstances for a great, general movement forward of the propagators of the Gospel, who are already drawn up in line. While considering all these advantages, it does not overlook the difficulties of the undertaking, human deficiencies, the dangers to be encountered by delay and particularly the insidious propaganda of our formidable competitors.

The book contains numerous statistics, tables, geographical maps, etc., which make it most interesting and useful. It is sold for the benefit of the missions, and we have no doubt that it will have a large sale and will assist greatly in the conversion of the pagan world.



## AMERICA

**NEW YORK** The annual celebration of the feast of St. Francis Xavier under the auspices of The Society for the Propagation of the Faith, took place at St. Patrick's Cathedral on Sunday afternoon, December 4th. The Right Rev. John J. Dunn, Auxiliary Bishop of New York, who for seventeen years has been the director of the Society in this archdiocese, was the celebrant of the Solemn Vespers.

Right Rev. Msgr. M. J. Lavelle, rector of the Cathedral, delivered an address of welcome to the members and friends of The Society for the Propagation of the Faith, and the preacher of the occasion was Rev. P. J. Byrne, acting superior of the Foreign Mission Seminary at Maryknoll.

The Boston Branch of The **BOSTON** Society for the Propagation of the Faith also fittingly observed the feast of its patron saint. A large congregation filled the Cathedral of the Holy Cross and listened earnestly to the sermon, which was preached by Rev. T. J. Leonard, Diocesan Director of the Society in Brooklyn, New York.

Rev. Fr. Hagenbach, **MEXICO** L.A.F.M., Director of The Propagation of the Faith Society in Mexico, is making a journey to Lyons, France, to confer on matters connected with his Society. He spent a short time in New York before sailing for Europe.

A photograph received from Isabela, Porto Rico, shows the ruins of what was once a fine church, the edifice having been destroyed by the earthquake that did so much damage in Porto Rico three years ago. As a result of the disaster about twenty thousand Catholics have been without a place of worship since that time.

Rev. J. A. Zanzvliet, Superior of the Sacred **PHILIPPINE ISLANDS** Missionaries at Surigao, P. I., says that the spiritual life of the mission is continually improving and he adds:

"Last week, the first seminarian from our Catholic school was sent to Manila to prepare himself for the holy priesthood in the College of St. José belonging to the Jesuit Fathers. This college has been founded for some centuries solely to prepare a native clergy. The young man in question is the first sem-

inarian that has been sent there since our stay here. May the Sacred Heart give him perseverance and grant that he be followed by a great many others. The name of the boy is Vicente Celeste, and he is a pupil of the Catholic School of Tago. I am sure the glad news must be a great joy to the good American benefactors who helped to have our school erected."

## EUROPE

It is announced that Rev. Maria **ROME** Giardini, pastor of the Roman Catholic Church of St. Charles Catinari, is to be made Apostolic Delegate to Japan, succeeding Msgr. Fumasoni-Biondi. Of special interest to Catholics of the United States is the fact that Cardinal O'Connell of Boston was the first Delegate to Japan, and Father Giardini makes the fourth. The new Delegate is a Barnabite (Regular Clerics of St. Paul), but his Congregation has no missions in Japan.

As has been announced, **NORWAY** Bishop Fallize has resigned as Vicar Apostolic of Norway, and he says of this event:

"As I am quite broken down under the weight of my seventy-seven years and the heavy burden of my office which is almost superhuman, with the consent of the Holy See I have decided to resign my office, as soon as a successor has been found. May I express the hope that our present benefactors will show the same kindness to my successor and enable him to continue the great work of uniting the Norwegian people to the Holy Catholic Church.

"Some days ago, I had the honor of being received in solemn audience by his Majesty the King, to present to him the Holy Father's condolence on account of a dreadful accident with one of our trains, which has lately taken place here. The King regretted that I must resign my office, and thanked me heartily for all the good I have done for his people during my thirty-five years of work in Norway.

"Our expectations for the future are greater, because now we have two religious orders in Norway. The Dominican Fathers in Christiana and the Fathers of the Sacred Heart, both in Christiana and Fredrikshald. Our secular priests receive great help in their work from these zealous missionaries. Our nuns, who have fourteen flourishing houses in Norway, are much respected and beloved by the people."

## ASIA

When will China find interior **CHINA** peace! The prospect of such a happy state does not seem at all bright, for the North and South still feel inclined for different governments, and there are many other causes for strife.

Bishop Otto, B.F.M., of North Kansu, writes:

"The political situation in China goes from bad to worse. In place of an Emperor, we have in the Viceroy of each province an exploiter and a profiteer, who cares for nothing except to enrich himself. The misery of the people is extreme, and it would not be surprising if Russia's experiences were repeated here in China."

Bishop Schmucker, O.F.M., of Shantung, China, has written a letter to the National Office of the S. P. F., describing in heartfelt terms the misery of hundreds of his people made homeless by the deluge of the early summer. Whole villages were swept away and the inhabitants are now huddled in camps on the edges of the dykes, threatened with cold, starvation and illness.

Not only were homes and household belongings ruined, but the young crops that promised a good harvest were also destroyed. When we remember that these people of Shantung are the same ones who survived the recent terrible famine only by the alms of the charitable, it will be seen how sadly afflicted they are. All their hopes were centred in the harvest of this year, and to see the fields lying soaked with water seems almost too much for them to bear.

## AFRICA

Mgr. Pascal Lombard, **DJIBOUTI** O.M.Cap., Prefect Apostolic of Djibouti, Africa, who has been spending some time in Canada, where he went to seek vocations for the African missions, is now on his way back to his Prefecture.

## OCEANICA

Right Rev. David Le **MARQUESAS ISLANDS** Cadre, S.H.Pic., who went to Europe to receive his episcopal consecration as Vicar Apostolic of the Marquesas Islands, is now homeward bound. In a call paid to the National Office of the S. P. F., he stated that the Islands are sparsely populated, and the natives decreasing in number every year. He has only seven priests in his missions. The Marquesas Islands are about a twelve days' journey north of Tahiti.

# PROPAGATION OF THE FAITH CALENDAR FOR 1922

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## BOOKS RECEIVED.

**The Social Mission of Charity.** Rev. William J. Kerby. Published by The Macmillan Co., New York. Price, \$2.25.

**The Word of God.** Mgr. P. Borgongini Duca, S.T.D. Translated by Rev. Francis J. Spellman. Published by The Macmillan Co., New York. Price, \$2.00.

**In the Land of the Kikuyus.** Rev. H. H. Gogarty, C.S.Sp. Published by the B. Herder Book Co., St. Louis, Mo.

**Life of the Ven. Anthony M. Claret, Founder of the Missionary Sons of the Immaculate Heart of Mary.** Rev. Eugene Sugranes, C.M.F. Published by the Lodovic Printing Co., San Antonio, Texas.

**Le Sacre Coeur de Jesus.** Most Rev. Olivier Elzeur Mathieu, D.D. Published by the Franciscan Missionaries of Mary, Quebec, Canada.

**Ireland and the Ulster Legend.** W. A. McKnight. Published by the Encyclopedia Press, 119 East 57th St., New York City. Price, 50 cents.

**The Hound of Heaven.** An Interpretation. Rev. Francis P. LeBuffe, S.J. Published by The Macmillan Co., New York. Price, \$1.25.

**Regnabit, Revue Universelle du Sacre Coeur.** Published at 10 Rue Cassette, Paris, France.

**My Rosary.** John W. Winterich. Published by The Catholic Church Supply House, 59 East Main St., Columbus, O.

**Plans d'Instructions Catéchistiques.** Right Rev. A. Chapuis, Bishop of Kumbakonam, India. Three Volumes. Published at Nazareth, Hongkong, China.

**L'Enseignement Social de Jésus.** Rev. A. Lugan. Published in one volume by Marcel Giard, 16 rue Soufflot, Paris, France. Price, 6 fr.

**The Catholic Educational Association Bulletin.** Report of the Proceedings and Addresses of the Eighteenth Annual Meeting, Cincinnati, Ohio. Published

quarterly by the Catholic Educational Association, 1651 E. Main St., Columbus, O.

**Great Penitents.** Rev. Hugh Francis Blunt, LL.D. Published by The Macmillan Co., New York City. Price, \$1.75.

**The Catholic Citizen.** John A. Lapp, LL.D. Published by The Macmillan Co., New York, N. Y.

**Aux Glaces Polaires—Indiens et Esquimaux.** Rev. P. Duchaussois, O.M.I. 1 volume, paper, illustrated, 476 pages. Price, \$1.50. For sale by: Œuvre Apostolique, 600 Cumberland St., Ottawa, Canada.

**The Works of Satan.** Richard Aumerle Maher. Published by The Macmillan Co., New York, N. Y. Price, \$1.75.

**The Conversion of the Pagan World.** From the Italian by Rev. Joseph F. McGlinchey, D.D. Published by the Propagation of the Faith Office, Dept. B., 25 Granby St., Boston, Mass. Price, \$1.50 postpaid.

The Followings French Books are For Sale by P. Tequi, 82 rue Boissarie, Paris, FRANCE.

**Sanctifions le Moment Présent,** by l'Abbé P. Feige. Price, 3 francs.

**Pensées Choisies,** by Pascal; Préface et Introduction by E. Cretté. Price, 1 franc.

**Les Neuf Offices du Cœur de Jésus,** by Rev. R. Henry, C.S.S.R. Price, 50 centimes.

**Autorité et Probité,** by M. Gaudin de Villaine. Price, 50 centimes.

**Appuyé sur l'Autel—Les Lendemain d'une Conversion,** by H. Mink-Jullien. Price, 3 francs.

**Capitalisme et Communisme,** by Jules Riché. Price, 5 francs.

**Plans de Sermons pour Les Fêtes de l'Année,** by Mgr. J. Millot, Vicar General of Versailles. Price, 7 francs 50.

**Les Charismes du Saint-Esprit,** by D. Bernard Maréchaux. Price, 3 francs.

**La Bienheureuse Marguerite de Lorraine, Duchesse d'Alençon et Religieuse Clarisse,** by Canon René Guérin.

**Tentations et Taches de Femmes,** by Mgr. J. Tissier, Bishop of Chalons. Price, 3 francs.

**Jésus Vivant dans le Prêtre,** by the Rev. P. Millet, S.J. Price, 5 francs.

**Marcellin Champagnat, Fondateur de l'Institut des Petits-Frères de Marie,** by Mgr. Laveille, Vicar General of Meaux. Price, 10 francs.

**Une Française d'Alsace,** by Mlle. Louise Humann. Paper. Price, 3 francs 50.

**Enfant que feras-tu plus tard?** by l'Abbé C. Corart. Paper. Price, 1 franc 25.

**Manifestations Diaboliques Contemporaines,** by Emmanuel de Rougé. Paper. Price, 2 francs 45.

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A Magazine Devoted To  
Home & Foreign Missions.

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# The Society for the Propagation of the Faith

is an international association whose aim is to send Missionaries to the heathens, and to assist by prayers and alms the priests, brothers, and nuns who are at work among them.

The Society is approved by the HOLY FATHER and the AMERICAN HIERARCHY.

## CONDITIONS OF MEMBERSHIP

1. To recite daily for the missions one *Our Father* and one *Hail Mary* with the invocation: *St. Francis Xavier, pray for us.*

2. To make a yearly contribution to the fund of the Society.

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**Special Members** contribute personally \$6.00 a year, or a sum equal to the amount collected in a band of ten associates.

**Perpetual Members** make at one time a personal offering of \$40.00 and enjoy in perpetuity the spiritual privileges granted.

**Deceased Persons** may be enrolled by their friends as ordinary, special or perpetual members.

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For all information concerning the missions, apply to the National Director

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## Books Received.

**The Pioneer Sisters of Charity in China.** Published at St. Vincent's, North William St., Dublin, Ireland. Price: Two Pence.

**The Rosary, Its History and Use.** Rev. E. J. McGuinness. Published by Extension Press, Chicago, Ill. Price: 15 cents single copy; \$9.00 per hundred.

**Le Seminaire de Mayoumba.** Mgr. J. Derouet, W.F.M. Published by the Catholic Mission Press, Loango, French Equatorial Africa.

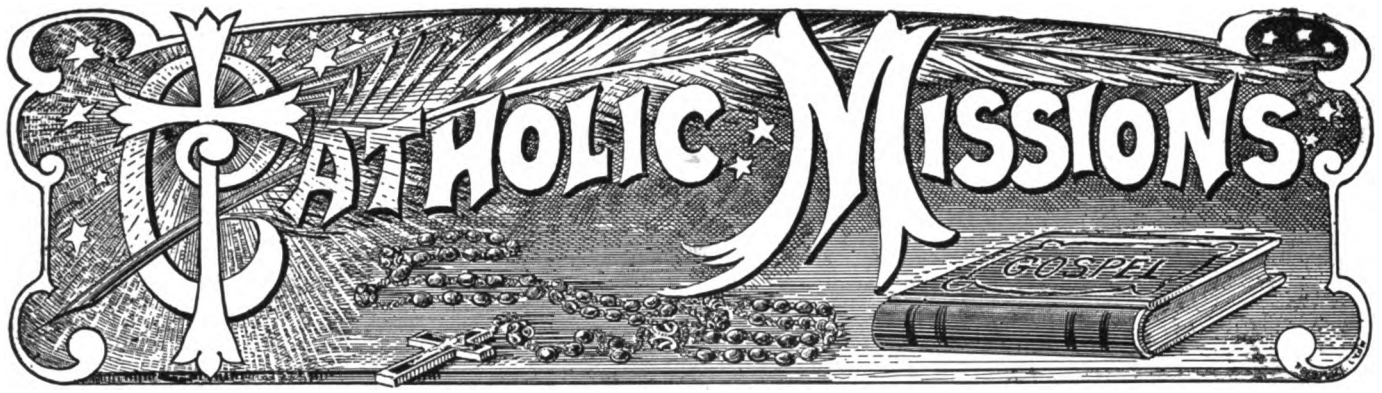
**La Venerable Mere Marie de l'Incarnation.** Published by F. Paillart at Abbeville, Quebec, Canada.

**Educazione Missionaria.** Rev. C. M. Silvestri, O.F.M. Published by Tip. Barbera, Firenze, Italy. Price: Paper, 3 Lire.

**Statuta. Vicariatus Apostolica Curacaoensis.** Rt. Rev. M. G. Vuylsteke. Published at Curaçao Mission. Paper edition.

**Field Afar Stories.** Third Volume. Published by The Catholic Foreign Mission Society of America, Maryknoll, N. Y. Price: \$1.00 postpaid.





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## A PASTORAL TOUR IN KEEWATIN.

Right Rev. O. Charlebois, O.M.I.

*Some of the poorest, most difficult and least thought about missions in the world are right here on our own continent. They are located in the northern territory reaching up to the Arctic Ocean, and the human beings who inhabit the barren wastes are Indians and Eskimos. The land is absolutely unproductive, and for many months of the year the priests must contemplate an unbroken waste of ice and snow. The apostles in the Far North should receive many prayers that their strength and courage may not break under the awful strain.*

SOME months ago I set out on a pastoral tour of my missions. The offer of a gasoline launch, made by a good friend, was readily accepted, and promised to make my journey more speedy and more comfortable than usual.

The trip up the Saskatchewan River for seventy-five miles was an affair of a few hours; and was rendered more agreeable by the mild temperature and

the beautiful scenery. At four o'clock in the morning, we arrived at St. Joseph's mission, on the border of Lake Cumberland. I surprised the good Father, who had not risen, and he was greatly troubled because he had not been able to ring the

the famous Hudson Bay Company as one of its most important posts. The chief agents of this company always resided here. In the registers of the mission one finds acts of baptism signed by Mgr. Taché and Mgr. Lafleche in 1846. Doubtless they were on their way to



*Bishop Charlebois making a three-mile portage through forest thickets and swamps.*

bell and give us a ceremonious reception; but I knew his generous heart and his good will, and that sufficed me. A visit to the Blessed Sacrament and the celebration of mass were the important things in my mind.

Cumberland being by its position a central point, was chosen long ago by

### Found the Distant Missions

of St. John the Baptist at La Crosse Island when they recorded these baptisms.

At different times other well-known Oblates followed for short stays. Frs. Moulin, Blanchet, Gasté and Bonald are mentioned. It was not till 1877 that Fr. Paquette fixed his residence here. Aided by Brothers Nemoz and Labelle, he constructed a

simple house from trunks of trees; one half served as a chapel, the other as a residence. There were only thirty Catholics when he arrived. Now there are about three hundred and fifty.

In 1880, Fr. Lecoq succeeded Fr. Paquette. The mission was closed in 1885 for lack of funds, but was re-

opened two years later. Frs. Desroches, Teston and Ancel successively had charge of the post.

The young Fr. Charlebois came from Ottawa in 1887. For sixteen years he lived alone at St. Joseph's mission, enduring tragic solitude, poverty and fatigue; but nevertheless he succeeded in finishing the little church founded by Fr. Lecoq. The next apostle was Fr. Boissin, who still resides there, and whom I roused from his slumbers by my untimely arrival at four o'clock in the morning.

My visit to him was of short duration, and from his station I set out in a canoe for St. Gertrude, a mission on Lake Pelican. Two robust savages paddled the little bark, and we set off amidst a charming peal from the two little bells in the church tower.

It was a rough and dangerous voyage, but a dozen canoes filled with Indians joined us on the way, so we formed a little flotilla and created a real sensation as we drew near the mission. Children shouted with joy, mothers hurried to the landing, and the men

#### Fired a Fusillade of Shots

Good Fr. Guilloux, the pastor, summoned his choir children and prepared the church for a service. As I stepped ashore, the Indians fell on their knees to receive my blessing.

For five days these poor people of the woods were devout and obedient and evinced great delight when the "Big Chief of Prayer" spoke to them in their own language. With joy I saw them approach the Holy Table each morning! Thirty were confirmed. We were truly a united and happy family.

The mission of St. Gertrude was founded in 1877 by Fr. Bonald, who received the hospitality of the Hudson Bay Company till he was able to build a modest habitation. For twenty-three years he lived alone in holy poverty. He traveled by canoe in summer and in winter used a dog team. He saw the Indians of Lake Pelican, Churchill and Fort Nelson pass from the darkness of paganism to the light of our true religion. There are now about six hundred and fifty Catholics in that district.

These Indians are Crees, a docile and amiable tribe, susceptible of religious sentiment.

Another peal of bells and a fusillade of shots echoed over the lake as I bade adieu to my devoted Indians of St. Gertrude mission and proceeded on another lap of my long tour.

The next halt would be one hundred and fifty miles farther north.

"We will arrive in three or four days," said my two courageous boatmen, as we sped through the turbulent waters.

Suddenly, a bear appeared upon the bank. We approached him quietly, hoping to get a shot at him; but he disappeared in the forest at our approach. Farther on, a porcupine disported himself. Less timid than the bear, he allowed us to photograph him. We brought down two the next day.

We reached Lake Caribou on July 19th. Fifty Indians fired guns as a welcome. No priest awaited us, for these were adjuncts of the Lake Pelican mission. With their own hands they had erected a little chapel for the celebration of the Holy Mysteries, and one of the principal Indians led me triumphantly to the throne, a foot and a half high!

Everyone attended mass on Sunday, but no one was capable of serving. I

blessed the chapel and sang the Pontifical Mass alone, confirming six persons afterwards. The children were taught for three days, and

#### Medals, Rosaries and Statues Were Distributed

The little ones touched my violet buttons and pectoral cross reverently, asking the privilege of kissing the latter. Perhaps they were dirty and malodorous, but I loved them nevertheless, for their simplicity touched my heart.

Our little bark tossed in a violent wind as we set out for the mission St. Peter. The first night we camped by the graves of two Englishmen. Twenty-five years ago they came here to seek their fortune and died of cold and hunger while on a hunting trip. The following day brought a favorable wind that filled our sails and we enjoyed a pleasant five days' trip. The usual salute of guns greeted us at St. Peter's, as Fr. Egenolf and Brother Drouin welcomed us on the shore.

Our hearts were touched as we advanced toward the church beneath arches of flowers, banners and mottos. At the church, the chief of the Crees read a fine address. In tones of emotion, he expressed the happiness they all felt in the presence of one who



*Skin tents forming the summer home of Eskimos found in the Vicariate of Keewatin.*

came in the name of the Superlative Chief of Prayer, the Pope.

The chief of the Montagnais then addressed us. His respect for episcopal dignity was so great that he remained on his knees till, overcome with emotion, he was obliged to rise. I was touched indeed at this exhibition of sincerity and devotion on the part of our good converts.

St. Peter's is one of the oldest missions, as it was founded about 1848, shortly after the opening of Isle a la Cross. Both missions experienced the blackest misery and poverty.

Fr. Gasté is regarded as the founder of this post. He is now in eternal glory, after forty-five years of residence here, and eighty years of life. When he arrived there were six hundred pagan Indians in his district. When he departed, in 1902,

#### **All the Montagnais Professed Our Holy Religion**

and most of them were fervent Catholics. But our Master alone knows what zeal and devotion were needed to achieve this result.

For many years, the Montagnais rebelled against grace. It was only by the force of patience that the saintly Fr. Gasté won them. There have been so many epidemics that the population at present is only three thousand seven hundred.

The language of the Montagnais differs from that of the Crees, and is very difficult to learn. The Crees are fewer in number in this mission, but dominate because of their superior intelligence. The successor of Fr. Gasté was Fr. Turquetil, who had Fr. Egenolf for a companion. The former was sent to the Eskimos at Hudson Bay. Fr. Egenolf has since been alone at St. Peter's.

I cannot admire the courage and the devotion of Fr. Egenolf enough. His isolation is most appalling and his work is exhausting. In winter he travels about with his team of dogs visiting the camps. For weeks at a time he shares the miserable existence of the Indians, sleeping in their canvas tents, eating their repellant food, without bread, sugar or salt. Fish or caribou meat boiled in water is the ordinary diet of these poor creatures.

At home, his only servant is good

Brother Drouin, whose strength is sorely taxed. It is his duty

#### **To Catch Fish for the Family and the Dogs**

He also goes great distances with the dog team to cut wood enough to last through the seven months of winter, yet in spite of arduous labor, he appears to be in vigorous health. He is contented; his days pass only too quickly, for he offers his work for the salvation of souls.

When I referred to his solitude, he said:

"Do not worry; I fear nothing, and I shall be happy if you order me to be so."

The Indians instructed by him make rapid progress in piety, and go frequently, sometimes daily, to Communion. Three thousand three hundred and twenty-five Communions were administered in one year. Is it not encouraging?

It was a real consolation to me to pass five days in the company of this dear Father and Brother, who edified me indeed by their zeal and devotion. We all worked together enthusiastically for the salvation of the poor Indians. We did not spare ourselves giving instructions, teaching catechism, at church ceremonies, at confessions.

The task was hard. From four o'clock in the morning till ten at night, we were on our feet. But the work advanced, so we were rewarded. The retreat and visit terminated with general Communion and confirmation.

Thirty-three children and adults were confirmed. Our Indians were very happy.

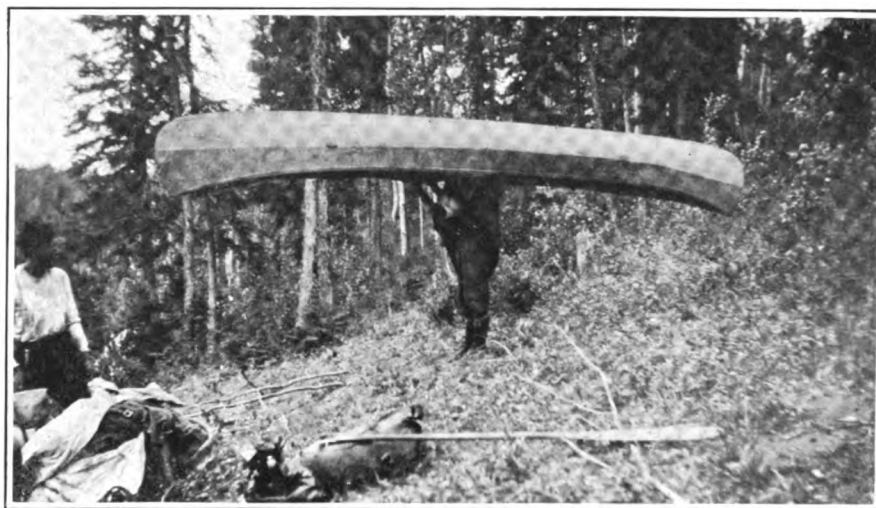
The announcement of my departure came only too soon and checked the general happiness. It seemed cruel to leave the Father so far away with no hope of a companion priest.

"Take care of your health," I admonished. "Work more out of doors; fear nothing, God is with you; you are dear to Him; your merits are great, and in heaven you will be rewarded. Your brothers in religion admire you and pray for you; the souls you have saved at the price of so many sacrifices will form your crown in Paradise."

A fervent benediction, a cordial cheer, a last visit to the Blessed Sacrament, a warm grasp of the hand of the dear Indians grouped on the church porch, and I launched my canoe once more, this time homeward bound.

I covered nearly three hundred miles before I saw again my own domain. I arrived safe and sound, although once death had hovered near. In a great lake we were surprised by a tempest of wind that nearly wrecked us.

I terminate my lengthy report. If it has been an agreeable one, I am content. If it succeeds in interesting the readers of CATHOLIC MISSIONS, I shall be doubly satisfied; if it results in touching the compassion of charitable and generous souls, I shall be triply recompensed. Finally, if it inspires the vocation of missionary work, I shall be remunerated a hundredfold.



*A portage is the trip made along shore to avoid dangerous rapids in the rivers. The canoe on such occasions is sometimes carried on the head.*

## THE CATHOLIC CHURCH IN JAPAN.

Dom Maternus Spitz, O.S.B.

*The most startling history in the annals of the Apostolate.*

A WRITER on Japan and things Japanese observes that the Japanese think and speak backwards, write and read backwards, and adds that this is only the beginning of their contrary ways.

And when one bears in mind that "banzai, may you live for a thousand years," is the greatest greeting of welcome a Japanese offers you, whilst *harikari*, or patriotic suicide is the next step this well-wisher may take at any given moment to show the flaming ideal of patriotism, one almost realizes the veracity of the writer's statement.

Yet another observer passes a very sharp criticism on the people of New Japan whom he calls a race of rank selfishness, of apathetic vanity, of shallow, vulgar scepticism that never smiles, and has a heart as hollow and bitter as a dried lemon.

On the other hand, no student of Japan, of her history and her people will deny or explain away the fact that the empire of the Mikado has made startling progress in the arts of peace and war, in the navy and army, in trade and commerce, and in every sphere of human life and civilization within the last fifty years. Since the year 1853, when Commodore Matthew C. Perry, of the United States of America, steamed into the Bay of Yeddo and by sheer persistence

### Forced Aside the Barriers

which for two hundred years separated Japan, the Island Empire in the Far East, from the rest of the civilized world, and conducted the first successful negotiation with the Shogun's Government, the world at large has witnessed a startling event in the transformation and development of a nation, living in self-imposed seclusion in a little-known corner of Asia, into a great political power, conspicuous for love of progress and equipped with all that is necessary for modern civilization.

Indeed, the national awakening from lethargy and apathy, the intellectual activity and the social progress, the sudden development of Japan as a political power, her rapid commercial and military success, her ironclads and the prowess of her warriors, her full enjoyment of equality

### In the Concert of Nations

who are with one another for an *entente cordiale*, are more or less an enigma to foreign observers.

Since Emperor Mutsuhito in 1868 brought about by one stroke an



*An Ainu. The Ainus are the original inhabitants of Nippon, and were not completely conquered until the eighteenth century.*

amazing revolution unprecedented in history whereby he abolished the Shogunate and restored the legitimate dynasty, abolished feudalism and shook off the shackles of old traditions, Japan, the "Land of the Rising Sun," has swallowed Western civilization wholesale and has taken it in with breathless activity, so much so that her supremacy as a nation of yesterday is regarded with suspicion as a nation of aggressive tendencies with a surplus population increasing at an alarming rate that may either prove dangerous in the future, or otherwise as a guardian and guarantee of the peace of the world.

That Japan has today an active voice in the council of nations owing to her position and her success is due to the iron will, the unflagging industry, the unruffled patience, and the almost ultra-maniac patriotism of her people. In the Japanese of today we behold one of the most highly gifted of Asiatic races of modern times, and if their gifts could only be directed into the right channels of a Christian culture and civilization, we might one day behold them display the Christian spirit of their forefathers in the sixteenth century receiving the Gospel of Christ with joy and fervor and act as a beacon light to the hundreds of millions who are still sitting in the darkness of paganism.

But alas! New Japan is a land of gross materialism with a sceptic voice of the student class which has fully imbibed the neo-paganism of the Western world; her people are

### Imbued With the Most Outspoken Socialism

whilst at the same time there is a strange mingling of religion with an exaggerated divine king-worship which is guided by utilitarian rather than by religious motives.

The Japanese Empire exclusive of its dependencies—Korea, Formosa, Saghalien—consists of a long chain of islands which enclose the eastern coasts of Continental Asia in the form of the arc of a circle. There are four large islands, *i. e.*, Yezo or Hokkaido, Nippon or the mainland, Shikoku and Kinshiu, and some thirty-five hundred smaller adjacent islands, covering an area of 174,000 square miles. Washed by the waters of the Pacific Ocean and the Sea of Japan on its eastern and western shores, these islands offer splendid harbors and anchorage, present scenery of the most diverse and beautiful character, and possess a remarkable wealth of agricultural produce and mineral riches, a rich flora in flowers and trees which are almost unsurpassed in tints of foliage, in beauty and variety of pattern and color.

But in consequence of the many volcanoes, Japan is the stage of marked seismic violence disastrous to life and property, whilst the violent typhoons work great loss and havoc both on land and sea.

The Ainus, the original inhabitants of Nippon or Jih-pon, *the place where the sun comes from* (the Land of the Rising Sun), a fierce and vigorous people, were not completely subjugated until the eighteenth century, and are now for the most part living in the island of Yezo. The invading Japanese who are said to be descendants of the builders of the Tower of Babel, or Turano-Africans, or one of the lost tribes of Israel or a fusion of Ainu-Mongol-Malay, have cleverly contrived to make their country the land of the gods, and their emperors the direct descendants of the sun goddess, and this idea has become the root of patriotism and the basis of the Japanese empire today. Religion and kingship in Japan are still synonymous terms today among a population which has increased from thirty-three millions in 1872 to nearly fifty-six or sixty millions today.

The two principal religions professed by the people of Japan are Shintoism and Buddhism, the former being considered as the primitive religion of Japan, whilst the latter entered in the sixth century and both were welded together in the ninth into one system known as *Ryobu Shinto* or Dual Shinto. Though there is no State or State-recognized religion, Shintoism,

#### A Mixture of Ancestor and Native Worship

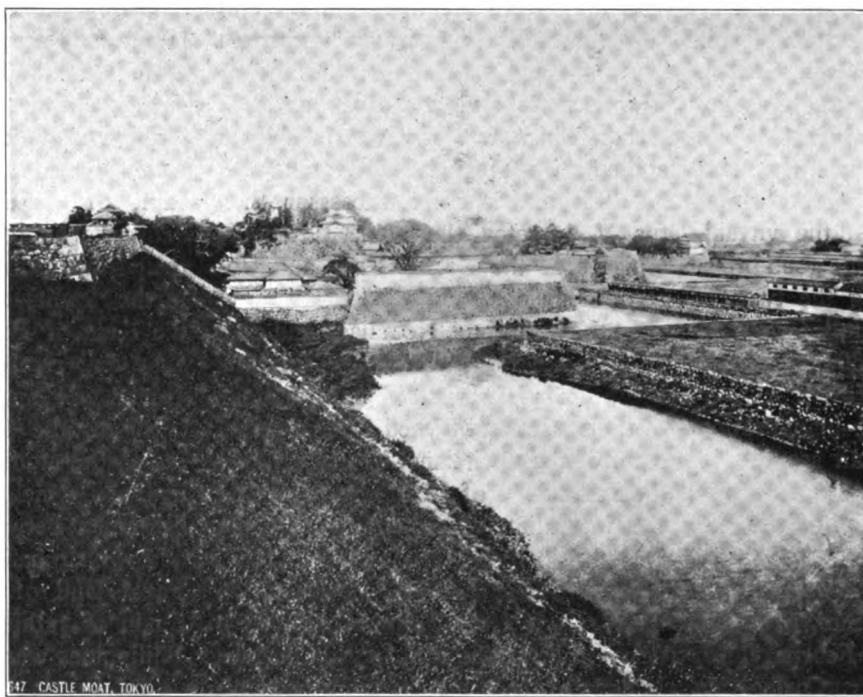
without any explicit code of morals, is closely connected and entwined with the national existence of Japan, although Buddhism still exercises its hold on the hearts of the people. We

are told that in 1913 Shintoism numbered 73,430 preachers, 49,900 temples with 14,225 priests, whilst Buddhism had 74,500 preachers, 71,800 temples with 52,450 priests and 1,100 priestesses.

Yet in spite of these strong barriers of Buddhism and Shintoism, Christianity found its way into the hearts of this highly gifted Asiatic race, once the favorite race of the great apostle of India and Japan, who received the glad tidings of the peace of Christ with joy and enthusiasm and laid down their lives for their Redeemer. Indeed the history of the introduction of Christianity into Japan, its progress and de-

The existence of the ancient island empire of Nippon was first made known to the western world under the name of Cimpangu in 1295 by the famous Venetian traveler, Marco Polo, but it was only visited by Europeans two hundred and fifty years later, when Portuguese merchants pushed their trade from the Moluccas in the direction of China, 1542-1549. Among the various expeditions which during that period set out to visit Japan were those of Mendez Pinto, who on September 23, 1545, landed on the island of Tanegashima, and who on his last visit in 1547 received some shipwrecked Japanese on board his ship and thus became instrumental in their conversion to Christianity.

Anjiro and his servants were taken to Malacca and Goa and thus became acquainted with St. Francis Xavier. The earnest pleadings in favor of his countrymen, the narrative of Anjiro on Japan and her people made a deep impression on the mind of the apostle of India, and the prospects of winning another empire to the banner of Christ, induced him to set out for Japan. After having baptized Anjiro under the name of Paul of



Moat protecting the Imperial Palace at Tokyo.

velopment, the story of the terrible persecutions by which it was utterly extirpated again, is at once one of the most glorious and melancholy episodes in the annals of the Catholic Church.

At the mere mention of Japan, mingled memories of joy and sorrow are awakened in the mind of every Christian. We recall her relation to the world-wide Church, the marvelous conquests of St. Francis Xavier and his successors, the fearful persecutions which threatened to obliterate the very name of Christian from the empire, and the consoling event of March 17, 1865, known as the "*Finding of the Christians*," the second spring of the Catholic Church in Japan.

the Holy Faith, he left Malacca on June 24, 1549, accompanied by Fr. Cosmo de Torres, S.J., brother Joao Fernandez and his neophytes, and landed at Kagoshima (Satsuma) on August 15, 1549. First welcomed by the daimio who eagerly listened to all the new apostle had to say, but finally expelled by him at the instigation of the Buddhists, St. Francis and his companions went to Hirado, Hokata, Yamaguchi, Meako, Kyoto, Bimbo, everywhere preaching the Gospel and forming a nucleus of promising Christian centres.

After having spent twenty-seven months in Japan and leaving 760 converts under the care of Fr. Torres, St.



Francis left Japan for China in November, 1552, which he was, however, not destined to reach, for he died on the island of Sancian on December 2d, like Moses in sight of the Promised Land. The Church, however, was securely established and rooted in Japan, and the little seed soon developed into a mighty tree, "for the epoch following the death of its founder was one of marvelous prosperity."

Before his departure, St. Francis had applied to Goa for more helpers, and in due time there arrived Frs. Valda, Gago, Berse, de Silva, etc., and these were later joined by Coelho, Froes, Melchior and Antonio Diaz. With the help of some convert bonzes, who acted as catechists, missionary work was extended under the Jesuit Superiors, de Torres, Calral, Gomez, Vilda, etc. The Society of Jesus remained for over forty years in sole charge of the missions in Japan and the Apostolate, owing to the protection of Nobunaga (1573-82), the virtual, if not the actual, ruler made good progress. Fr. Torres during the twenty-one years of his Apostolic work in Japan baptized about 30,000 people and built fifty churches.

Thirty years after the inauguration of the Apostolate we can see the

#### Gradual Development of the Church

in the Land of the Rising Sun. From the Annual Report, dated February 13, 1582, and written by Fr. Coelho, we learn that "the number of all Christians in Japan amounts to 150,000, of whom many are nobles, many lords of different lands, together with their relatives and vassals. The majority of these, *i. e.*, 115,000, live in Kyushu, Arima, Omura, Hérado, Amakusa and Gondo. In the kingdom of Bungo there are 10,000, in Kioto and Yamaguchi there are 25,000; the churches great and small are 200 in numbers." The harvest was certainly great in proportion to the number of the sowers engaged.

Down to the year 1563 there had never been more than nine, down to 1577 only eighteen, and to 1582 seventy-two members of the Society in Japan. Seeing the good results, Pope Gregory XIII. sent Fr. Valignani

to Japan (1579) to hold a canonical visitation in all the missions, with the result that the Provincial Council

#### Proposed the Foundation of a Seminary

for the training of a native clergy and approved the hospitals, schools, asylums, etc., which had been founded by Fr. Organtini Gneccchio, S.J. The Apostolic Visitor appointed Fr. Caspar Cuello Superior of the missions in place of Fr. Babral, and obtained from Pope Gregory XIII. a Breve to the effect that the members of the Society of Jesus were to be the exclusive missionaries for Japan (January 28, 1585).

It must have been a consoling sight when in 1582 the fervent neophytes sent a Japanese embassy consisting of four princes and a native Jesuit to Rome, which was received in solemn audience by Gregory XIII. on March 23, 1585, and when his successor, Sixtus V., created the noble Orientals, Knights of the Golden Spur and Roman Patricians.

In the meantime, Nobunaga had died (1582) and Hideyoshi Taikosama, his successor, yielding to the instigations of the bonzes had turned a fierce persecutor of the Christians; he had ordered the destruction of all the churches and the immediate expulsion of all the Catholic priests from Japan, 1587. The Christian princes, however, on their return from Europe obtained a delay in the execution of this decree; Hideyoshi made a compromise and allowed the missionaries to return.

In 1587 the Japanese Vice-province of the Society was constituted and consisted of Portuguese, Spanish, Italian and Japanese subjects, whilst the return of Fr. Valignani with new missionaries breathed a new life into the Apostolate. Under this partial tolerance Christianity once more began to flourish, for in 1593 we find in the Japanese missions 56 European Jesuit priests, 11 European scholastics, five Japanese and three Portuguese novices and 87 Japanese Jesuit brothers in 23 residences and about 300,000 Catholics. These had so far been governed by the Jesuit Superiors in charge of the missions in Japan.

The growing Church, however, stood in need of a Bishop. Pope Pius V.

had taken the first steps to establish a regular hierarchy, and appointed Antonio Oviedo, S.J., Patriarch of Ethiopia, Bishop of Japan, and gave him as coadjutor Melchior Carnero, S.J. The latter, however, died at Macao, and his successor, Sebastian Morales, appointed by Sixtus V., died at Mozambique on his way out to Japan. Pedro Martinez, hitherto Provincial of the Society of Jesus in India, was thereupon appointed Bishop of Japan in 1591, was consecrated at Goa in 1595, arrived in Japan in the following year, and obtained full permission to exercise his office over all the Christians in Japan from Hideyoshi himself in an audience which was granted to him.

But in 1597 the ruler took again a mien of uncompromising severity; but what was the precise cause of this change of attitude is not certain. Was it the evil influence of the bonzes who were ill-treated by Nobunaga or the fault of some over-zealous convert daimios who forced Christianity upon their subjects and vassals? Did he see in the Jesuits only political agents of the King of Portugal, or was it jealousy and rivalry between Portuguese Jesuits and Spanish Franciscans?

So far the Portuguese Jesuits possessed the monopoly of the Apostolate in Japan, which they had secured by an agreement between Spain and Portugal and which had been approved by a Papal Bull of Gregory XIII., 1585. Spain or rather the Spaniards in the Philippines were, however,

#### Anxious to Enter Japan

and when in 1587 the Jesuits were threatened with expulsion, Dominicans and Franciscans of the Philippines desired to enter into the arena.

The Governor of the Islands wishing to conclude a commercial treaty with Japan in behalf of Spain, sent a deputation to Hideyoshi, who landed at Firando (Nippon) on June 19, 1593. In the following year more Franciscans arrived, and though they promised not to preach to the natives, they visited Kioto, Osaka, Fushimi and Nagasaki, opened convents and built churches, and thus failed both against the treaty and against the Papal Bull. Hideyoshi, who had so far kept quiet, was roused by the progress of Christianity. Influenced by the bonzes, who told him

that the Catholic priests were only political agents of Spain and Portugal who had come to pave the way for the conquest of Japan, and irritated by the imprudent remark made by a Spanish or Portuguese sailor, Hideyoshi gave the signal for a cruel persecution, and bound himself by the most frightful oath to destroy every missionary in the land and to expel all the foreign merchants.

Six Franciscans, three Japanese Jesuits, fifteen Japanese Tertiaries and two servants who were put to death at Nagasaki on February 5, 1597, were the first fruits of the glorious army of Japanese martyrs and were canonized by Pius IX. on Whitsunday, 1862. Hideyoshi re-enacted the decrees of 1587, forbidding feudal chiefs to adopt Christianity and expelling the Jesuits. Of the 125 Jesuits then in Japan, only eleven sailed, whilst the remainder went as disguised sailors, the real Jesuits remaining behind, and instead of destroying Christianity, as Taikosama Hideyoshi had intended, the great work of conversion commenced in real earnest.

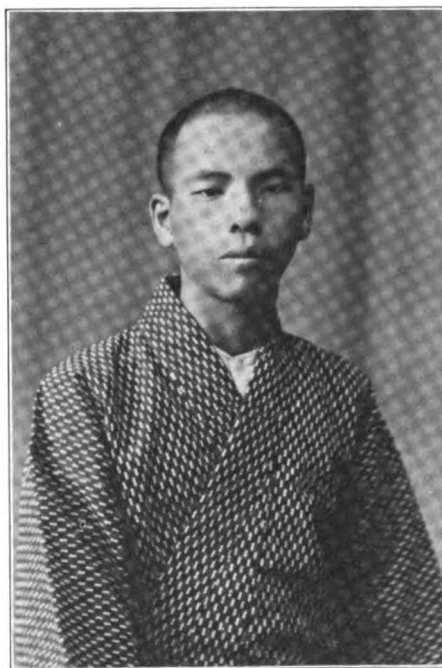
When the tyrannical ruler died in 1598, the Government of Japan passed into the hands of Hideyori, a boy of six years, whilst Yeyasu Daifusama, of the Tokugawa family, one of the greatest rulers and tyrants history in Japan has known, made himself actual ruler, or Shogun (1605-14), and this power remained in his family till the year 1868. In order to consolidate his power, he left the Church and her missionaries in peace, and Bishop Louis Serqueira was able to visit and console his flock which he ruled peacefully till 1614. In 1601 he ordained the first native priests; in the following year new missionaries of the Society landed in Japan, and these were reinforced by Franciscans, Dominicans, and Augustinians, who all worked in harmony for one and the same cause, the Propagation of the Faith.

The Jesuits by this time had gained the favor of the court and the people on account of the scientific and charitable works achieved by Frs. Valignani (1606), Organtini Gneccchio (1609), Charles Spinola and Jerome de Angelis.

#### About the Year 1613

we find there 130 Jesuits and about 30 Franciscans, Dominicans and Augustinians.

The actual number of Christians, however, is doubtful, whether 600,000 or 1,800,000. The peace and prosperity were but the prelude to one of the most terrible persecutions on record in the history of the Catholic Church. What was the reason of the sudden and strange conduct of Yeyasu against Christianity is not known. Was he afraid of the noble converts and Christian native leaders, or of the ever-increasing number of both missionaries and converts, or was his mind poisoned by Protestant Dutch and English traders who about this time arrived in Japan to oppose their Catholic rivals of Spain and Portugal? So much is historically certain that the intriguing



*The first Japanese Dominican Novice.*

English pilot, Will Adams, of Gillingham, who later on became the master ship builder to the Yedo Government and its diplomatic agent, exercised an evil influence on the mind of the Shogun, and his report that the priests in Europe had been expelled by their governments owing to the Reformation, may have led him to take this step.

There is perhaps no more pathetic page in the history of the Church than the story of that half-a-century persecution of diabolical cruelties of the tortures and the sublime heroism of their victims which followed upon a period of some fifty years of relative success, and which in the end brought about the overthrow of the Christian

faith throughout the Land of the Rising Sun. In 1614, Bishop Serqueira died and was succeeded by the Franciscan martyr bishop, Louis Sotelo, who was burnt alive in 1624.

An edict to extirpate Christianity and to secure the safety of Japan was issued in 1614—decreeing that all the members of Religious Orders, foreign and native, were to be expelled, the churches to be pulled down, all the converts to be compelled to renounce their faith; three hundred were deported to the Philippines. The edict against the missionaries affected 117 Jesuits and 27 Augustinians, Dominicans and Franciscans. Eighteen Jesuit priests and nine brothers, however, escaped deportation, whilst other missionaries returned to Japan disguised as soldiers, sailors or merchants.

In the following year Yeyasu died and was succeeded by his son, Hideyoshi, who renewed the edicts of his father, and from 1617 to 1640 the persecution went on without any interruption. Yet it speaks volumes for the firm root Christianity had taken in the hearts of the Japanese, when we bear in mind the drastic and cruel measures which were found necessary to extirpate it. The Christian inquiry (*Kirisitan Bugyo*),

#### A Kind of Detective Department

to find priests and Christians, was instituted and high rewards were promised to any traitor. But whether burnt on stakes made of crosses or torn limb from limb, whether buried alive or hurled from the tops of precipices, whether torn asunder by oxen or tortured by inserting sharp spikes under the nails of their hands and feet, whether shut up in cages and there left to starve with food before their eyes or plunged into burning sulphur springs, whether forced to drink enormous quantities of water and then pressed to death beneath crushing weights or whether a hundred diabolical other means were employed, nothing could induce the heroism of these Japanese martyrs to recant.

The "*Great Martyrdom*" took place at Nagasaki on September 2, 1622, when ten Jesuits, six Dominicans, four Franciscans and thirty-two of

the élite of Japanese society were put to death. It has been reckoned that the number of Japanese put to death for their Christianity amounted to 280,000 between the years 1615-35, together with 200 missionaries and 800 native catechists, apart from those who died of hunger and cold in caves and on mountains. "Since the Apostolic times no grander spectacle had been exhibited to the Christian world; it embraced episodes beautiful enough to delight the angels and refinements of wickedness sufficient to excite the jealousy of demons."

The only way to escape banishment, torture or death was to trample on the cross, called *fumi*, which was carried on under the eyes of the "Christian Inquisitor." Thus the terror went on till the year 1638 when the Christians of Arima and Amakusa, driven to despair by twenty years' persecution of senseless cruelty, revolted, and some 40,000 defended themselves from their strong position of Shimabara, which was finally taken by the pagans with the help of Dutch guns under the command of Koeckebacker, and the whole Christian garrison, young and old, were slaughtered.

In the midst of all these trials Pope Urban VIII. (1623-44) addressed to the Japanese Christians a letter of sympathy and consolation, whilst the General of the Jesuits offered to send

#### A New Batch of Fifty Missionaries

although Jemitsu gave a reward of 300 pieces of silver for the delivery of a priest, 200 for a brother and 50 for every Christian. To cut off every intercourse with the outside world he also forbade his subjects to leave Japan or to return, excluded both Spain and Portugal from trading with Japan and only allowed the Dutch, under the most humiliating conditions, to continue to live in and to trade with Japan.

And lest any one should dare to violate this self-imposed isolation or to propagate the "perverse religion of the Christians" notice boards were put up everywhere bearing the inscription: "So long as the sun shall warm the earth, let no Christian be

so bold as to come to Japan, and let all know that the King of Spain himself or the Christian's God, or the Great God of all, if He violate this commandment shall pay for it with his head." Thus with the fall of Shimabara and the murder of its 40,000 Christian defenders the fate of a young and flourishing Church seems to be sealed. Catholicity is considered to be extinct, the blood of thousands of martyrs to be shed in vain.

More than two centuries were to elapse before a Christian could enter Japan without running the risk of losing his life. Yet the Holy See did not lose sight of the widowed Church. When the illustrious Society of the Foreign Missions was founded in Paris and its members started the Apostolate in the Far East—Siam, Tonkin, Annam, China—they turned their eyes towards the Forbidden Land and two of its first Bishops, Laneau and Cicé, received the title of Vicar Apostolic of Japan.

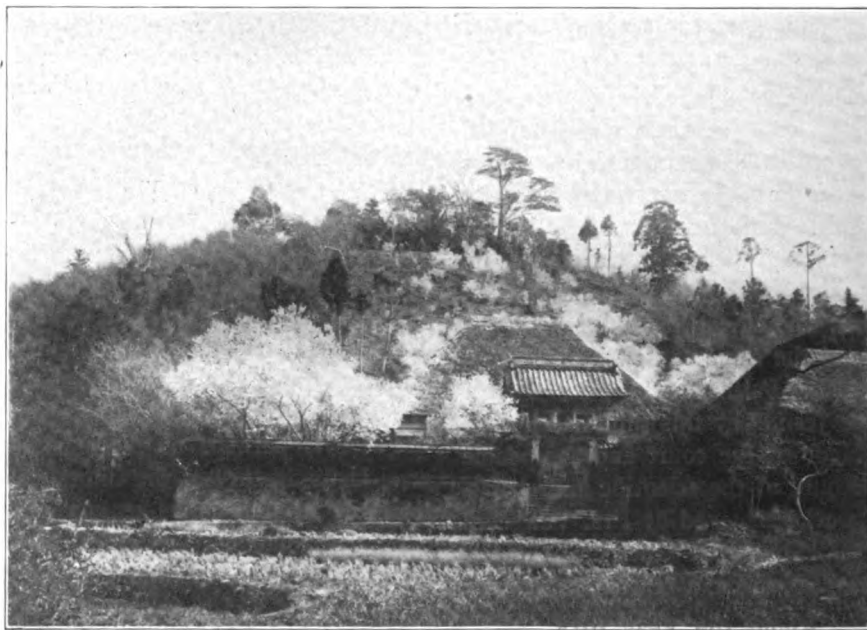
The blood of so many martyrs, however, was not destined to be shed in vain and many a missionary asked himself whether or not there were still some traces of Christianity left in Japan. The riddle was solved in 1831 when some twenty shipwrecked Japanese sailors were rescued on the shores of the Philippines who declared themselves baptized Christians.

When, in the following year, Pope Gregory XVI. erected the Vicariate of Korea the Liu Kiu islands, dependencies of Japan, were included and Bishop Imbert often turned his desires and hopes to the shores of Japan. He sent a few catechists as advance guards, but he himself was unable to carry out his wish to go there

#### Owing to His Martyrdom in Korea

In 1844 Fr. Forcade landed on the island; he was allowed to stay, but not to preach or to have any intercourse with the natives. In 1846 Gregory XVI. erected the Vicariate of Japan, appointed Fr. Forcade Vicar Apostolic, who after his death was succeeded by Frs. Colin. Libois and Girard, who acted as Superiors of the new Japanese mission.

In the meantime, admirals and commodores, acting as diplomats of their respective Governments, hammered at the closed gates of Japan to force them open for commercial purposes, and in consequence treaties were concluded with America (1853), Great Britain (1854), Russia (1855), Holland (1856), France (1858), and religious liberty was granted to foreigners residing in Japan, but not to the natives. In honor of the twenty-six Japanese martyrs of 1597, who were canonized by Pius IX. on Whit Sunday, 1862, a Catholic church was



Cherry blossom time. The trees surround a Buddhist pagoda near the city of Hakodate.

built at Nagasaki by Fr. Bernard Petitjean and opened on February 19, 1865.

The opening of this church led to the almost miraculous discovery of the Japanese Christians (March 17, 1865) by Fr. Petitjean, who by June 8th had learned of the existence of twenty-five Christian villages with several thousand Christians who had kept alive the sacred fire of the true faith, or at least a still burning spark of this fire. In 1866 Fr. Petitjean was appointed Vicar Apostolic of Japan, which he ruled till the year 1884.

But the secret of this hidden Catholicity in Japan soon leaked out and, it being still a proscribed religion, gave a fresh occasion for hostility against any expression of the perverse religion of the Christians which lasted till 1873, and received a check by the abolition of the Shogunate and the restoration of the supreme power of the Mikado. From 1868-1873 some 6,000 Christians were deported and tortured and nearly 2,000 died in prison.

#### **It Was Only in 1873 That the Laws and Edicts Against Christianity Were Abolished**

but full religious liberty was not yet guaranteed. Nuns of the Congregations of St. Paul of Chartres and of the Child of Jesus entered Japan. From the year 1873 onward Catholicity in Japan began to make gratifying progress.

Three years later Japan was divided into two Vicariate, N. et S., by Pius IX., whilst Leo XIII. created that of Central Japan (1888) and that of Hakodate (1891) and finally re-established the Catholic Hierarchy in Japan on June 15, 1891, *i. e.*, the Archdiocese of Tokyo with the three suffragan sees of Nagasaki, Osaka and Hakodate all under the care of the Missionary Society of Paris.

The progress of the Catholic Church in Japan is indeed slow. In 1870 we find 10,000 Catholics; in 1891, 44,500 neophytes with 164 churches and chapels. To facilitate the work of the Apostolate further divisions were made, which were intrusted to the care of the Dominicans, the Missionary Society of Steyl and the Franciscans respectively. The establishment of the Hierarchy was considered as the opening of a new era for the Church in Japan with a brightening of her prospects and future development.

Some progress, indeed, has been made, to conclude from the statistics of 1920, when we find in Japan proper: 76,448 Catholics with an Archbishop, three Bishops, three Prefects Apostolic. And yet what a handful, and a small handful, in a population of 56,000,000 souls. A gratifying increase, and yet not a very large growth in thirty years in spite of a generation of ceaseless activity and unsparing labor which has been expended both by missionaries, native priests and Sisters. Surely, there must be some reason for the present

relative sterility, there must be some agencies at work which impede the advance of the Church. The era of actual persecution has passed, fire and sword are no more applied, but there are political, religious and moral "needles" which pierce deeply into the life, vitality and activity of the Church and her work.

The growing dislike of foreigners, the aversion of the Government for Christianity, the exaggerated nationalism and national consciousness, the active hostility of the bonzes and the revival of Shintoism and Buddhism, the irreligious government and the atheistic education of the young generation, the anti-Catholic press and propaganda of irreligious European and American science, and the most disgraceful historical misrepresentations printed in the textbooks with permission of the educational authorities, the division of the Protestant sects which reacts upon and against Christianity in general, and last, but not least, the ever-growing materialism and Mammonism of both the leaders and the people: Indifferentism, Skepticism and Rationalism one and all work in common against Christianity, which is represented to the Japanese as contrary to the welfare of the Japanese State and family life and is decried as anti-Japanese, whilst the aspect of a disintegration of the Christian name and the contradictory nature of the respective teaching of the numerous sects render the work of the Catholic missionaries still more arduous and precarious.

### **THE CHURCH IN THE JAPANESE EMPIRE**

<i>Diocese, Vicariate or Prefecture</i>	<i>Societies</i>	<i>Number of Missionaries</i>	<i>Number of Native Priests</i>	<i>Number of Catholics</i>	<i>Total Population</i>
<b>Japan</b>					
Tokyo (Abp.)	P. F. M. and S. J.	27	2	10,504	17,160,335
Nagasaki (D.)	P. F. M.	23	30	56,339	9,000,000
Osaka (D.)	P. F. M.	20	3	4,485	15,000,000
Hakodate (D.)	P. F. M. and O. C. R.	30	2	2,884	4,000,000
Niigata (P. A.)	S. V. D.	14	..	466	6,206,200
Sapporo (P. A.)	O. F. M.	13	..	1,242	3,000,000
Shikoku (P. A.)	O. P.	8	..	530	3,400,000
<b>Corea</b>					
Seoul (V. A.)	P. F. M.	25	23	51,998	8,483,004
Taikou (V. A.)	P. F. M.	16	7	30,000	7,000,000
Wonsan (V. A.)	O. S. B.	11	..	7,333	1,669,687
<b>Island</b>					
Formosa (P. A.)	O. P.	10	..	4,600	3,500,000
		197	67	170,381	78,419,226

## PLANS FOR HELPING THE OURAONS.

Rev. T. Van der Scheuren, S.J.

*The Jesuit Fathers engaged in extending the Church among the Ouraons, a Bengal tribe, find them a docile and kindly people ready to follow the laws of the Catholic Faith. But they are oppressed by a bitter poverty that makes their lives a desperate struggle for mere existence. When one learns from Fr. Van der Scheuren's information that the sum of two hundred dollars would insure these people against possible ruin (and that it can't be found), one realizes the abject poverty of Indians of the lower castes.*

THE Ouraons, whether pagans or Christians, have a marriage season, and it is very rare that a marriage takes place outside that time. In January and February the weather is nice, there is no rain and consequently the ground is hard and

### There Is No Work in the Fields

The harvest is in and there is plenty; it is an ideal time therefore for marriages and for the festivities which necessarily accompany them.

The parents make the selections and settle the presents and the nature of the feast, and when everything has been well fixed and determined, the result is communicated to the bridegrooms and brides to be.

I was at a place called Ginabahar when the marriage season and the marriage catechumenate were in full swing, and a description of what I witnessed there will serve equally well for every other mission district.

Early in January, from all parts of the district, the boys and girls (the former average seventeen or eighteen, and the latter sixteen or seventeen years of age) arrive at Ginabahar. The boy is heavily laden, as he has to supply, for the whole stay in the catechumenate, the food for both himself and his future bride; he has also to carry the pots and pans, the blankets and everything else needed.

As they arrive, they report themselves to the Fathers, get their names

inscribed, and then separate to go to their respective lodgings. The boys are lodged in a large temporary shed made with branches and leaves, while the girls go to the convent of the native Sisters, where similar accommodation is provided for them.

Every morning the girls appear at the shed occupied by the boys and each receives from her intended husband the rice and spices and the cooking utensils she requires. The boys and girls each cook for themselves separately,

### All the Cooking Being Done in the Open Air

After the evening meal, the girls journey once more to the boys' shed to hand over to their safe keeping the pots and pans and brass plates, and to receive at their hands the blanket or cover they require for the night.

During the day they are fully occupied: morning prayers followed by mass, catechism classes morning and afternoon followed by a visit to the Blessed Sacrament, daily instructions, etc. All have to know thoroughly the Christian doctrine and prayers with all good Catholic customs and practices. They all apply themselves in right earnest, and there are no slackers, as

the date of the marriage cannot be fixed until they have successfully passed an examination in all these matters. Sometimes some can manage this in a fortnight, but it generally takes from three weeks to a month.

All the marriages take place with the full ceremonies of the Church, and always with the Nuptial Mass, during which they go to Communion. Sometimes there are as many as forty or fifty couples married at one mass. The record for Ginabahar is two hundred and twenty-four couples married in one season.

After the marriage ceremony, they return to their villages, where the parents of the bridegroom give a great feast, to which all the relations of both families are invited. Plenty of rice-beer has been brewed for the occasion, and a goat or pig has been killed, and of course there is plenty of music and drumming. To enable the priest to have his share in the feast, they bring or send him a present of rice, milk, eggs, spices and fruit.

How effective this catechumenate is for the formation of truly good and thoroughly Catholic families is easily understood. The missionaries are loud in its praise and tell me that a good Ouraoon Catholic family may well com-



Deadly cobras obeying the will of native snake charmers.



pare with the good Catholic families as we find them in the rural parts of Belgium. One day I asked Fr. Bossaers, who knows the Ouraons well, how it was that the Ouraons so easily became converts and good Catholics, while with others so little progress can be made. The Father answered:

"I consider that the Ouraons have been specially selected by God for conversion on account of the specially high moral standard of the race. They are a chaste and well preserved race, and I am convinced that God gives them the gift of faith as a reward for their observance of the natural law He has implanted in their hearts."

The Ouraons are a race of good children, living for the present only: happy and gay, but with a total unconcern about the future and hence absolutely improvident. Year after year, when the time comes for sowing the new rice, they find that they have thoughtlessly consumed the paddy or unhusked rice

#### **Which They Should Have Kept for Seed**

Cunning and unscrupulous Hindus from other parts of India, knowing the improvidence of these simple aboriginals, have settled among them to exploit it and trade upon it. Their stocks are always well provided with paddy which they are willing to give out as loan at 100 per cent, or two measures of rice from the new crop for every measure given.

When the harvest is in, they make sure to receive back capital and interest, and in addition to this they will buy up all the rice the people are willing to sell. Rice is plentiful and cheap then, and the people require some money for clothes and other necessities. The Hindu sharpers buy all they can get at a cheap rate, send a good deal out of the country, where they can get a good price for it, and keep in stock only just enough so as to make sure that after six or seven months there will be a shortage in the country.

This, of course, will double the price and the poor people will have to buy at a rate enhanced by 100 per cent the very rice which they had sold six months before. They then have to

contract debts, mortgage the fields they are cultivating, and become the slaves of the money lender, under perhaps one day they disappear to go and find a living in the tea estates of Assam or Bhoutan. This is the economic history of every aboriginal tribe in India. These Hindu intruders are called Mahajans and Thikedars. As is easily understood, they do not like the missionaries, and they were the backbone of the persecution which raged against the converts in the Jashpur for eight years.

One of our priests, Fr. Bossaers, has defeated them at their own game, and their reign is pretty well at an end. Getting together some capital, he bought a large supply of rice when the harvest was being gathered in and when rice was cheap.

When the sowing time came, and the improvident Ouraons would have to borrow from the Mahajans and Thikedars at 100 per cent, Fr. Bossaers called a Bara Panchayat or general meeting and proposed his plan. He would give them seed paddy at 50 per cent, but of this 50 per cent profit, he would only take 5 per cent, the remaining 45 per cent going to a general fund or a Produce Bank.

This fund belongs to the Catholic Ouraon Community, and the general panchayat determines its use. Some of it will go towards the upkeep of the schools; most of it will be available for loans on the same conditions. The capital stock of the bank will increase rapidly, and hence it will soon be possible to diminish the rate of interest.

The plan, of course, was adopted with enthusiasm. The Mahajans and Thikedars were left alone, the loans were taken from Fr. Bossaers' stock, and the capital and interest

#### **Were Returned at the Harvest Time**

I find in the notes of Fr. Bossaers that, as a result of the first year's workings, a saving of about forty thousand pounds of rice went into the general fund of the community instead of into the pockets of the Hindu Mahajans.

In order to teach the people thrift and economy and foresight, Fr. Bossaers instituted in the principal villages little rural Produce Banks owned entirely by the villagers themselves.

These could draw for further capital needed on the general bank. At the harvest time, when rice is cheap, the villagers place as deposit in this village bank the surplus rice they can and wish to dispose of, and from this capital stock loans will be given when the sowing time arrives or rice is becoming scarce.

In his notes, Fr. Bossaers states that at the end of one year's working, the amount of rice in stock in these little rural banks exceeded fifty thousand pounds. This amount was saved to the country, as it represents in part the quantity which would otherwise have been sold to the Mahajans and exported by them. Under the general guidance of Fr. Bossaers and the great panchayat, and under the particular guidance of the local or village panchayats, both the general and rural produce banks now flourish.

Rice fields and cattle are the only things the Ouraon possesses. Bullocks he must have, otherwise he cannot plough his fields or cultivate. The loss of a bullock, dying from disease or carried off by a tiger or leopard (Government statistics show that more than 100,000 head of cattle are carried off every year in India by tigers and leopards), generally means the ruin of an Ouraon family. He must have his bullock, he has no cash in hand to buy one, hence he must go to a money-lender, and the result is slavery.

As a further lesson in thrift and forethought, and to save so many poor Ouraons from ruin, Fr. Bossaers has conceived the idea of an insurance against the loss of cattle. Every cultivator would each year pay a small contribution, say, some twenty or thirty cents' worth of rice per head of cattle, into a general insurance fund which would, of course, entirely belong to all the contributing members, and in case of loss of cattle on the part of any member this general fund would make good the loss.

Unfortunately it is an idea only so far. To give effect to it some capital would be required to make a start, and the people are too poor to find that capital. The missionary or the mission cannot supply it, as there are too many urgent calls for which the available funds are not even sufficient.

Fr. Bossaers tells me that if he could find two hundred dollars or about fifty pounds, he would start at once the Jashpur Catholic Co-operative Insurance Society. To find such a sum is quite hopeless for a poor missionary, and I am afraid the Insurance Society will never get beyond the stage of an idea or a beautiful dream, unless some kind reader comes forward with a donation

### And Earmarks It for This Special Purpose

Of course the kind benefactor would rightly be considered as the founder of the Society, and would have a per-

petual claim on the gratitude and the prayers of those whom it benefits and saves from ruin. Fr. Bossaers is a man of great hopes and an optimist at that. "It will come," he told me.

In addition to these, there are many other improvements in the general welfare of the Ouraon Community which the missionaries are contemplating or in which they are already engaged, such as methods of improved agriculture enabling them to render productive lands which so far are considered useless, the introduction of new and additional cultures, etc. A beginning has also been made in teaching the Ouraons some trades and small industries. No Ouraon, in

the history of the race, had ever been anything but a cultivator, or rather a rice-grower. The country is opening out now, and soon there will be a great demand for men with some practical knowledge of handiwork or some industrial training.

This is a point which may go a long way towards the uplifting and material welfare of the race. The Fathers do not lose sight of it, but here again the difficulty is the little capital (two hundred dollars or so) which would be required to start this industrial training. I should therefore finish this paragraph by repeating the last sentences of the preceding one.

### Experience of a Sister of Charity in China.

Sister Gertrude Hanley has made her work in Kinkiang known to our Catholics and to some purpose, judging from her latest communication which is here reproduced:

"It is with much gratitude that I write to acknowledge the kind and generous assistance you gave me while in Kinkiang, which enabled me to build a splendid school, but the consolation of seeing it in progress is not given to me. Sisters of Charity are like soldiers, they must be ready to 'quit' at a moment's notice and take another sphere of action when our Superiors command.

"I am on a large island, quite pagan, no Europeans. The climate is lovely and well suited to my poor health. But I must do all I can to help dear Sr. Xavier Berkeley feed the hundreds of 'Christ's little ones' who find shelter in this—I may say truly—God's own house. We have every age and condition, from the dear little baby of a few days old, to the poor man of seventy years, and where, you will ask, do we get all the rice, vegetables, fish, etc., which dear Sr. Xavier gives so generously!

"The answer is, from charitable souls in America, whose generosity towards poor China increases daily. I beg that this charity may be continued."

### The School's the Thing.

A great desire for education is sweeping like a tidal wave over the mission countries. No sooner is a class-room opened than it is besieged by Christians and pagans alike. A native priest, Fr. Mascarenhas, writing from South Kanara, India, tells how he was sent to a new district and with

almost no capital opened two schools that are now flourishing.

"St. Sebastian's School," he says, "was opened in June, 1916, with sixty pupils, in a hired hut, just big enough to contain them. The number steadily increasing, it was continued in a large thatched shed until June, 1919. Meantime I put up a new schoolhouse which was occupied in July, 1919, after a solemn consecration of the same to the Sacred Heart. It has four hundred and sixty pupils and a staff of seventeen teachers.

"I began St. Joseph's School in a rented building, which originally was nothing more than a tavern by the roadside. The number of pupils was fifty. There it continued with increasing numbers until January, 1920, when a new building was got ready. The number of pupils now is two hundred and fifteen, under seven teachers.

"In both the schools most of the children are Catholics. The buildings are still in an incomplete state, and there is much to be done in the way of providing them with the necessary furniture and apparatus according to the rule of the Government, on the observance of which depends their small grant. It is also very difficult to make both ends meet and provide the salary of the numerous teachers. All the same, what Providence has enabled me to do is much, and has exceeded my most sanguine expectations, and I cannot be sufficiently grateful to my benefactors who have helped me by their alms to work thus far."

### Their Lives are Full of the Supernatural.

To the question: "Do missionaries ever feel a general sense of hopelessness or discouragement?" a writer in *The African Missionary* replies:

"I believe, though they would not admit it, that they do sometimes fall into a ques-

tioning mood about the utility of things. To say that they are always happy and gay is to forget their human nature. On the other hand, to inquire if they ever feel the hopelessness of their mission, is to misunderstand their position. Their lives are full of the supernatural; they are working for God alone. He does not abandon them—even if He may lead them to Gethsemane. Then from a natural viewpoint, they no more despair of a situation than a brave man allows cowardice into his heart."

*The missionary may be considered a farmer with a large piece of land to cultivate: if he has few farmhands and only primitive implements, he is not going to get much good out of his big farm. With a large staff of catechists he is like the fortunate agriculturist who commands up-to-date machinery—a splendid harvest is assured.*

### Not Doing Their Duty.

A great many people are born Catholics, live Catholics and die Catholics without ever apparently realizing the duty they owe, as such Catholics, to the world, to themselves or their religion. Without ever realizing the beauty of their faith, they plod along like the tortoise on a summer's day, blind to all but the mere fact that they are alive. They take the immeasurable gift for granted; they are sightless to all it offers; to all that it calls upon them to do they are deaf. Appeals for the missions they do not hear. "Give and it shall be given unto you."

## BEAUTY IS BUT SKIN DEEP.

Rev. Fr. Van Oost, B.F.M.

*A little nonsense now and then is relished by those wise men, the missionaries, and Fr. Van Oost certainly had an amusing experience when he arranged the marriage of Anna and Diao. The scene of the romance is laid in Southwest Mongolia.*

SHE had come several times to my house, without apparently having any real reason for the visit. Each day the good woman chatted a while

### About Unimportant Matters

and then in a hesitating and dissatisfied manner bade me good-bye and departed.

It became borne in on me at last that this Chinese matron had something on her conscience about which she wished to consult me, but not being a mind-reader I could not guess the reason for her uneasiness.

At length, on the fourth call, I believe, the poor creature could contain herself no longer and, overcoming her hesitation, she ventured to speak:

"Father," she said, "I have already come to see you three times regarding an important matter, but I have always been afraid to mention it. Do you think that you will be able to grant the request I am going to make?"

And she looked at me with a beseeching air as if to say: "You know what I am struggling with, help me to get it out, please, Father."

I smiled inwardly at the embarrassed creature's dilemma and as soothingly as possible

### Told Her to Proceed

with the story, and let me know how I could help her.

"Father, don't pretend that you do not know what my trouble is. This is the marriage season. My Eul-diao-tse is now twenty years old. It is time for him to have a good wife and—I cannot find one for him among the Christian girls of our village."

There! The murder was out at last! The matter sounded simple enough,

too, but there were complications of which the poor mother was only too well aware and which explained her previous hesitation.

Her Eul-diao-tse was an intelligent youth, worked steadily, and, most important of all, was a good Christian. But he was terribly lame. Not only was one leg much shorter than the other, but

### His Hip Was Badly Misshapen

so that despite his good qualities, it was not strange that the maidens of his acquaintance did not desire him for a life partner.



*A maiden (but not Anna) of Mongolia.*

And the fond mother knew all this, and out of her loving wisdom had evolved a plan that promised to ensure her boy's happiness.

"Oh, Father," she cried, "if you would only select a girl for him out of the orphan asylum. My son is good—you know that—and I am not ill-natured. Without being rich, we have enough for our needs and the girl would not be unhappy with us."

Every word of this speech was true. Eul-diao-tse (let us call him Diao, for short) had a useful trade—he was a

maker of kitchen utensils—that brought him a comfortable living. He had some education, an amiable disposition and no known faults. Without doubt he had some assets as a husband.

I was meditating upon these things and did not speak for a moment or two, and the anxious parent took my silence for disapproval. She hurried on:

"And you must know, Father, that I am not asking you to pick out a beauty. I much prefer a good child having some bodily defect. Such a defect on her part would prevent much domestic unhappiness."

I looked at the woman in astonishment.

"Oh, yes, Father. Married couples should be a good deal alike, if there is to be peace in the family. Often differences arise—everyone knows that—and in the case of a quarrel I do not want my son to have his defects thrown in his face. With a beauty in the house, he would have to bear all the gibes and sneers when the lady felt bad tempered. But if she had as many failings as himself, why, no one could throw stones."

Maternal solicitude had certainly solved

### The Matrimonial Problem

in this unique case, and the solution struck me as being so funny that I burst into a roar of laughter.

"Laugh as much as you like," cried the mother. "I know I am right. If husband and wife are equally afflicted there will be perfect harmony. I speak, moreover, from experience. I have a finger missing, but my husband was bald, and therefore we never reproached each other for lack of beauty."

After all, amusing as this philosophy seemed, it was perfectly sound and illustrated the old adage that the pot cannot call the kettle black-face. No doubt I could find in the orphan asylum a girl sufficiently defective to meet the requirements.

"All right, then," I acquiesced. "I

promise nothing, but I will plead your cause to the Superior of the orphanage and possibly the maiden you desire will be forthcoming. Come back in a week's time, and meanwhile pray to the Blessed Virgin that a happy marriage may be arranged.

Satisfied with the plan, the good woman departed, and I was left alone to muse upon the practical common-sense of the Chinese,

### At Their Clearness of Vision

and wise acceptance of facts. The humble peasant who had just left me, without education or knowledge of the world at large, had unerringly decided that equality was the foundation of happiness in the married state, and especially so in the case of her afflicted son. I was edified and hoped that I would be able to do my part in arranging the affair.

A few days later, behold me at the orphanage conducting the following conversation with the Director of that most necessary institution:

"Good-morning, Father. I have come to see if you have a marriageable maiden in your home. She will have as husband a brave youth of my own parish who has commissioned me to plead his cause."

"Is your young man worthy in every respect?"

"I can truthfully state that he is an excellent Christian, industrious, and lives in a comfortable manner with his mother, who is a widow and one of the best of women. There is but one little shadow on the picture I am presenting, the youth is a bit lame."

The eyes of my reverend friend widened a little, but he only said:

"What is the young man's name?"

"Tchang-eul-diao-tse, son of the widow Tchang-lao-si."

"Aha," shot back my friend. "I know the lad, and you say he is *a bit lame*! My faith, he tangoes, he rolls like a canoe in the surf. *A bit lame*. That is a good one."

This explosion did not disturb me because I had expected it and because I knew that I had some gilding for the pill.

"Since you know my candidate, so much the better, for you cannot deny his good qualities. Moreover, I am not

asking the fairest rose in your garden of girls, but rather someone well endowed morally, but having a physical defect. Such a creature ought not to be hard to find out of a collection of three hundred."

The Reverend Director made no immediate response, but I could see his eyes traveling retrospectively

### Over His Troupe of Damsels

seeking for one not lovely, not attractive, not charming, but possessed of that most necessary attribute, a blemish.

And then, suddenly, he beheld her whom he sought, for he leaped toward the big book lying near, in which were registered the names and histories of all those accepted in the asylum, and began turning its leaves rapidly.

"I have her," he cried, "your desired one: Anna Ka-si-ze, parents unknown, a good child and intelligent, with only one eye. Does that sound all right?"

"Does it sound all right? It sounds like a little bit of perfection, and you are a real Providence, dear Father."

"Enough said. Bring your lame man here next Tuesday and I will introduce him to his future bride. If both agree, the marriage can take place before the end of the month."

When the good Madame Tchang appeared to learn the result of my expedition, her face was full of apprehension lest I had failed, but when she beheld my sunny smile of welcome, she knew at once that she was to hear good news.

"I have found her—an excellent girl with a cataract in one eye. She is all that could be desired as a wife for your Diao. Let him present himself at the orphanage next Tuesday and the twain will meet."

The mother could not speak for joy. She heaved a great sigh of content and left the room murmuring: "God be praised!"

Well, the great day arrived, bringing the bridegroom-to-be punctually to the Director's house. Diao and his mother exchanged the compliments of the season with their host, and while thus engaged, one eye on the door, the Sister from the orphanage entered, followed by her charge. Further civilities ensued, the orphan meanwhile re-

treating to a corner. The best of manners were preserved. Neither the young man nor the girl seemed to look at each other at all, yet no one doubted that they were appraising each other as keenly as circumstances allowed. And these circumstances? It was to laugh, and yet after all the pathos of the situation almost robbed it of its humor.

Anna, the lady in the case, apparently had entered into an altercation with a sister orphan shortly before this interview (for accidents happen in the best regulated asylums) in which she had received a black eye, the injured member being the one already sightless.

Now, very reasonably she was obliged to hold her handkerchief over the hurt eye—who wouldn't? And by this means only the good eye was visible.

As for Diao, he had placed himself near the table so that the lame side was at once supported and concealed by that article of furniture, while by a supreme effort

### He Bravely Held Himself Upright

by the straight limb. It was literally a case of putting the best foot foremost.

Behold, then, the eternal feminine, and the no less eternal masculine! True to nature were these two afflicted children—true as the peacocks that flaunt their beautiful plumage when selecting mates, true as the nightingales pouring forth their sweetest songs at the springtide of the year.

And so Anna and Diao had their hour of pretension, or rather their ten minutes, for not longer did it take the arbiters of their destiny to decide that since the pair found no reason to object, here was a suitable alliance. Anna and Diao had wished to please each other and they had apparently succeeded. There was no more to be said.

The following week the two were wed, and thus properly ends this romance. Personally, I think they have every chance of living happily ever after, as the glass house that each possesses will be a sovereign protection against stones.

## DIFFICULTIES WITH SECRET SOCIETIES.

Right Rev. Gabriel Grison, M.S.H.

*Every year the Vicars Apostolic are accustomed to render an account of their mission districts to the United States Offices of the S. P. F., in order that their American friends may know what gains have been made. The figures sent by Bishop Grison of the Belgian Congo were satisfactory, as he states in his letter. The chief obstacle to conversion in Africa is still found in the sorcerers, whose hold on the natives has not yet been entirely broken.*

**F**OLLOWING the custom of past years, I am sending to the United States the annual statistics of my Vicariate. I have good results to report and only hope that the harvest will augment during the coming years.

Among the obstacles that we encounter are the secret societies and the sorcerers. Last year, during my sojourn at Beni, one of my Christians told the Superior of the mission that

### He Had Been Threatened With Death

by the members of the Esumba if he did not give them two goats.

The Esumba is a society more or less secret. Only married men with children are eligible. They have processions at night that are not witnessed by the uninitiated, for reasons that will be understood.

Our Christian met the parade by chance and therefore had been condemned to pay a fine of two goats or die. So he hastened to the mission for help.

The Father knew the Society of the Esumba very well and saw in this case a just cause for attack. He sent me a complete summary of the crimes of this association, gathered during his journeys through the country; but, alas! the Father died of fever some weeks later. He was the fourth missionary we have lost at Beni.

Then a priest who was acquainted

with those belonging to Esumba sent two catechists with a sum of money

### To Purchase Their Gong and Insignia

or if they were refused, to see that the guilty ones were haled before the European judge for threatening death, sorcery and all the rest.

They deliberated for three days without coming to any resolution. The Father then sent catechists with another sum of money, and an order to go at once to the white judges at Irumu if the sale was not effected.

With death in their souls, the chiefs gave the catechists the desired objects. One afternoon I was working in my room, when I heard a frightful din. Cries, drums, laughing, a tempest of sound. Decidedly, the triumphant catechists and their prisoners had arrived. The mysteries of Esumba alone could produce such sounds and gather such a crowd.

I looked out. First I saw a sort of drum; the skin of the head was pierced and a cord of hippopotamus hide was

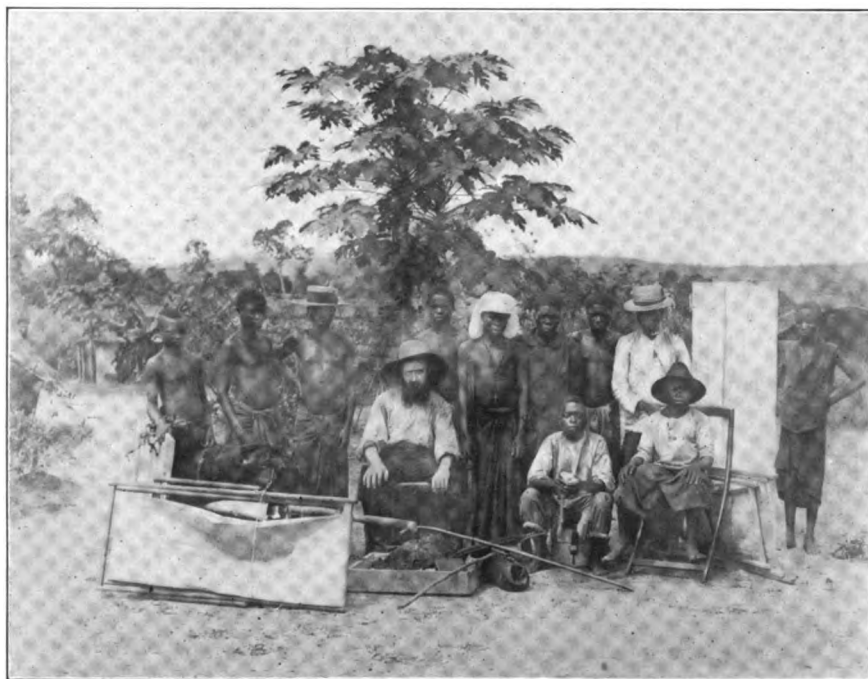
sawed to and fro in the holes. The sound produced resembled the hoarse roar of a buffalo.

Another drum was beaten by sticks finished with buffalo hoofs.

High above the raucous sounds rose the jeers of the multitude. Sweat ran down their faces from exhaustion as they shouted: "Ah, the liars! The wicked savages! We are not fools like these black people!"

Then the conquerors of the devil ordered the profane idolaters to disband, as all the spells of Esumba had been destroyed. Obedience was exacted or a fine would be imposed, or perhaps the death penalty would be enforced.

The articles seized by the catechists really constituted the chief power of the sorcerers. Esumba was supposed to be a real creature who came to give commands through the leaders of the society. In proof of this the stick with the hoof attached was secretly stuck into the ground many times to make prints. These were later shown to the credulous in proof that Esumba had paid a visit and demanded certain things.



*A missionary on tour arriving at a village with his impedimenta.*



By this transparent trick the chiefs of Esumba could rule as they pleased, despoil and condemn at will. They were always obeyed, for where is there a black man bold enough to defy the supernatural power which he sees impressed upon the soil, and which he hears groaning lugubriously at midnight? (The wail of the drum.)

The Father profited by this affair. He showed his Christians the foolishness of their superstitions and the guile of the sorcerers.

A remarkable fact was recorded. There was not a woman in all that crowd.

### In Spite of the Curiosity of Eve

in spite of the faith of the neophyte, ancestral superstition could not tempt one to come out.

Some days ago, one of my missionaries went on an apostolic journey. In one village he found a college for sorcerers. One of their teachers approached the Father and naïvely asked him to give them a diploma, as it would procure them a certain standing in the sight of the Government.

"But what is your profession?" asked the priest.

"We cure the sick, predict the future, dance and reveal hidden things."

"But," said the Father, "if you cure the sick, why do you come to me for medicine?"

"Because your remedies are better than ours."

"And they are cheaper." (We give them away.)

"Before I give you a diploma, I should like to be sure that you know hidden things."

"We truly do know them."

"Very well. Prove it."

"Not all alone. I must be prepared."

"Well, get ready and come back."

The next day all the sorcerers came, followed by a crowd from the village. They were in the costumes of ceremony; leopard skins, red and white paint, feathered head dress and many bracelets.

"Well," said the Father, "are you ready?"



*Congolese wine seller.*

"Yes."

"Now tell me how much money there is in this sack," and the Father threw a heavy bag on the table. It was filled with nickels.

Each of the sorcerers drank a decoction of roots especially prepared, and then began a wild and grotesque dance. They cast themselves upon the ground, applying their ears to the soil as if listening to voices. Rising, they held a

consultation, after which they stared fixedly at the purse.

Finally the chief advanced solemnly and said: "There are one hundred pounds in your purse."

The Father emptied the purse on the table.

"Twenty-five dollars," said he.

The natives were astounded at this revelation of the stupidity of their sorcerers, who had nothing to say.

### The Missionary Took Advantage of This Test

by attempting to convince them that such quacks are nothing but liars. But the credulous refused to listen. Their superstitions are endless.

Another time, the same Father met a man who declared that demons had appeared to him during an illness and had told him the secret of the number of years.

"What do you mean by the number of years?"

"Why, the length of time you are to live."

"Oh, indeed? Well, I should like to know if you can tell how many years I have already lived."

The sorcerer thought for a while.

"Fifty years."

Alas! The poor wretch was wrong.

"You see that this man is a liar," said the priest to the natives who were witnesses of the scene.

"Yes," a man answered, "a liar and a thief; for he demands our money, much of it, to predict the future. He ought to be forced to give it back to us."

The sorcerer spent a bad quarter of an hour; but the next day he would find new dupes.

### La Salette in Madagascar.

Madagascar, that important island off the southeast coast of Africa, holds a special interest for Americans now as some of its apostles are sons of the United States. We refer to the members of the Society of La Salette, ordained not long ago in Hartford, and now well settled in the Vicariate of Mgr. Dantin.

Bishop Dantin has just forwarded a

brief account of the year's progress in his mission, and seems to have reason for gratitude to its great protectress. He writes:

"This year, which commemorates the diamond jubilee of Our Lady of La Salette, sees her reign greatly extended among the Madagascans. A dozen chapels have been erected in her honor and her name has been invoked by our Christians with increased fervor.

"This mission of Takinankaratra was founded by the Jesuits in 1888. At the be-

ginning of our ministry, in 1900, we found one thousand baptized Christians, mostly infants and children. In 1910 we registered twenty-one thousand Catholics, largely grown persons who frequently approached the sacraments. Today the mission counts 36,379 converts for whom there have been erected fourteen churches, one hundred and fifty-five chapels and twenty-two schools.

"Therefore the Missionaries of La Salette feel that progress has been made in Madagascar and they beseech their august patroness to shower blessings on all those who have aided in extending her kingdom."

## RAT FAMINE.

Right Rev. E. Sagrada, M.F.M.

*A curious condition now exists in East Burma: a terrible famine has been caused there by an army of rats that have invaded the fields ready to devour every seed put into the soil. The rats have appeared simultaneously with the blossoming of the bamboo trees, whose periodical flowering also means disaster for the natives. Bishop Sagrada begs immediate help for his sixteen thousand Catholics, whose misery is appalling.*

**B**Y rat famine, we mean the distress and starvation caused by failure of a harvest and the incidental dearth of food owing to the total destruction of crops by swarms of rats.

This periodical famine recurs once in every fifty years among the Toungoo hill tribes and lasts three full years. During these years of famine, the poor Karen cultivators are obliged to give up their work of sowing seeds. No doubt, the seeds can be grown, but long before the time of harvest the

### Rats Will Destroy Them Entirely

without leaving so much as a grain of paddy in any plantation. For this reason, the cultivators have to cease work until the destructive rats retire. In the meantime, they have to roam about in search of provisions for themselves and their households.

These Karens who live from hand to mouth cannot afford to buy rice from the plains and are therefore obliged to sustain life by digging roots and eating them as substitutes for food. On this miserable nourishment even they cannot hope long, for the roots must give out in a short time.

Fifty years ago, *i. e.*, in the year 1871, the same kind of famine occurred and lasted three years. It was only after the year 1875 when the rats had entirely disappeared that the poor Karen farmers could resume their work of cultivation. The famine is usually preceded by signs which show that a time of general distress and starvation is approaching.

There are many species of bamboo growing on the hill tracts. Of these, six species flourish in all places. Each

kind flowers periodically, one after the other, and at every flowering year a certain amount of damage is done to the paddy fields by the rats. Of the six varieties, the species called Zeh is of a smaller kind and grows abundantly everywhere. When this species of bamboo begins to flower, a time of general famine sets in.

The bamboo, it may be here explained, constitutes the wealth of the Karens, who put it to multifarious uses. The stems of the bamboo are used for building their houses, bridges, cooking vessels,

### And All Sorts of Furniture

and other household articles; succulent sprouts are eaten as vegetable, and the seeds afford a nutritious food like rice; the outer cuticle forms excellent material for basket-making and other wicker work.

The Zeh bamboo is in flower this year on the Karen hills; after flowering, the root-stock becomes entirely exhausted and produces small and weak culms; and it is only after the lapse of fifty years that flowers and seeds can be produced again.

So we see that the bamboo which furnishes the Karens with many of the necessities and conveniences of life now spells ruin to them, for with

the flowering of the bamboo appears general famine and distress in its wake.

This is due on one hand to their being deprived of bamboo as one of the chief sources of food, and on the other, to the total destruction of their crops by rats. The cause of the phenomenal appearance of rats at certain periods may perhaps be attributed to their migratory character. During the time of famine, vast hordes of rats swarm out in millions and can be found everywhere. All active measures adopted for their extermination prove of no avail, and they seem to multiply all the more. But when their own time comes, they suddenly disappear.

It is only when the land is cleared of this plague of rats that the poor farmers can resume their work. Before the famine, there was a world-wide war which brought great misery to mankind in general. The disastrous consequences of this war are still affecting the whole world with trials of all kinds. Upon these hard days of unprecedented high cost of living

### Comes the Famine Among the Toungoo Hill Tribes

which makes the general condition of these poverty-stricken Karens go from bad to worse. Owing to their appalling



*In the best of times their primitive implements scarcely procure the natives of India the barest necessities of life.*

distress, a panic has already ensued among the hill tribes, who now look up to their Government and missionaries for relief, and also expect help from benevolent people in other parts of the world. If timely relief is not forthcoming, most of these miserable Karens will soon become the victims of starvation.

Scattered over these hills, there are over 16,000 Catholics suffering from the dire effects of famine. On whom will these Catholics depend in these hard times? The missionaries? But alas! The mission itself had been affected and crippled financially by the war. In spite of all efforts, it will not

be in a position to relieve the many thousands of Catholics who will surely expect help from her.

But well knowing that their brethren of America will never fail to come forward with their wonted charity in urgent need, the poor Karens most humbly appeal to them to send out substantial help and thus extricate the sufferers from the throes of this pestilence. Considering the acuteness of their miseries and the urgency of the situation, the sooner the relief is sent, the lower will be the death roll caused by the famine.

We therefore pray to the millions of Catholics of America and elsewhere

to give us a helping hand in time and thereby save the lives of the many Catholics who are here on the threshold of starvation.

"Help! Help! Please help us, or we are doomed to starvation." These are the pitiful cries of the poor sufferers echoed from one end of the famine-stricken territory to the other.

We therefore earnestly entreat each and every Catholic to lend us aid, and it shall be the daily prayer of us all that the choicest blessings may be ever showered upon our benefactors for all their past kindness and their present munificence.

Blessing all the generous helpers.

### Poor Widows of India.

For lack of a Catholic shelter many poor women of Trichinopoly, India, of mixed descent, chiefly widows, are taking help from the Protestants and thus exposing themselves to danger.

Fr. G. I. Gross, S.J., wants to protect these unfortunates. He says in a letter:

"Allow me to appeal for help in a good work I have just started, viz., a home for poor widows.

"The bishop has lent me a small house to begin the work with two widows, mother and daughter, for whom I was obliged to find shelter. The mother, a Protestant, was living with her daughter, a convert of two years standing when the husband of the latter died, leaving the two women with two small children without any provision. Their relations are all Protestants, and having recourse to them meant apostasy. To this the young widow would not consent.

"There are besides several other poor women in the parish going to a Protestant institution for work and some charity which implies religious instruction and the possibility of living and dying without the Sacraments.

"Our needs are really very pressing. To save the faith of these women, many of whom are of Irish descent, will not a few persons come to my help? These widows have the alternative of starving or of going over to Protestantism. Our mission with its many works for the pagans is not in a position to support this new work, and from the Catholic Anglo-Indians I can get but little help as they are mostly poor. I must therefore raise funds from outside.

"Shortly we shall have the accession of several hundreds of Anglo-Indian families, as the railway workshops are being transferred to Trichinopoly, and no doubt the calls on my purse will be multiplied enormously."

### Don't Let this Discourage Apostolic Ambition.

A writer in *St. Anthony's Messenger*, for October, says:

"I think perhaps a few details concerning meals in China, and the way they are prepared will be interesting to some readers, but far be it from me to have any intentions of spoiling the business of an enterprising Chinese-American chop suey house, or to cause any slump in the Chinese canned food market by this harrowing letter.

"Here in Hupeh the kitchen has three pieces of furniture, a stove built of bricks and plaster, a doorless cupboard for the bowls, and a table so low that the cook has to sit on a little stool every time he slices an onion.

"One favorite dish is roasted peas or beans prepared as follows: Take ordinary peas or beans and soak them over night in water from some swamp, adding red peppers and salt; in the morning drain them and put them in the sun to dry. Pour a half cup of rancid vegetable oil into a frying pan, and after it is smoking hot throw in the dry beans or pease and roast or fry them until they are brown. Make sure that half of them burn to a crisp while you go outside to curse your neighbor for four hundred generations, then spread them on a paper to drain off the grease. Be sure to sweep the kitchen floor while they are drying or to get more of the real Chinese article, place them on the street when the sweeper is passing by.

"Another is:

"Stewed pumpkin, squash or cucumber: Take the oldest, hardest and driest vegetable you can find; borrow a meat cleaver from the nearest butcher, and with it chop off as much of the peel as you can manage in going once around, split the pumpkin, squash or cucumber in half and throw the seeds on the floor. Wipe out an iron stewpan with the rag you use in cleaning the bath-tub and cover the vegetables, cut in

asserted chunks, with water from a pond where a buffalo is taking his daily bath (his oil gives an original flavor never tasted in the U. S.), and boil until tender. Serve in a bowl; other dishes are unknown in China."

### Tribute to a Dead Companion.

Fr. J. A. Zandvliet, B.F.M., of the Surigao Province, P. I., pays this tribute to a member of his congregation who bore the heat and burden of the day in a difficult field and has now passed to his reward:

"I have just come back from Manila, where our good Fr. Bernard van Riel died August 31st, after a short illness of some few weeks. After thirteen years' toiling in this province he has got his heavenly reward. Nevertheless what is a gain for him is felt as a heavy loss for our mission, that has to struggle with a lack of sufficient personnel.

"Most of the Fathers have stayed in this tropical climate for more than ten years already, working under high pressure, so to speak, and are badly in need of vacations. But they will have to stick to their work until other Fathers arrive to take their places. Father van Riel probably worked harder than any of us, going from one *barrio* to another, without having the human consolation that other Fathers have, who possess a fixed residence. They see the fruits of their labor ripening, but a traveler through God's vineyard, as was Fr. van Riel, cannot fall into the temptation of self-complacency in his work, as he never sees its fruits. After a week or a month he has to go off to another visita. Coming back to the first after a year or so, he has to begin again, and seems to be always at the starting point. Fr. van Riel lived this life for twelve years, for God's sake only. And God will be his reward in eternity."

## DISASTER IN THE WEST INDIES.

Rev. M. Gurrin, O.P.

*Dominican Fathers care for the Catholics on the Island of Grenada, one of the West Indies. There is no wealth among the natives and therefore the havoc wrought by the tempest of last September means much suffering during the coming months, or until a new harvest can be planted and reaped. Fr. Gurrin also feels the loss of his little presbytery.*

**W**E in Grenada have been called on to undergo a very terrible and disastrous experience, the like of which is not recorded in the history of the island. We have always thought ourselves outside the storm belt of the Caribbean Sea, but we can no longer flatter ourselves with this idea.

Not long ago this beautiful island was at its very best. The crops of cocoa were splendid, the nutmeg trees laden with fruit, the breadfruit trees rich in promise of food for the poor, banana plantations, corn fields, ground provisions

### Rapidly Preparing for Harvest Time

Those who, during the past year, have been almost ruined by the failure of the home markets were reasonably hoping to re-establish their credit; the poor, who have been suffering severely from the scarcity of provisions, watched with gladsome hope the splendid growth of the crops. In short, Grenada was a paradise by reason of the near future so rich in promise.

But early in September a storm burst upon us with violent fury. Rain fell in torrents and the wind blew a gale. It lasted for twenty hours. There was no easing off, either in the fury of the gale, or the heaviness of the rain. On the contrary, there was a palpable increase of their intensity about every three hours, until by midnight it seemed impossible for the storm to rage with greater fury.

I shall not easily forget that night of horror. The howling of the wind, the roar of the sea and of the pouring rain, the rocking of my poor bungalow, the banging of flying galvanized sheet-

iron and shingles and branches from trees against the wooden walls, the crashing of trees, the unearthly confusion of sounds—I shall never forget it. And all this in the midst of inky darkness!

When morning dawned, I ventured out of my house to see what had happened, and found my poor little dwelling flooded with water and everything covered with leaves, dirt, bits of wood and debris of every description. Books and papers were scattered everywhere, torn curtains, fallen pictures, shattered windows made a scene of indescribable confusion.

I went to my little chapel. Three large openings had been torn in the roof, and as for the condition of the chapel itself, it was ridiculous in its wild medley of confusion. Candles, flowers, vases, curtains, pictures, altar cloths, carpets, chairs—in short, everything movable was piled up in heaps with a plentiful supply of leaves and debris from outside, the whole drenched with rain. The Blessed Sacrament and Tabernacle alone remained untouched.

Going outside, I was greeted with a scene of devastation and destruction which baffles description. Trees,

shrubs, flowers and fruits were all torn up and scattered in all directions. The tall palm trees stood up like tall posts, the fronds and branches had been torn away and scattered helter-skelter everywhere. The wooden palings which surrounded my little garden were torn away and flung in all directions. One portion was actually on top of the house. The large galba trees—a landmark in the vicinity for generations—were stripped of all foliage and utterly disfigured by mutilation, two of the largest being down. My poor little place was, in two words, an *utter wreck*.

I started to go to the parish church, but within one hundred yards of the house was held up by a large tree that had fallen across the road. I soon learned that the road was blocked all the way down by fallen trees, mingled with telephone posts and wires, and had to return to my bungalow. It was some hours before I got news from other districts because of the destruction of all telephone communication, but I finally discovered that the cyclone was general and that the whole island, but particularly the western side, had been subjected to the ravages of the storm.



*A neat little West Indian church as it looked before being demolished by a cyclone.*



# Catholic Missions

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RIGHT REV. JOSEPH FRERI, Editor  
J. G. MENARD, Assistant Editor

THE Propagation of the Faith celebrates this year the one hundredth anniversary of its foundation, and certain newspapers are taking this occasion to recall the circumstances under which the association was started. The title of foun-

**The Foundation of the Propagation of the Faith** dress is awarded by some to Pauline Marie Jaricot, a poor factory girl of Lyons.

We regret to say that neither one of these assertions is warranted by history. As a matter of fact, the origin of the Society is rather obscure, which is the destiny of many Christian institutions. God often so prepares everything that no one has a claim to authorship and no human name receives the glory. "The Propagation of the Faith" owes its existence to two cries of distress from missionary fields, the one in the West, the other in the East, and to the zeal and charity of several persons.



In 1815 Bishop Dubourg of New Orleans stopped in Lyons on his return from Rome, where he had been consecrated. Full of anxiety on account of the extreme poverty of his diocese, he recommended it to the charity of the Catholics of Lyons, in particular to a Mrs. Petit, a former resident of New Orleans. The charitable woman entered into the Bishop's views and began collecting among her friends and acquaintances some modest alms for the poor missions of Louisiana.

A few years later, 1820, a young woman, Miss Jaricot, who was also living in Lyons, heard of the great needs of the Society for Foreign Missions of Paris and conceived the idea of forming an association that would collect alms for the missions of that Society. Within the first year a sum of four hundred dollars was received and sent to Asia.



The success of Miss Jaricot and her associates inspired the benefactors of Louisiana with greater fervor and they became desirous of establishing a similar society for their poor missions. They were further en-

couraged by a visit of the Vicar General of New Orleans, Father Inglesi.

After consideration, however, it was thought best to unite instead of dividing efforts. A meeting was called, at which twelve ecclesiastics and lay persons were present, and it was decided to found an association which would solicit the prayers and nominal alms (one cent a week) of the faithful of all Christian countries in behalf of the missionaries of all nationalities preaching the gospel in heathen and non-Catholic countries. Thus it was that The Society for the Propagation of the Faith was founded in Lyons on May 3, 1822.



In regard to Miss Jaricot being a poor factory girl, we may say that, according to her biographer, she belonged to a family which, owing to its wealth and justly earned good name, was one of the first in the rich city of Lyons. The charity of the Jaricots was well known and there was not a single Catholic good work to which they did not contribute generously. Miss Jaricot received as high an education as could be obtained in those days, in a school patronized by the best families of France. As a further proof of the standing of her family we may mention that she was presented to Pope Pius VII. on his visit to Lyons in 1804, when on his way to the coronation of Napoleon I., and the young Pauline received a special blessing from His Holiness.

But what is the use of adducing further proofs: *Historians* will continue to write that "The Society for the Propagation of the Faith was founded by Pauline Marie Jaricot, a poor factory girl of Lyons."

\* \* \* \*

THE contribution of the United States of men and women to the foreign fields during 1921 was larger than ever before in our history. More than one hundred missionaries left our shores for Asia, Africa and Oceanica.

**American Missionaries** This is certainly gratifying, and shows the healthy condition of the American Church. However, we must not lose sight of the words of the Holy Father who, in his letter on the Missions (*Maximum Illud*), says:

"As to those who rule Religious Orders and Congregations devoted to the missions, We pray and request them to destine to such an important work none but the choicest among their subjects, those who stand foremost for the innocence of their lives, the fervor of their piety and their zeal for souls."

\* \* \* \*

IN a recent communication of the N. C. W. C., the Catholic population of China is given as 1,500,150. We surmise that this is a typographical error, because according to the latest statistics there are 2,000,150 Catholics in the Chinese Republic.

**Catholic China**



# MISSIONARY NOTES AND NEWS

## AMERICA

**NEW YORK** On Sunday, January 8th, in Cathedral College, members of the S. P. F. greeted Bishop Dunn and received his blessing for their interest in the foreign missions.

Rev. James L. Harley, Assistant Director of the Society for the Propagation of the Faith in the archdiocese of New York, welcomed the guests and the Hon. Judge Boyle delivered an address. About 1,200 persons were present.

**CALIFORNIA** The Rev. William Hughes, pastor of St. Basil's Church, Los Angeles, has been appointed director of the Bureau of Catholic Indian Missions to succeed the late Right Rev. Mgr. William H. Ketcham, under whom he served as assistant director from 1910 to 1916. The appointment was made by His Eminence Cardinal Dougherty, Archbishop Hayes of New York, and Archbishop Curley of Baltimore, who constitute the board of the Catholic Negro and Indian Missions.

Fr. Hughes has written voluminously for newspapers and magazines on the subject of Catholic Indian missions, and his literary efforts have done much to inspire interest in them.

**ILLINOIS** The first American missionaries to be sent to the mission field of the Society of the Divine Word in what was formerly German New Guinea have been named. They are Rev. Peter Weyland of Gilbertville, Iowa, and Brother Jerome Wagner. They will sail from San Francisco on March 3d.

The mission is situated in the north-western part of the island and has an area of 180,000 square kilometers. The inhabitants number about 500,000.

## EUROPE

**GERMANY** The Prefecture of Schleswig-Holstein has been divided: the northern part will be confided to the Vicar Apostolic of Denmark.

The Bishop of Osnabruck has been made Vicar Apostolic of northern Germany and Prefect Apostolic of Schleswig-Holstein.

This item was taken from *The Catholic News*, New York City:

In *Der Christliche Pilger*, a German Catholic paper published at Spire (Palatinate), we read the following (Oct. 19, 1921):

"Last Sunday, the French military chaplain, Father Charbonnet, took leave of the parishioners of St. Joseph's

Church. Within the last two years 785 Madagascans were baptized; 520 received their First Holy Communion and 500 were confirmed. Such is the result of the apostolate wrought in our district.

"Father Charbonnet requested the colored soldiers never to forget the Church in which they had received these unspeakable blessings, and as there is no frontiers for Catholics to pray for the German people.

"The Catholics of Spire are not soon to forget the touching ceremony which took place in the Cathedral, on Christmas Day, 1919, when seventy colored soldiers received baptism at the hands of two bishops of different nationalities.

"The people who attended mass at St. Joseph's Church last Sunday could witness with what devotion and reverence those colored soldiers received Holy Communion. When they returned to Madagascar they will be able to tell their people what kind reception they received at Spire."

A Congress of Missions, which **SPAIN** assumed the importance of a national event, has just been held in the Cathedral at Burgos.

The Congress was a series of days of missionary propaganda which had an effect not only in Spain, but throughout Spanish America. Spain was the great missionary country of the sixteenth, seventeenth and part of the eighteenth centuries.

The number of students in the new Seminary of Foreign Missions has increased so rapidly that it has been decided to build another and a larger seminary in which young men from Spain and America who desire to devote themselves to missionary work may live and study.

**PORTUGAL** Fr. Daniel Simoes Ladeiras, ex-director of the Mission of S. Salvador in the Congo, and the present Rector of the College for Orphans at Coimbra, Portugal, has just been appointed the Director of the new College for Missions that is to be installed in Portugal.

**SWITZERLAND** By a decree of the Congregation of the Propaganda, the Bethlehem Institute of Immensee (Canton of Schwyz) has just been converted into a Swiss Seminary for Foreign Missions. A special missionary territory will shortly be assigned to the new missionary society, whose statutes are identical with those of Paris and Milan.

**ENGLAND** An exchange states that an event of much significance took place recently at the

Foreign Mission Novitiate of the Presentation Nuns, Wavertree, Liverpool.

These nuns opened a novitiate two years ago with the sanction and encouragement of the late Archbishop White-side, to train postulants for their mission in India. The departure of the first group, all young Irish nuns, was a notable occasion, and there is no doubt that the little band will be followed by a long line of women apostles, so much needed in suffering India.

## ASIA

In November Bishop Bouchut, **INDIA** Vicar Apostolic of Cambodia, Cochinchina, assisted by the Vicar Apostolic of Siam and the Coadjutor Bishop of North Burma, conferred episcopal consecration on Mgr. Louis Perrichon, Coadjutor Bishop of Malacca. One of the new bishop's first acts was to ordain a native priest. The Diocese of Malacca, which is in the southern part of the Malay Peninsula, has a population of two million souls. When Bishop Perrichon went there in 1895 the census showed about 17,000 Catholics. Now Malacca has at least 41,000 Catholics, with the number constantly increasing.

A Catholic Federation has been formed in the Malay States, similar to the Westminster Federation of London. Of the total population of about one million some 23,000 persons are Catholic. The purpose of the Federation is both civic and social.

It is reported that Fr. Bonaventure Péloquin, O.F.M., Canadian missionary at Changlo, East Shantung, will shortly return to Canada on business connected with the opening of a new missionary college at Quebec, specially destined for French-Canadian and Acadian students.

The new church at Taming-fou, Southeast Che-li, was the scene of an edifying presentation by the native parishioners not long ago, when they gave a version of the Passion Play. One hundred and twenty persons were in the cast and costumes and scenery helped to make the play realistic. The most touching thing was the feeling with which the actors portrayed their parts, in fact, their naïvely expressed emotion was such as to bring tears to the eyes of the audience. The Bishop of Southeast Che-li, Mgr. Lecroart, says that the mysteries of the Passion, thus vividly brought to life, made a great impression on the new Christians and have noticeably increased their devotion.

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**The Modern Ku Klux Klan.** H. P. Fry. Published by Small, Maynard & Co., Boston, Mass.

**Abraham Lincoln, Man of God.** John Wesley Hill. Published by G. P. Putnam's Sons, New York and London.

**The Parable Book. Our Divine Lord's Own Stories.** Published by Extension Press, Chicago, Ill. Price, \$2.00.

**Testimony to the Truth.** Rev. Hugh P. Smyth. Published by Extension Press, Chicago, Ill. Price, \$1.50.

The following French books (paper) are for sale by P. Téqui, 82 rue Bonaparte, Paris, France:

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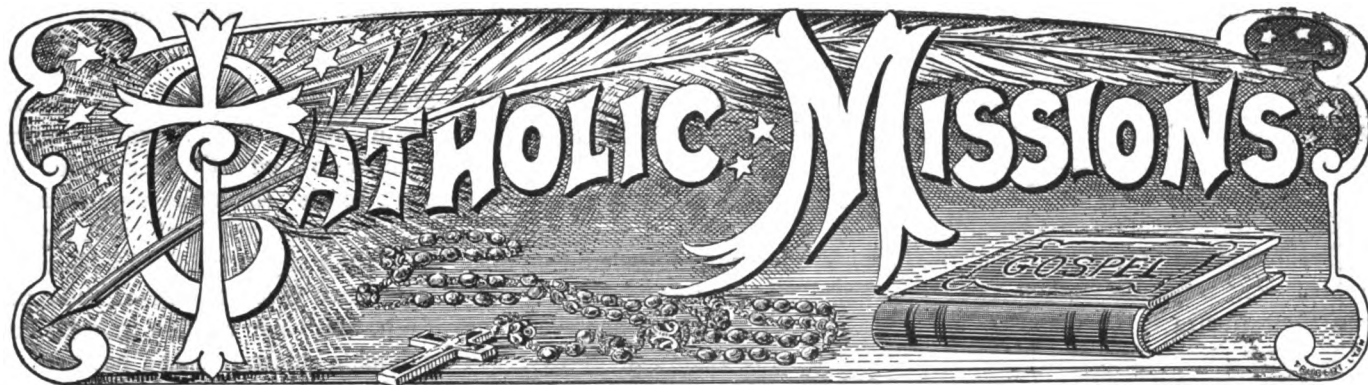
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No. 3

## PIONEERING IN LAOS.

Rev. J. B. Beigbeder, P.F.M.

*In connection with the story of the Laos mission, a word about the Sisters of St. Paul of Chartres seems appropriate. This great Congregation is devoted to teaching and nursing in Europe, but undertakes all forms of mission work in the pagan world. Its members are found numerous in Martinique, Guadeloupe, Tonkin, Annam, Laos, Siam, China, Japan and Corea, where they are in charge of schools, orphanages, hospitals, leper asylums and prisons. They have secured many native Sisters in almost all their mission centres. Laos is in Cochin China.*

ON the first day of January, 1881, two young apostles might have been seen setting out from Bangkok, Siam, in a small native boat for

### A Journey Up the Me-Nam River

Their trip promised to be a long and arduous one, for they were bound for the new country of Laos, to plant there the seed of the Faith.

It was, in fact, six days before they reached the edges of the immense forest of Wong-phaja-fai, which separates the delta of Siam from the high plateau of Laos.

Arrived at a village, the two missionaries landed and proceeded to barter for a couple of horses to bear themselves, and some oxen to transport their luggage. Worthy guides were also secured, and with a little

caravan thus formed, the priests moved on toward the unknown.

The enterprise was both bold and wise. The young missionaries knew that in the heart of Laos dwelt a numerous population that

### Might Willingly Accept the Gospel

but between the immense valley of the Mekong, in Laos, with its health-

cross pushed on, guided chiefly by their zeal for souls. They crossed the dark forest, and finally, after almost superhuman effort, they came upon a little village. Here they rested and preached the message they had come to announce. Then they moved on to other settlements, speaking always about God to those who wished to hear and to those who did not.

It was not until the last of April, after four months of unheard of fatigue and privation, that the caravan decided to establish a fixed abode. It had journeyed almost a thousand miles.

The eloquence of St. Peter and St. Paul did not convert the judges at Sanhedrin or the savants of Areopage. The same experience befell the two pioneer priests at Oubone, the name of the place they had chosen to begin the conversion of the Laotians. The well-to-do

### Regarded the Missionaries With Indifference

or contempt; those that listened to doctrine of salvation, who made no resistance to the working of grace in their souls, were the humblest of the humble, the poorest and most miserable: they were slaves.

Forty years ago slavery existed in Laos. The dreadful trade was conducted by bands coming from Burma,



*St. Joseph, Model of Workers, pray for us.*

ful climate, lay the boundary region of Siam with its malarial swamps and woods.

But the intrepid knights of the



who fell upon the people of isolated districts and seized them to sell them into bondage. There were Siamese laws against such traffic, but the local mandarins were either too weak or too indifferent to interfere. Entire families were sometimes taken away from their homes to be disposed of in the large cities along the Mekong River.

It was to the glory of the missionaries that they succeeded in stopping the slave trade, and this neither by stratagem nor force. First they called upon the officials and reminded them of the laws of the country and the necessity of enforcing them. But apostolic endeavor and courage did not end with this step.

### **Boldly the Priests Went Out Into the Highways**

and intercepted the slave caravans. They told the brigands that they were disobeying the laws of the land, and urged the captives to make a break for liberty, and that the mission would shelter them.

The slave dealers threatened the priests with every sort of horror, but they secretly feared these Europeans and did not care openly to make resistance. Many slaves placed themselves under the protection of the missionaries, and thus the nucleus of a mission was formed.

These details show how stony was the field in Laos when the Paris Foreign Missionaries began their ministry. The soil was arid, desolate, remote and unknown. Everything was to be done, and fatigue and disappointment were inevitable.

The rich proprietor, viewing acres that have been under cultivation for a century, feels a great deal of satisfaction in watching harvest succeed harvest in unvarying richness, but it is doubtful if he ever experiences the elation of the small farmer, who after patient toil has reclaimed a barren corner of the earth and watched it flower into productiveness. Such joy was reserved for the apostles of Laos.

The two great pioneers of the work in Laos were Mgr. Constant Prodhomme, and his Timothy, Fr. Xavier

Guego. The latter died in March, 1918, and the bishop he served so well

### **Survived Him Only Two Years**

Mgr. Prodhomme founded the mission and was its second Vicar Apostolic. The success he achieved was shown by the report made in 1919: 12,932 Christians, sixty chapels or churches, twenty-nine priests, twenty-two seminarians and two establishments of the Sisters of St. Paul de Chartres.

A modest laborer in the mission of Laos, I had the good fortune to serve my apprenticeship under the direction of the two great apostles I have just named. At Kengsadok I even took hold of the same plough they had in hand when making the first difficult furrows in the field.

To me has been permitted the consolation of seeing the fruits of the harvest sown with such pain and fatigue. Already there is a native Laotian priests, and the first native religious of the Sisters of St. Paul de Chartres also belongs to my little Christian centre.

I must tell you something about Sister Leocadie.

The Catholic population of the town of Kengsadok is now about twelve hundred souls. It is composed of a tribe that came from the frontiers of Annam, and they were docile

and relatively moral even in the pagan state. Every year a certain number of our Christians journey back to the Annamite mountains—a trip of ten days' hard traveling—to visit their pagan relatives. Naturally they have much to say of their new faith, and their recitals aroused considerable interest in the hearers.

This was the case with Pho-mai, a widower with one little girl about twelve years old. He had heard of the priests at Kengsadok, and he desired to join the Christian community,

### **But He Was Not Free**

A debt of fifty dollars bound him in slavery to his present habitation for, according to the custom of the country, a debtor owes his labor to his creditor and becomes an actual slave until he can repay his debt.

I heard of the man and also of the amount he owed—*Fifty dollars!* It was a vast sum, not only for the Annamite's pocket, but for mine. Yet I longed to free the man and bring him to the mission. What was I to do?

I wonder if there was ever a missionary who did not have these moments of acute agony when calculating his reserve funds and some expenditure that sorely tempted him. Minute economies may have put a few dollars together destined for fu-



*Three French Sisters of St. Paul of Chartres and three Annamite Sisters.*

ture grave necessity, and then suddenly a temptation to use the money for some present need appeared to distract the poor priest, and he fell before it, leaving the future to take care of itself.

Well, I was in that predicament. The possessor of fifty large dollars destined for I knew not how many future investments, I had no sooner heard of Pho-mai's debt than I was beset with the idea of ransoming him. Well, to make a long story short, I threw discretion to the winds, and in short order Pho-mai and his offspring appeared before me in compensation for the expenditure.

That was in 1906. After eighteen months' study and probation, the father and daughter received baptism from my hands and became members of the community.

The girl by now was almost fourteen years old. She was noticeable for her piety, obedience and intelligence. I found a home for her in one of the best families of the village, and I took the father into my own service.

Not long after these events, ill health forced me to leave Kengsadok, but I recommended Maria Mai to my successor, who, like myself, considered her to be

#### Possessed of Unusual Gifts

Maria understood Catholic doctrine perfectly, and she became a catechist teacher, showing a zeal for this work far beyond her years and condition. During this time she followed a rule of life almost similar to that of a nun.

It is the custom in Laos to marry young, and when Maria had reached her eighteenth year, numerous demands for her hand were made by the youths of the vicinity, but to all she

invariably replied that she desired to consecrate her life to the service of the Lord.

One of the most valuable institutions in Laos is the novitiate for native nuns, where girls wishing to enter the religious life, and to serve in schools, hospitals or orphanages, are trained for such a career by the Sisters of St. Paul of Chartres. Maria Mai decided to enter this novitiate, and did so in the year 1915.

The exceptional grace of soul manifested by the young religious impressed itself forcibly upon the Superior of the Sisters of St. Paul, and she decided to place the novice in her own Order, instead of with the native Sisters. The Bishop coincided with this idea and Maria Mai was therefore

#### Sent to the Novitiate in Saigon

This was in 1917. Two years later she returned to Laos wearing the habit and white coif of the famous Congregation. As Sister Leocadie,

she has the distinction of being the first Laotian Sister of St. Paul of Chartres.

Such is one of the beautiful flowers produced by the poor soil of Laos. It gives great joy to the missionaries, but at the same time it emphasizes the fact that many more such blossoms could be developed if the struggle against poverty were not always so severe. Poor are the priests, poor are the Christians, poor is their daily bread, reduced now to famine rations.

The geographical position of the missions also means added expense and fatigue to the missionaries. Buried in the heart of Indo-China, far from large cities or railroad centres, long and expensive journeys are required even to procure the necessities of life. Therefore I cry out in distress to those who read these lines: "Have pity on poor Laos. Fever and much quinine have weakened me sadly, but yet I hope my voice may reach some tender heart."



*His Majesty Khoi Dinh, Emperor of Annam.*

#### Our Saviour's Three Visits.

The second coming of Christ to earth is by grace, especially in the Blessed Sacrament of the Altar and in the Holy Sacrifice of the Mass. His

first coming was in the stable of Bethlehem, 1,921 years ago, and His third and last coming will be at the end of the world, when He comes to judge the world.

The best possible commemoration of

His first coming and at the same time the best possible preparation for His third coming, is to actively participate by missionary endeavors in His second coming.—From *"The Vineyard of the East."*

## THE CHURCH IN THE HOMELAND OF CONFUCIUS.

Dom Maternus Spitz, O.S.B.

*An illuminating article on that widely discussed province of China—Shantung. Of its three vicariates, two are entrusted to the Franciscans and one to the Steyl Fathers (Society of the Divine Word).*

AMONG the eighteen provinces which constitute the modern Republic of China Proper, the maritime and peninsular province of Shantung, the country of the "Eastern Hills" or "East of the Mountains," is no doubt one of the most important ones, whether considered from a geographical and strategical or from a commercial and religious point of view; it is also one of the most famous and at the same time

### The Most Ill-Famed Region in China

Though one of the oldest seats of Chinese culture, this "classical region and Holy Land" of China was some forty years ago scarcely known to the political world outside the "Flowery Kingdom of the Middle," but since the occupation of Kiao-chow and Wei-hai-wei, and especially since the Boxer riots, Shantung has attracted the attention of politicians and diplomats, of the commercial and the business man, and at the present moment it has once more come to the forefront of the entire civilized world owing to the altered circumstances in the Far Eastern Asiatic question.

Situated in the northeastern part of China, within easy reach of Manchuria, Korea and Japan, and with easy access to Peking and Shanghai, Port Arthur, Nagasaki and Seoul, Shantung is bounded by the provinces of Che-li, Honan and Kiangsu on the north, west and south, and by the Strait of Che-li and the Yellow Sea on the east.

It covers an area of 56,000 square miles, or less than one-fourth the size of France; yet with a population of over 38,000,000 souls, or nearly the population of France, the province of Shantung is not only one of the most densely inhabited parts of China, but

of the whole world, having 680 people per square mile. Physically, the country consists of two detached

### Masses of Mountains and Hills

one of which projects far seawards between the Gulf of Pechihli and the Yellow Sea, forming the Shantung peninsula, which resembles that of Liaotung, but is of larger size, whilst the northwestern, southern and western portions form the great plain of Northern China.

The coast line of Shantung—with the exception of Kwangtung, the greatest in China—as well as the peninsula, are surrounded by innumerable little islets. Their facility of easy access have largely contributed to the development of the great natural resources for which Shantung is very conspicuous. For the mountains being intersected by large valleys, and these together with the large valleys being watered by the Hwangho or Yellow River with its numerous tributaries, by the Grand Canal and the numerous large and small lakes, Shantung is also one of the richest provinces.

The principal source of its wealth is agriculture, and owing to the highly developed cultivation, the fertile soil

yields two or even three harvests, abundant in corn and barley, millet and sorghum, maize, rice and peas, cotton, hemp and opium poppy, apricots and peaches, etc., whilst the large pasture lands contribute to the breeding of mules and horses, camels and oxen. Yet if occasionally even this rich province is visited by famine and starvation, it is due either to heavy floods or severe draughts or caused by the great surplus population.

But Shantung also contains a wealth of minerals in coal, iron ore, ironstone, gold, lead, copper, precious stones and diamonds, besides sand and building stone in great abundance—reasons enough to make this province a bone of contention in the Far East. "Shantung, the classic region of China," viewed from the summit of many hills, the whole country as far as the eye can reach presents the aspect of a vast city interspersed with garden plots.

There is, however, another aureole or halo which surrounds the fame of Shantung; it is the title "the Holy Land" of China. Among the five holy mountains of China, called *the beneficent king, the equal of heaven, the controller of births and deaths and the arbiter of human destinies*, the Taishan,



*This group constitutes a Christian Shantung family. Parents and married children live in the same household.*

*the Great or the Most Sacred Mountain*, takes the first place.

#### **Situated Near to the Hwango River**

and reaching a height of over five thousand feet, it has been famous in the history of China for over four thousand years as a place of pilgrimage in honor of *Confucius*, the founder of the Chinese State religion, its famous lawgiver and reformer, where annually about one hundred thousand pilgrims resort to from all parts of China.

In its neighborhood is also *Kiafao*, the birthplace of *Confucius*, which is still inhabited almost exclusively by his descendants, at least 20,000 of whom bear his name, after twenty-four generations, which have elapsed since their common ancestor bequeathed his moral code to China. There also stands a temple which has been raised to his memory, one of the largest and most sumptuous in China, with treasures which have been accumulated for centuries and surrounded by a domain of 165,000 acres in extent.

But the glories of Shantung are not yet exhausted. The climate is characterized by the two extremes of heat and cold, but the transitions are effected very gradually and regularly, thanks to the warm maritime waters and the shelter afforded by the neighboring Manchurian and Korean uplands from sudden polar storms. Owing to this maritime position, Shantung possesses the healthiest climate in China, though typhus and intermittent fever, measles and smallpox are not excluded.

Among the mysterious people of China living behind the mysterious wall and leading a still more mysterious life, the people of Shantung are perhaps the most mysterious ones sharing in all the good qualities of the northern as well as the bad ones of the southern population. They are more robust and energetic as well as of a more swarthy complexion than those of other districts. *Confucius* himself speaks highly of the good qualities of the inhabitants of the northern provinces and praises "their courage, energy and heroism which teach them to fight and to die, but not to surrender and make them bear arms day and night in order to face death at any moment."

Freiherr von Richthofen, one of the greatest authorities on China and the Chinese, speaks of the inhabitants of Shantung as "worthy children of their countryman *Confucius*, of their venerable aspect, their modest behavior and conduct, being intelligent and superior to the population of several other provinces." Their love of order,

#### **Their Zeal and Enterprise**

may be seen in the high state of cultivation of their lands, field and gardens, and especially in horticulture, in which they surpass the "civilized foreign devils." But it is equally true that Shantung is a hotbed of thieves and robbers, who swarm all over China, from Manchuria to Kwangtung; of anarchists and rebels, of secret societies, such as the *Taiping*s and the *Nienfei*, who during the Boxer riots swelled the ranks of Lihungchan.

From the religious point of view, Shantung is the stronghold of Buddhism and Confucianism, of Taoism and Mohammedanism. And yet it is also one of the first provinces which embraced Christianity even in the earliest days of Christianity, and today it is certainly one of the most flourishing and most promising fields of the Catholic Apostolate in China, and this in spite of being the cradle of *Confucius* and his devoted disciple *Mencius* and their burial place, which is annually visited by thousands of pilgrims.

It is a much disputed question whether or not Christianity was known in Shantung as early as the eighth century; the famous monument of 787, which was discovered at Singanfu in the province of Shensi in 1683, does not not give any clew on this point, and the statement made by the Franciscan, Charles de Castorano, in 1722, on this question does not supply any convincing proofs. By the time Christianity was re-introduced into China in the thirteenth century, every trace of it seems to have disappeared.

When the Franciscans entered upon the Apostolate, Shantung became the cradle of Franciscan missionary enterprise. Among the pioneers we find Oderic Pardenone (1325-28), a disciple and co-worker of the well-known John of Monte Corvino (1292-1330), the Apostle of China and Archbishop

of Peking. In consequence of the cruel persecutions which were waged against Christianity in China by the emperors of the Ming dynasty (1368-1644), the Apostolate in Shantung came to a temporary standstill for a period of nearly two hundred years, though repeated attempts were made by the Franciscan to come to the rescue of the Christians who during the trials had fled to Shantung.

The Catholic Faith was revived by the disciples of St. Ignatius, and among the pioneers reopening the missions in China we find Frs. Ruggieri (1588), Ricci (1610), Longobardi (1654), Schall (+1665), Verbiest (1688), etc. Fr. Longobardi, who from 1610 to 1654 acted as Superior of the Jesuit missions in China, went to Tsinanfu in the province of Shantung and visited annually the scattered flock there and opened stations at Taianfu and Tsinchowfu, at the request of a nephew of the celebrated Christian grand mandarin, Siu-Koangki (+1633).

In 1649 Fr. John Francis Ronusi de Ferrariis was entrusted with the evangelization of Shantung. Soon after Fr. Antonio Caballero de Santa Maria,

#### **The Famous Franciscan**

also arrived in Shantung. He belonged to the Philippine province of St. Gregory, and was on his way to Japan in 1632; but unable to enter, went in the following year to Fokien to help the Dominicans. Finally, at the request of Fr. Schall, he went to Shantung to help the Jesuits, opened a church at Tsinanfu in 1651, was joined by Fr. Bonaventure Ibanez (+1691), and both became thus instrumental in reviving the Franciscan Apostolate in Shantung. Both Jesuits (Valat, Diestel and Franchi) and Franciscans, working hand in hand for the spread of the faith in the homeland of *Confucius*, were joined in 1655 by the Dominican, Coronado Gaspard. For ten years the Apostolate made good progress, when suddenly in 1665 the fury of persecution broke loose again and all the missionaries were imprisoned.

On the return of Ibanez to Europe, Fr. Augustine of St. Paschal (+1697) took over the administration of the Franciscans in Shantung, where he

worked for the space of fifteen years and then entrusted them to his successor, Fr. Bernard, of the Incarnation. When in 1690 Pope Alexander VIII. erected the Bishopric of Peking-Nanking and in 1695 his successor raised Peking to the rank of an Archbishopric (1695-1856), with the Franciscan, Mgr. Bernardine della Chiesa (+1721) as its head, Shantung and its Christians came under his jurisdiction.

In 1684 the Philippine or Spanish Franciscans were supported by their Italian brethren, and they continued their work of the Apostolate in Shantung till the outbreak of the French Revolution. Notable among them are Frs. Anthony of Frosinone (1699-1707), Charles of Castorano (1701-34), Joseph de Villena (1721-43), Bonaventura d'Astorga (+1796). Though zealous in their efforts to spread the faith throughout the extensive province of Shantung, the Franciscans had but little success, as the

### Persecution Lasted Almost Throughout the Century

with but short intervals of peace. In the year 1764 the Franciscan mission in Shantung numbered only 2,471 Christians, and by the end of the eighteenth century nearly every trace had once more disappeared, for the Jesuits were suppressed and expelled, the Dominicans confined their work to Fokien, the Franciscans were dispersed and owing to the upheaval in Europe were unable to fill up the gaps.

For over forty years the Apostolate in Shantung was again abandoned, but not forgotten by the sons of St. Francis. No sooner was peace restored, the spirit of the Orders revived and their ranks strengthened when the missionary spirit was renewed under Pope Gregory XVI. In 1839, long before any treaty was signed with China on the part of any European Powers, the first Franciscan, Fr. Besi, entered Shantung, which Propaganda had separated from the jurisdiction of the Peking-Nanking and made a Vicariate Apostolic.

Being also administrator of Nanking, Mgr. Besi entrusted the Vicariate of Shantung to his heroic fellow-laborer, Fr. Mocagatta (1840-65), the apostle of that province in the nine-

teenth century, whose destinies he guided, together with Fr. Gabriel Grioglio de Moretta, and brought new life into the Apostolate. He re-established the old residence of Tsinanfu, opened a seminary for the training of native priests and raised the number of Catholics from 5,000 to 12,000.

When he was transferred to the Vicariate of Shansi, the Holy See entrusted Shantung to Mgr. Cosi (1865-84), at whose request the Vicariate was divided into northern and southern. To evangelize the latter, Mgr. Cosi appealed to Fr. Arnold Janssen, the founder of the Society of the Divine Word of Style, who thereupon sent Frs. Anzer and Freinademetz to China. Under Mgr. Cosi's successor, Bishop Geremia (1885-1888), the mission of South Shantung was made a Vicariate Apostolic, January 8, 1886.

But the Holy See deemed a further division necessary of the Vicariate of North Shantung, and on December 22, 1894, formed the Vicariate of East Shantung, which was handed over to the French Franciscans. Thus the Homeland of Confucius, the province of Shantung, is at present divided into three Vicariates, of which the northern and eastern are under the care of the sons of St. Francis, whilst the southern is under the care of the Society of the Divine Word.

When Mgr. Geremia after an episcopate of only three years died of typhoid fever at the age of only forty-five years, the administration of Northern Shantung was entrusted to Mgr. de Marchi (1889-1902), under whose

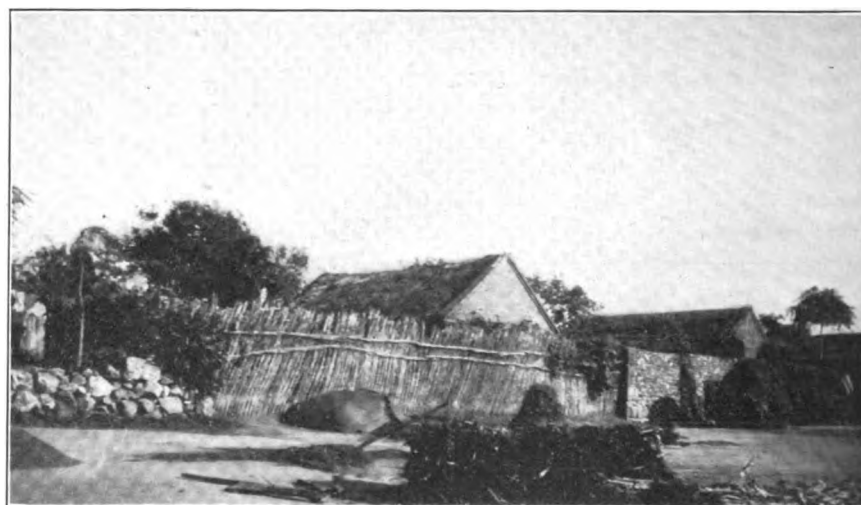
able hand and guidance the Vicariate developed to such an extent that

### It Was Necessary to Make a Further Division in 1894

During the Boxer riots, North Shantung suffered greatly owing to the hostile attitude of its governor, Yushien, residing at Tsinanfu, who was an open advocate of the rebellion against the foreign devils, but he was deposed and succeeded by the more generous Yuan-chi-kai, who disregarded the orders of the government issued against the missionaries and told them to hide. On his return to the Vicariate in 1900, Mgr. de Marchi found 300 Christian villages destroyed, 200 Christians murdered and 10,000 dispersed.

In consequence of the hardships endured, the Bishop died on August 30, 1901, and was succeeded by Mgr. Giesen (1902-1919). The flourishing condition of the Vicariate of North Shantung, now under the care of the Franciscans of the province of Saxony, may be learned from the statistics taken on the death of Mgr. Giesen: 40,903 Catholics, 764 Christian villages, 435 churches and oratories. North Shantung is now under the Vicar Apostolic, Mgr. Schmücker, O.F.M., who was consecrated on June 29, 1921.

The Vicariate of East Shantung, which was separated from the North on January 22, 1894, is entrusted to the French Franciscans of the province of St. Louis, and received its first Bishop on May 21, 1894, in the person



Rural village scene in Shantung.



of Mgr. Schang, a native of Lorraine, who took up his residence at Chefou. During the war between China and Japan in 1895, this portion became a scene in the struggle, and progress has been very slow owing to the occupation of Kiaochow, Wei-hai-wei and other ports, the Boxer riots, the Russo-Japanese War, the shortage of missionaries since the expulsion of the Order from France, and last, but not least, owing to the great poverty of these heroic sons of St. Francis, who since the beginning of their Apostolate in these parts have constantly been handicapped in their work for want of funds.

Unable to erect the necessary buildings, the work has more or less to be confined to the Christians, whilst the conversion of the pagans must be left to the native catechists, to whom only a small remuneration can be given. When Mgr. Schang died in 1911, he left behind a small flock of 9,000 Catholics under the charge of twenty-eight priests, two brothers, six native priests, with two hundred churches and chapels, one hundred schools in about eight hundred villages. Under his successor, Mgr. Wittner, an Alsatian by birth, the Apostolate has made but slow progress, *i. e.*, it numbered at the end of 1918: 14,275 Catholics, with twenty-six missionaries, nine native priests, sixty-five Sisters, with 250 churches and oratories, 150 schools, with 2,000 pupils.

It was in the year 1880 that Frs. Anzer and Freinademetz of the Society of the Divine Word of Steyl, after having made their novitiate for the Chinese missions under Mgr. Raimondi of Hongkong (1879-80)

#### Commenced Their Apostolate at Tsinanfu

the capital of Shantung, under Bishop Cosi. Two years later Propaganda, at the request of the latter, entrusted to the Missionary Society of Steyl the southern portion of his Vicariate, *i. e.*, the Prefectures of Yenchowfu, Tsaochowfu and Ichowfu, to which was added Tsining later on, with a total population of twelve million souls. In the whole district they found only one station, at Puoli, with 158 Catholics, and about forty more scattered somewhere else; and in this extreme north-

eastern corner, altogether unfit to serve as the centre of the Apostolate, they commenced their work on January 18, 1882.

Yet in spite of opposition made by the mandarins, the bonzes and the *literati*, and in the midst of a materialistic and indifferent people, the work was successful. With the help of new helpers and supported by a native priest, Siu, new centres were opened at Wanchwang, Lotan and Tsaochenfu with such a splendid success that Propaganda raised the mission to the rank of a Vicariate Apostolic on December 13, 1885, with Mgr. Anzer as its first Bishop (1886-1903).

On his return in July, 1886, however, he found the whole district in uproar, which was caused by the governor of Yenchowfu, because the missionaries had made an attempt to open a mission near the birthplace of Confucius. With the support of 800 *literati* the most blasphemous stories were circulated against Christianity, the Catholic Church, and her priests, threatening native Christians and catechumens with all kinds of punishments. November 15, 1887, was fixed for

#### A General Massacre of All Foreigners in South Shantung

But the storm passed by; Bishop Anzer ordained in 1888 the first native priest for his Vicariate, and after ten years was able to report that the latter numbered 3,000 native Christians and 8,000 catechumens. In 1895 he trans-

ferred the centre of the Vicariate from Puoli to Tsining; progress, however, was greatly interfered with by the fact that the missionaries were not allowed to make a settlement or open a mission station in towns, and consequently Christianity was looked upon as a religion inferior to Confucianism. All attempts to break down the barriers failed till in the year 1897 Frs. Niess and Henle were murdered, in consequence of which Governor Lipingheng and six mandarins were deposed, and the gates of the forbidden city of Yenchowfu were opened to the missionaries.

Owing to the firm attitude of Yuan-chikai, the missions in South Shantung suffered very little during the Boxer riots. Bishop Anzer, who on his arrival in South Shantung in the year 1882 found one station with about 200 Catholics, left at his death in 1903 a flock of 26,000 Catholics, 40,000 catechumens, 12 churches, 118 chapels, 518 oratories, etc.

Under his successor, Bishop Henninghaus, the Church has enjoyed great peace and made great progress, which was temporarily threatened with destruction and ruin during the critical days of the Great War. But the situation was saved by the prompt intervention of Cardinal Gibbons and His Holiness Pope Benedict XV.

Considering that scarcely forty years have elapsed since the inauguration of the Catholic Apostolate in South Shantung, considering the hostile attitude of mandarins and bonzes, of the *literati*



Priest leaving his vehicle to pass over a perilous bridge.

and the followers of Confucius against Christianity in the Homeland of Shantung's "greatest and holiest man," one has to admit that the Vicariate of South Shantung is one of the best and most admirably conducted mission fields in China.

His Lordship, Bishop Henninghaus, in his Annual Report of July 15, 1920, says that the statistics show: 95,571

Christians, 43,582 catechumens, 52 missionaries, 17 native priests, 7 brothers, 116 Sisters, 110 ecclesiastical students in two seminaries, 684 male and 494 female catechists, 171 churches and chapels, 1,589 oratories, etc.

A great deal of this success is due "to the great self-sacrificing, noble love which his American friends have extended to him in the past, and to the

zeal and mission interest sweeping over the Catholic Church in America at the present time."

Thus the Catholic Church is represented in the Homeland of Confucius by over 150,000 of her devoted children and by over 70,000 catechumens. Yet what is this among so many—38,000,000—pagans who are waiting for the Light "*Oriens ex alto?*"

### The Blessing of Unknown Friends.

Out in Ajmer, India, there are a lot of helpless little children being fed and sheltered by the nuns. "A lot," comparatively speaking, for there are many, many more waiting at the gates of the mission who cannot be taken in on account of that old complaint: lack of money.

But not everyone forgets the orphans of India, for when Mother Matilda made an appeal not long ago she got a generous response from a benefactor in Jamestown, New York State, and she sends due acknowledgment:

"I have received, through the Bishop of Ajmer, the generous donation so kindly sent me. I wish to convey my grateful thanks to this good gentleman, and please tell him the Sisters and orphans of the Mission House will offer their fervent prayers for him and his family.

"There is something so touching about being helped thus in our missionary endeavors by unknown friends far away!

"May the good Lord send me some more such friends to enable me to develop my dear work! I rely altogether on Providence; and, having no funds and wishing to have none, I have asked the Venerable Little Flower of Jesus to fulfill in my community the office of 'Sister Burser.' So far she has done her part well, but I expect even more from her, for our needs are increasing every day."

### Nearly Happy.

Haisan is a small island, one of the many that border the coast of the province of Fukien, China.

The whole island constitutes a mission district, comprising in all about one thousand Catholics under the care of Fr. C. Franco, O.P. This Father, thanks to the alms and material help of some benefactors, has just been able to build a small concrete church that will stand the strong typhoons that sweep over the China coast. His for-

mer church was destroyed by one of these typhoons two years ago, and ever since he has been saying the mass and having the Sunday services in the parlor of his old home, with the congregation kneeling down in the open air. Fr. Franco now states that the roof of his church has been finished, so that he will soon be able to have the divine services held in the new edifice.

### Dark Clouds Gather Over South Hunan.

Bishop Mondaini, O.F.M., sends a communication from his Vicariate, which is most depressing and shows that the curse of profiteering is known in the heart of starving China as elsewhere:

"Although the number of baptisms is very consoling, it would have been far greater if the famine had not obliged most of our missionaries to close their schools, as it was simply impossible, in most places, to buy rice. The reason why Hunan should have been stricken with famine is, perhaps, unique in the history of mankind. Last year the harvest was abundant; much of the rice of the previous year was still left in the granaries, hence there was no reason to foresee that famine would reign in this province after a few months. Our Christians, and pagans likewise, contributed money to lessen the sufferings of the famine-stricken people in the North. What, then, was the reason that Hunan was stricken with famine this year? The undue exportation, encouraged by the authorities greedy to gather in the customs duties! This exportation was only stopped when it was found out that the stock of rice left in the province was far too small to last until the harvest time. The result was that the price of rice rose tremendously and that the exported rice had to be re-imported at thrice the price for which it had been exported. And it must be noted that Hunan is not ruled by outsiders, but by the Hunanese themselves!

"To this calamity another one has succeeded, caused by the drought of the present year, which has spoiled the harvest. The prospect is, indeed, dark. And what are our good Hunanese authorities doing to remedy

the fearful condition of the people? They have begun once more the civil war, without any necessity or utility, even without any prospect of coming out victorious. The condition of Hunan is fearful. If no victuals are imported, the famine will be worse next year than this year. But what can be hoped of the present authorities?

"The only good result from the famine has been that it has enabled the good Franciscan Missionaries of Mary to baptize, in a few months, more than sixteen hundred dying babies. At Changsha, the capital of Hunan, the famine-stricken flocked together from all parts of the province. They were lodged in the pagodas. The good Sisters, always on the look-out for an opportunity to gain souls to the Sacred Heart, thought that among such a multitude of suffering people there would surely be many perishing babies. Having asked my blessing, they set out for the different pagodas in groups of two or three, with a box of medicine and a large bottle of holy water. And thus, with the help of God, they have been able within a few months to baptize more than sixteen hundred babies."

### La Salette in Madagascar.

One of Ceylon's foremost educational institutions is St. Joseph's College, in the city of Colombo, founded by the Delegate Apostolic, Mgr. Zaleski, twenty-five years ago. It celebrated, last March, its Silver Jubilee with a solemnity equal to its importance. At the official dinner were present, together with the Representative of the Holy Father, those of the Government, of the other colleges and principal institutions of Colombo. St. Joseph's prepares for the local examinations of Cambridge, and for the degrees of the London University and is attended by twelve hundred pupils, as many as can be accommodated by the building which is insufficient for the demand. The Archbishop has purchased a large piece of land in the southern part of the town and will soon start work for a new building intended for special courses.

## COREA'S SCHOOL QUESTION.

Rev. W. Wilhelm, P.F.M.

*Corea, in her struggle for independence, realizes that education is one of her best weapons, and is seeking almost wildly to obtain numerous schools. Not all of them offer practical courses as yet, but time will remedy whatever defects now exist. The bishops desire to open as many Catholic schools as possible to meet the popular demand.*

FOR many, many long years Corea, the Hermit Kingdom, was buried in a deep sleep not often accorded to countries. The world knew her not and she knew not the world. Then suddenly came two clarion calls. They announced the arrival of a new existence.

The first call sounded in the year 1895. At that time, while Corea slumbered, she was under the heavy thrall of China.

### But Japan Had Become a Conqueror

and when the humble ambassadors from Seoul set out to carry their usual homage to their powerful masters at Peking, they found all along the way great arches erected on which appeared the magic word—*Independence*.

Another martial sound came in 1905, when Japan triumphed over Russia and announced loudly at Port Arthur that Russia might not cast longing eyes at Corea—which prize Japan intended to keep for her own.

Behold, then, this erstwhile sleeping beauty thoroughly awake. Rubbing from her eyes the last vestige of lethargy, she looked about her—and beheld everywhere Japanese fortresses and Japanese schools. It did not take her long to decide that

### She Did Not Want the Forts

but the schools were a different thing. The old *lettrés* had inculcated a respect for schools and learning, and these schools therefore suited the taste of new Corea.

Yet Corea aroused was not the Corea of former centuries. She scorned the old type of schoolmaster who dozed with his pipe in his mouth while his pupils chanted a sing-song of lessons they did not understand. She wanted the best type of instruction. She desired schools wherein might be formed Napoleons, Washingtons, Gladstones, Bismarcks and such master minds.

To this end the Coreans clamored for a school in every village and at least one high school in each canton; the more ardent also demanded two universities in every province, while the moderate-minded were contented with one.

It must be remarked incidentally that this influx of schools made business good, for the dealers in caps, trumpets and tambourines, for no Corean school that respected itself would be without its band. The rest of the curriculum could come later, and many of the pupils were really little interested in this remainder, as also some of the teachers.

I remember, in the connection a

conversation I recently had with a certain professor. Speaking of his college days, he said they pleased him in almost every way: rules, recreations, promenades, processions, music

### Filled Him With Delight

The only part that bored him was the period consecrated to the class-room, and he had therefore cut it down to the smallest degree possible.

This ardor for schools led to the establishment of a countless number that sprang up, mushroom-like, almost in a night. In my own quarter there were at least a dozen new ones in one week. Each one possessed a director, a censor, a secretary, a treasurer and two questers. The master, only, was sometimes hard to find; but usually a young man who had spent some months in a Seoul college was secured and installed with great ceremony.

It followed that such institutions fell into the hands of unscrupulous persons who exploited them for personal gain, but out of the confusion in the educational line, there remained



*Bishops who assisted at the consecration of Mgr. Sauer of the new Corean Vicariate of Wonsan. Standing: Mgr. Demange of Corea and Mgr. Castanier of Osaka. Sitting, left to right: Mgr. Combaz; Nagasaki; Mgr. Devred, Mgr. Mutel, and Mgr. Sauer, Seoul; Mgr. Choulet, South Manchuria.*

clearly the fact that the people realized the need of learning and intended to have it. Many good schools, solidly founded, survived and helped the younger generation in its upward career. From the very date of Japan's annexation of Corea the schools were an effort of Corean patriotism, a plank in its platform of salvation, and consequently they were not regarded too favorably by Japan.

Regardless of difficulties, the missionaries, both Catholic and Protes-

tant, resolutely maintained their schools, and increased them in number whenever possible.

#### Adopting the New Program

of the times, the numerous classes served the cause of progress and of understanding between the two nations.

It was the obvious need of more teachers that led Mgr. Mutel, at the crucial period of 1908, to seek a society that would devote itself wholly to

the formation of native teachers. He found this in Bavaria, where there is a community of Benedictines devoted to foreign mission work.

A number of the monks went to Corea and founded a normal school. From this school conscientious and well-trained masters are given to the cause of Corea's higher education. The progress of learning and of Catholicism in Corea forms an interesting study of which I hope to speak later.

#### Like the Apostles.

Fr. R. Gonsalves states that his mission at Valan, in the Ahmednagar District, India, has twelve lay helpers, but he adds:

"There are many villages without catechists simply because we cannot afford to pay more men. Catechists must live like other people—alas! often they have to live far less comfortably. And yet the meagre pay they draw is the greatest drain on the mission. At times when I see them with their prominent cheek bones, gaunt appearance, and wretched, patched clothes, I feel ashamed. But once when they were gathered together it suddenly struck me: 'This is a picture of the twelve Apostles.' You could not imagine the twelve Apostles with well-fed bodies and black boats. An ill-dressed, ill-clothed poor set of men they must have looked.

"But unlike the Apostles, our catechists have wives and children. Yet their general poverty does not tempt them as a rule to leave this work. Our coatless and hungry catechists say: 'Anyhow, we have the blessing of the Lord.' And they certainly have, because they are in a real way Apostles and champions of the Faith, keeping up the banner in the midst of many a pagan centre, and the blessing and reward they earn will also be given to those who give any help to these the least of the Apostles of Christ."

#### Still Hungry in the Far East.

It would be a pleasant task to make the sweeping statement that the famine in the Far East of which so much was said a year ago, is now entirely a thing of the past, and happier times setting in for that afflicted country; but while some districts are now getting sufficient harvests, others have had torrential rains, and the hunger cry is once more heard.

Several writers have made pleas for alms of late, among them being Fr. P. Montaigne, P.F.M., of Paotingfu, China, who says that his mission is

suffering from what may be called the tail of the great famine, and that many yet are dependent upon the mission for food.

Bishop Munagorri, O.P., of Central Tonkin, reports torrential rains that have brought the people of his district to desperate straits. Three times they planted the rice fields, only to have the plants destroyed by the deluge. Two-thirds of the fields of the entire Vicariate are ruined and famine is inevitable.

Possibly some people are weary of this constant plea for help that comes from the East, but still more weary are the poor creatures that make the demands. They only get a handful of rice for a meal in the best of times. How small an alms then will make them happy—or at least keep them alive.

*It was in Africa that Tertullian penned that terse challenge to the Roman Emperor and his relentless policy of terrorism and death: "Sanguis martyrum est semen Christianorum"—"The blood of martyrs is the seed of Christians." Brute force cannot overturn a divine institution, and the Faith cannot be killed by rack or sword or fire. Little did he realize that eighteen centuries later, in his own Africa, his bold assertion would prove true once more.*

#### India and the Catholic Church

Fr. L. Lacombe, S.J., of St. Joseph's College, Trichinopoly, South India, says that in India as elsewhere the policy of the Catholic Church has been the fulfillment of Our Lord's words: "The poor have the Gospel preached to

them." She brought the Divine Message first to the poor, the despised and "the contemptible of the world." Unhappily, owing to the impassable gulf which separates the various castes of India, this policy has resulted in creating a low estimation of our religion among the high castes, especially in the countries east of the Ghauts. In many localities the Catholic faith has come to be regarded by Hindus as the religion of foreigners and outcasts with whom no respectable Hindu would ever mix in social intercourse. This state of things is certainly one of the greatest and almost insurmountable obstacles to conversion in India. Hindus belonging to high or middle classes, and even some among the low classes, shudder at the very thought of losing their social rank and respectability by joining a religion which would lower them so much in the estimation of their countrymen. This very thought, with the certainty of being abandoned, if not bitterly persecuted, by their relatives and friends, and, in most cases, of losing their property and future material prospects is sufficient to prevent them from even considering the claims of the Catholic religion.

#### The Little Virtues.

St. Francis of Sales, the patron of several mission congregations, the tercentenary of whose death occurs this year, was especially noted for his unflinching practice of what he himself styled "the little virtues—humility, patience, meekness, benignity, bearing one another's burdens, condescension, kindness of heart, cheerfulness, cordiality, compassion, forgiving injuries, simplicity, and candor."

## "NOT IN LOFTINESS OF SPEECH."

Rev. S. Van Haaren, S.J.

*It is certain that no one will fall into the arms of "Murphy" while perusing Fr. Van Haaren's letter; it is witty enough to keep the reader wide awake. The text of his sermon is taken from 1 Cor. ii. 1, and the discourse was delivered on the feast of St. John Berchmans, last November. That the great apostle of youth was the son of a shoemaker struck the caste children of India as very strange. The Moropai mission is in Bengal.*

ON days like this one has a superb audience, even in a little place like Moropai: all the children of both schools, at least two hundred together.

### I Do Not Reckon Their Grandmothers

the regular churchgoers on week days, because St. John Berchmans is the patron of youth and not of grandmothers.

And these boys and girls can listen to a sermon. No pontiff, holding forth to an assembly of mitred prelates, could boast of a more attentive audience than mine. No question of dozing, even were I to preach for two hours at a stretch. Of course, some of these little hearers have locust blood in their veins (I suppose locusts do have blood), and cannot sit quiet for a quarter of a minute: others are unable to hold their tongue for more than twenty seconds. Children are children at Moropai as well as everywhere else.

However, this morning they were especially attentive, and only twice had I to have recourse to extraordinary means to obtain a silent hearing. When they have something to impart to their neighbor, I console myself with the comfortable thought that they are discussing my sermon and praising my eloquence.

We never preach here from the pulpit, for the good reason that we have none: we just stand before or in the midst of the audience. This estab-

lishes close communication between the speaker and the hearers. Thus this morning I had in front of me a youthful evildoer

### Whose Loquacity Gave Me Great Offence

Notwithstanding my readiness to make allowances, I could not in the end persuade myself that his flow of words was nothing but benevolent comments on my panegyric of St. John. So I was compelled to follow the Moropai rubric, which prescribes that in such cases the preacher makes a dash at the offender and administers



*A priest of the false gods.*

him a couple of resounding slaps. There is nothing that rivets the attention like that, even of the grown-ups, who on Sundays feel inclined to drop into the arms of "Murphy."

One of the convent girls (no blame to the nuns) was also particularly troublesome this morning. After a solemn pause, I addressed her ladyship in the most polite manner and congratulated her on her eloquence. I offered to vacate my place in her favor, if she would kindly continue the sermon. She then seemed to re-

member St. Paul's precept, "Let women keep silence in the churches," for she did not vouchsafe a word of reply, and sat still as a mouse, with a goodly piece of her "kapor" stuffed into her mouth.

These two incidents did not really belong to the sermon, but they nearly brought it to an untimely end, as the former made me nearly loose the thread of my discourse. That would have been an awful pity, for it was a mighty eloquent oration, though I say so myself. After church, the boys and girls bore witness that they had never heard anything so smart: I believe they referred to the resounding slaps. I may add in all humility that even the three deaf-mutes of the school seemed literally to hang on my lips, and after service they said—nothing.

Anyhow my young Bengalese seemed to listen with pleasure to the praises of the humble Flemish boy, who, even when he was as young as they, was already heaven's favorite. Yet there were a few things in St. John Berchmans' life which they failed to comprehend. I literally took away their breath when I told them that

### St. John Was the Son of a Shoemaker

A shoemaker! A *moochy*! Has a moochy then got a soul? Can a shoemaker go to heaven without polluting paradise? Can the son of a shoemaker be a saint? The girls opened their eyes in wonder and the boys laughed in sheer astonishment.

Yes, the old caste prejudice is not yet dead, even among our born Christians: to them a moochy is still a moochy, and the hundred other untouchable castes remain in some sense an object of contempt. When will the love of Christ instill into the heart of the Indian love for all his fellowmen?

So I had to explain to them that we in Catholic Flanders do not know any-



thing of that devil's invention, the caste system, set up in India by Old Nick in order to serve as the strongest bulwark against Christ's gospel. For us a man is a man, and a Christian is God's child, be he moochy, or scavenger, or anything you please. This seemed to satisfy them, and I think they will continue paying homage to the son of a Flemish moochy.

I could not miss this opportunity of saying an appropriate word for the edification of my altar boys, as St. John is their patron. The saint, I reminded them, never dropped the heavy missal on the toes of the priest; he never came late, nor did he run away after the first mass in order not to have to serve the second. He never answered "Deo Gratias" when it ought to have been "Amen." He never flung about his "Kyrie eleisons" and "Christe eleisons" as if he was chasing a flight of crows from a rice field. And though that is not set down in his Life, I am sure that he never tasted the wine that was left in the cruets. The good folk of Diest came to church on purpose in order to see the angelic John at the altar.

The convent girls seemed to be highly pleased with the things John did not do, and my mass servants smiled, but it was neither a smile of joy nor of repentance. However, when I continued mass, my two criminals knelt behind me like angels in the flesh: their answers were less frequently off the mark, and they seemed less determined than usual to break the altar bell in a thousand pieces. May their sudden conversion wax complete and be a lasting one!

When I came to the mortifications practised by St. John, I was far less lucky. To my Bengalese these were no mortifications at all. I told them how the saint used to walk barefoot from Diest to Our Lady's shrine of

Scherpenheувel: also how he would frequently

### Fast on Bread and Water

Their wondering eyes seemed to tell me that it was highly improper on the part of a moochy's son to go barefoot. And then: "But we go barefoot all our born days, and yet you at times tell us that we don't think of mortifying ourselves. Bread and water fore-sooth: give us that and we will never ask for more till our dying day. Water is our Pilsener and our Burgundy; and bread, but it is only second to the best halwai on the market. We are ready to practise such mortifications, especially if it is to assist us in getting heaven into the bargain." These two examples proved a dismal failure.

And thus my discourse ran on till I reached the peroration, which I had meant to be the climax: perhaps it brought me to my lowest depths. I directed my eyes to the picture of St. John and began a glowing address to the saint. But as I proceeded, I soon noticed that my audience was far from being duly spellbound by my eloquence. They cast wondering glances at the exposed picture and then at me, and on the lips of all there was a most unbecoming smile.

I could not help guessing the cause of their astonishment. About six months ago we celebrated the feast of St. Aloysius, and then this identical picture had represented the saint of Gonzaga. If I am not mistaken, my predecessor at Moropai used to expose the same picture on St. Stanislaus day. As I am not the happy possessor of a picture or statue of St. John Berchmans, I thought that the one of St. Aloysius would do, and that nobody would be aware of the mystification. But I forgot that I had to deal with shrewd Bengalese.

So I had forcibly to climb down from the heights to which my peroration had risen, and to explain how and why this image did duty for St. John. That was not foreseen in the preparation of my sermon, and I fear that I floundered a little in my improvisation. It came, I believe, more or less to this:

"Well, I am very glad that you have not yet forgotten St. Aloysius. You must then remember that St. John and St. Aloysius were brethren in religion, that St. Ignatius was their common father, that they have lived at Rome in the same house . . . and that now they are happy and glorious in the same heaven. I am quite certain that St. John is very proud to have been mistaken for St. Aloysius at Moropai, for during his religious life it was ever his aim to live as another Aloysius. . . . Yet as you have so shrewdly discovered the error, I promise you not to commit it again next year: I am sure I shall find a benefactor (this was meant for you, dear readers) who will rejoice the hearts of the Moropai children by giving them an authentic statue of St. John. And besides . . . you understand, I am sure . . . and moreover . . ."

Here I stuck decidedly. I flatter myself with the hope that the children thought that this also was meant to form part of the peroration, and that it was the result of overpowering emotion. So it was. I just managed to draw breath enough for a loud "Amen."

\* \* \* \*

May I hope that many kindhearted friends of Moropai will be anxious to help me in fulfilling my promise to the children? If so, I shall be glad to receive money instead of a statue or a picture: I can then buy according to the Moropai taste, and use the rest to restore and adorn my church.

### He Has Them—Not

Fr. J. M. Cormerais, of Chefoo, South Shantung, needs to enlarge his endeavors among the female portion of the community, and to this end he says he wants four hundred and eighty Chinese dollars with which to

build a catechumenate for women. Regarding the four hundred and eighty Chinese dollars, he adds feelingly: "These have I not." No doubt the same number of American dollars would answer every purpose.

"This work among women," he writes,

"is most urgent. Many of the men do not persevere, or become bad Christians because their wives and daughters are not Christians. Experience proves here more than anywhere in the missionary world that the women must be instructed and baptized; without them Catholicity has no real hold on the people."

## MISSIONS ON THE SLAVE COAST.

Rev. Auguste Hermann, L.Af.M.

*The work referred to here was carried on in the Vicariate of Benin, on the west coast of Africa, known as the Slave Coast because formerly many of its inhabitants were seized to be sold as slaves. Government intervention has ended this traffic and the many schools and chapels of the Lyons African Missionaries have had the result of bringing religion and civilization to the more or less mixed population.*

FOR more than fifty years letters have been published describing the successes and also the sacrifices of the priests from Lyons who have been evangelizing

### The Ancient Slave Coast

In the eastern part, which forms the Vicariate of Benin, the missionaries of the early years had for their field of action the great cities that lie from north to south on the borders of Dahomey.

This was logical, for here was found a conglomeration of races quite unlike the black settlements elsewhere in the district. There were seventy-five thousand Lagas, who are traders or sailors; more than one hundred thousand Abeokuta, invaders, and about one hundred and twenty thousand captives seized from vanquished tribes.

What hope filled the hearts of the first apostles at the sight of these great cities! All seemed to promise

### A Rapid and Easy Conquest

But this promise proved to be without foundation. In reality, the concentration of so many thousands of pagans strengthened the influence of the sorcerers and facilitated the propagation of Mohammedan ideas and heretic sects.

But in spite of all, some stable Christian settlements have now been founded here and there, thanks to the schools and the charity extended in the hospital at Abeokuta.

But the work of the missionaries up to 1900 was not extensive, except

in the centres of the cities. Later, when the security afforded by the British Government led many men into the country; a new method of evangelization had to be adopted, for a multitude of small villages had not yet been reached.

The hour of God sounded in 1900, when our rapid advance in Ijebu not only increased our conquests, but showed us the best way to proceed.

### We Established Many Secondary Stations

around the principal residence, from whence the priest radiated, and di-



*Here we see a catechist teaching a group of children to make the sign of the cross.*

rected the work of a corps of native catechists.

The marvelous results obtained in ten years in forty stations, and the schools of which the missionaries were the life, influenced us to reach the rest of the Vicariate: the provinces of Ondo and Ekiti. Not many years have passed since our first attempt, and we have already fifty stations, eight hundred baptized converts, and two thousand catechumens. Thus our pioneers were richly rewarded for their labors.

The foundation now being secured,

we shall divide the mission into two districts, with two parochial residences. Ado will remain the principal station in the north, in the midst of thirty-eight secondary stations. Some of those cities contain twelve thousand inhabitants. Akure is the central station in the south, with Ondo and the Lake towns as dependents.

These two centres will be factors in the speedy conversion of the entire country. It will hasten the increase of apostolic workmen, and diminish their fatigue. It would seem an excellent time to attract the attention of the friends of the mission to this corner of Africa, where the Church is sustaining serious assaults of paganism. All the sympathy of those interested in African missions will not be too much for us in our struggle.

Perhaps a short history of our advance into this vast territory will influence our sympathetic readers. We again show by what admirable ways Providence guides souls to the truth.

The district of Ekiti is rough and mountainous, thus rendering travel very difficult and forcing the inhabitants to be sufficient unto themselves.

### The Valleys Are Filled With Cultivated Fields

The men plant and reap, and the women spin and weave cotton cloth.

There are many villages, and the ruins of former moats and protective walls are lugubrious souvenirs of the dreadful slave trade of former times. The children offer fertile soil for evangelization, but most of the older people are wedded to fetishism.

The town of Ondo is the centre of the southern district. It has about twelve thousand inhabitants. They have not been decimated by wars, and their peaceful habits are conducive to the presence of Protestant missions, and for twenty-five years such establishments have dotted the country.

If the Catholics have but recently occupied this territory, it is not be-

cause they have not tried to do so years ago, for in 1870 Fr. Borghero explored the country as far as Ondo. He lacked means of communication with the outside world, so he was forced to postpone his plans.

In 1885, two other valiant missionaries, Fr. Chausse and Fr. Holley, visited Ekiti on their way up the Niger. They found all the men in arms before the army of Ibadan. The time for pacific evangelization had not yet come.

Meanwhile our attention had been turned to Ijebou, since there seemed to be

were not deceived. Now their first chapels are too small to contain the neophytes and catechumens. They are helping us to build a church one hundred feet long and each week new adherents come to give their names to the catechist. All the houses are open to the priests and many sick are baptized, thanks to our dispensary.

Though the number of apostles and catechists has been increased, we are still insufficient for the task. Half of the time the missionaries must spend in visiting the secondary stations, going

### Over Mountains and Through Valleys

over the burning steppes of the north and across the rivers bordering the south, to reach those who so sorely need apostolic care.

Nigeria called for us recently, so we have established eight stations on

territory which is not really ours. And already they are sending appeals from the remoter East.

At present the Holy Sacrifice of the Mass is said in all the centres of these two districts, and as many Catholics now communicate regularly, we view the future with serenity.

Each year our posts and converts will increase. In 1920, we baptized two hundred and eighty adults and children. Owing to the isolation of the country behind its barrier of mountains, the natives are freed from the temptations of the cities. Life in the open and the love of the farmers for their fields, preserves their health. Our little schools educate our Christians, so that they victoriously resist the temptations of the heretics.

We therefore do not fear any obstacles in our work; with the aid of sixty new workmen, for whom we constantly pray, we can soon subdivide these two districts.

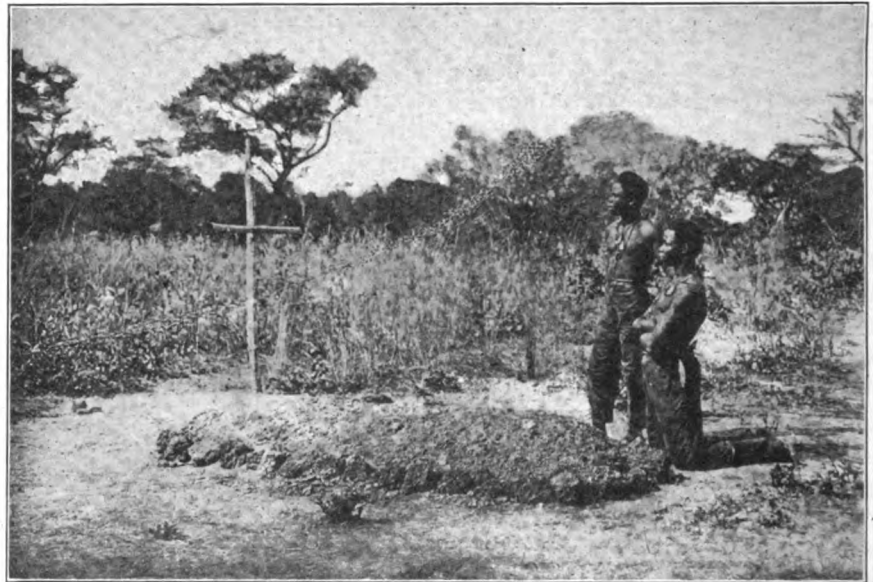
### A Certain Amount of Friction

amongst the Protestant converts. The result was, that in 1913 a delegation from the village of Ushi, in the north, came to demand the protection of the Fathers of Ibadan. By this sign the Master called us.

After two trips, the priests felt that these natives were sincere, as they explained the situation candidly. So there seemed to be a possibility that Catholicity might be successfully launched, as the missionaries were everywhere treated with respect. The parents desired schools, and teachers were promised them.

Thus, little by little, a band of men was organized, who called themselves the *Katoliki*. The catechism replaced the Bible, and chapels and residences for the Fathers followed.

It soon became necessary to employ fifteen catechists to aid the Fathers. Full of confidence in the future, the priests constructed a cabin on the outskirts of the large town of Ado before they had one convert. But they



*Grave of a missionary near the edge of the African jungle.*

### Native Splendor in an African Church.

A photograph of a little church, sent by Mgr. Leon Derikx, of Buta, Belgian Congo, shows a neat interior with brick walls and attractive altar and massive Communion rail. What the picture does not bring out is the fact that the altar is of carved stone and ivory, and the altar rail of solid ebony tipped with purest ivory. Do

these luxuries, of unheard of price in this country, seem out of place in a modest mission church? They would be except for the fact that they, like everything else in the building, were home productions, and indeed the church cost only its labor.

In Africa clever natives know how to hunt the elephant and procure the great tusks for ivory; they search the jungles for the valuable ebony trees; they make bricks which are baked in

the sun, and all these they bestow on the missionary for his new church—which is also theirs. Therefore rare woods and ivories are permissible after all in this poor corner of the Congo.

Mgr. Derikx adds that a New York firm of piano makers has opened a house in Buta for the purchase of ivory, and that one of the members, a Catholic, has presented his church with a fine bell.

## DOMINICAN LABOR IN TONKIN.

Rev. Justin Mazelaygue, O.P.

*Spanish Dominicans evangelize three Vicariates in Tonkin, possessing about three hundred and fifty thousand Catholics. The Prefecture Apostolic of Lang-Son and Cao-Bang, detached from the Vicariate of North Tonkin, is in charge of Dominicans belonging to the Lyons Province. It is of the Christian centres in this prefecture that Fr. Mazelaygue speaks.*

THE Meos have their place of abode on the top of the highest mountains of upper Tonkin. It is without doubt because they are

### Able to Climb Those Peaks

with such facility that they are called Meos, Meows or Cats. One would really think they had claws when watching them scrambling up the dizzy cliffs.

Although they love to call themselves the ancient owners of the land, it is clear that they have been the last to settle in our mountains. They evidently invaded the higher settlements without much trouble, but history tells us of two instances when force was necessary. Even yet, they sometimes quarrel with their neighbors, the Thos and the Mans. For that reason the Government of Indo-China sent Fr. Savina to preach peace.

There are about twelve thousand Meos in the province of Ha-Giang. In China, where they are more numerous, they are called Miao-Tse.

The Meo is small but well-formed. The female of the tribe is even smaller.

The Meo's love of independence and vagabond disposition cause him to move often. He puts provisions in a bag, takes his family in tow, and off he goes

### To Seek a New Land

However, he does not lose much when he leaves his house behind. It is the

most rudimentary structure to be found in the High Region. A heap of unclean straw upon the ground serves as a bed. Instead of rice, he eats maize usually. The home is void of comforts, both in shelter and food.

Little raiment is worn by the Meos, and as there is poor water supply on the mountains, their skin is black with grime. Each morning they don a short white pleated skirt. On fête days, they add an apron trimmed with multi-colored bands, but their turbans are enormous.



*Native soldiers as they look on home duty.*

When a young man marries, he does not leave his parents; he brings his wife home. At funerals, many superstitious forms are observed, but not as many as are followed by other races. They are of a deplorable nature, and the apostles of the Gospel burn to abolish them.

And now, a few words about the Lolas, a pretty race of mountaineers numbering about twenty thousand in our prefecture. Their appearance

strikes all the Europeans who see them, who always cry: "They are the least yellow of the yellow races!" Indeed, their type more nearly approaches our own.

The women wear large pantaloons, beautifully embroidered, with an apron drapery. Their short vest is

### Ornamented With Buttons and Braid

a gray handkerchief crowns their elaborate coiffure. This race is not superstitious and has already been evangelized at Yunnan. It has become a subject of Tonkin because of indolence and passion for opium. Only the Christian religion can save it from extinction.

Fifteen years ago, some Spanish Fathers were sent to Lang-Son, and French priests to Cao-Bang. The latter found five or six Christian Annamite families. At the end of the year the missionaries were satisfied if they had heard a hundred confessions.

When, by chance, they ventured into the interior, the Thos fled at their approach. By a supreme effort, two churches were erected.

In spite of all, we feel encouraged at the progress we have made, as there are now ten Christian districts. It is true that most of the houses are modest, and will soon need repairs. But a secure foundation has been laid, and work was maintained during the war.

Here, where Our Lord was not known, there have been in these latter years more than ten thousand Communions and at least two hundred baptisms.

Convinced by experience that the Thos found Catholicism repugnant and would not persevere unless they had the example of solid Christians to give them an example, we decided to bring to the region a certain number of families of older converts. Thus a nucleus of Catholics would be formed.

This system had its drawbacks, it is true; but we are convinced that it was an excellent idea, for our Christian settlement is now securely founded. Their influence is felt not only among the Annamites of the central countries, but

### Among the Thos and the Nungs

It is true that we have yet only a thousand converts, widely scattered in the various districts. However, the catechumens increase every day.

Again we must make a distinction. Some catechumens are so promising, that we do not hesitate to enroll them on our list; while the greater number seem vacillating after conversion. We must leave them to our successors, to whom, with God's help, they will prove a source of comfort.

The most important Christian settlement is in the southern part of Lang-Son, grouped around a little chapel. There dwell two hundred and sixty-five baptized converts. Unfortunately, most of these Christians are workmen who cannot find regular work at home. Thus they are forced to move from place to place, to the detriment of their souls.

In the same quarter, the native Terriaries occupy our modest old mission. They pray for us, baptize children in danger of death, and take in those who are abandoned. There is a touching exposition of the misery of these natives.

Our Prefect acquired a large hotel which serves as a residence for the permanent and visiting priests, and also for a seminary. Without doubt, some day it will be necessary to find a different establishment, but it is a comfortable dwelling at present.

Some miles away, in the same plain of Lang-Son, we find the pretty Church of St. Michael, built by Rev. Fr. Brebion. About it, on the fertile concession, stand the homes of the one hundred Christians. They will care for the tombs of the missionaries who sleep their last sleep under the protection of the blessed archangel.

Farther east, there is the budding parish of Ban-Lin. Fr. Larmurier is

living under a roof of straw, but he hopes to build a chapel of brick. There are many villages in this valley of the Song Ky-Kong.

Farther east still, are the two Christian settlements directed by native priests, containing

### About One Hundred Catholics

The first and more modern, is Loc-Bihn. The second, well-situated at Ban-Quan, near a rice plain extending to China, has long attracted zealous missionaries. Before the foundation of a prefecture, Fr. de Bellaing lived there. Others followed, baptizing many converts.

A Tho family became lepers. They retired to a ravine and built a hut, where they were supplied daily with rice. The son knew a few prayers, and in the absence of the priest, taught them to his sister.

Soon came the long-desired day of baptism. The Father appeared in the deserted valley. The cabin was very small, so it was necessary to perform all the ceremonies in the open air. There, in the golden light of the rising sun, in the midst of the smiling verdure, with the angels along for witnesses, the Father baptized the two poor lepers, who wept for joy. One child is now in heaven.

Lang-Son is far from being the centre of our Prefecture. At the

northwest extends a vast and almost unknown territory.

There is one modest mission at Vink-Rat, near the military post of Dong-Dang.

Na-Cham is the important market of the great plain, That-Khe. Thanks to the generosity of a generous American, we have built there a solid chapel and residence for a priest.

Cao-Ban is divided into three provinces: Cao-Bang, Cao-Bink and Ta-Lung.

The city of Cao-Bang is important, as the population is more stable than that of Lang-Son. The church is commodious and well-built, the mission also. Fr. Fraisse had charge of this work.

### There Is a Holy Childhood Asylum

in charge of nuns, who baptized about fifty children annually, and nurse many others. Although these converts have but recently entered the Church, their influence is already felt among the pagans.

Concealed in the savage jungle, a leper settlement shelters about twenty unfortunate natives who are anxious to learn their prayers, finding in religion a sure solace for their woes.

Cao-Binh, the ancient capital of the Kings of Mao, is a great market in the midst of the most beautiful plain of the Prefecture. It resembles the



*Native priest ordained in September, 1921. He was educated at the Saigon Seminary, Cochin China.*



delta of Tonkin, with its large villages surrounded by groves of bamboo. Fr. Bartol has charge of this district. He lives at present in a straw-thatched cabin; but in all probability this will become the most important centre of the Prefecture.

Farther west is the province of Ha-

Giang, also confided to us. For lack of priests and money, this post is still vacant.

In order to reach the mission of Ta-Lung, it is necessary to go back on the river Bang-Giang, towards the southeastern border of China. We hope that Fr. Robert will be

strong enough to augment his settlement and create many priests and catechumens.

At Lang-Son, a modest seminary presages future priests and catechists of an earlier date. In each district small schools shelter classes of ambitious children.

### Give Prayers and Alms.

Bishop Sauer, O.S.B., the newly-appointed Vicar Apostolic of Wonsan, Corea, has a very poor field to cultivate as far as material resources go, but apparently there are some good souls there who appreciate the blessings of the Faith.

The Bishop says that it is touching to see pious Christians come a sixteen hours' journey to visit their priest and partake of the sacraments. Several chapels, including a "cathedral" for himself, are needed, also schools—the latter urgently. There is a population of about 400,000 in the territory, and it will be impossible to reach or hold the people without schools, but the funds for founding them must come from the outside.

Considerable agitation exists among the Coreans on account of their desire for emancipation from Japanese rule, and the people like to make what offerings they can to the support of the independence cause. As they earn little more than a livelihood naturally even the Christians have nothing left for the missionaries. The new Vicariate of Wonsan deserves the encouragement of prayers and alms.

### Life Among the Hottentots.

"The Catholic mission for Hottentots at Warmbad, S. W. Africa, has a difficult problem to solve," says Fr. J. Klemann, O.S.F.S. "No water, no garden; no garden, no vegetables nor fruit of any kind; for the buying price is far beyond our means. However, I should be inexact if I said we had no water. With incredible pains we have been digging, blasting and lifting rocks for two long years, till finally Fr. Weber, now gone to his everlasting reward at the age of thirty-two, from a depth of sixty-five feet called out to his helpers, who stood on the level ground: 'Through Mary's help, there is water here!' It was on a feast day of the Blessed Virgin. Some time later we secured a hand pump. But it is no easy nor expeditious thing to pump water from such a depth, especially to irrigate a garden.

"We have been saving every penny to get the money necessary to buy a windmill. Our good Oblate Sisters of St. Francis de Sales, who take care of the school and orphanage, do knitting and such work to earn something towards this object. Our poor children are praying with all the fervor of the Hottentot children that St. Joseph and their guardian angels may obtain from America the money needed and they promise their prayers for the benefactors."

### Five Thousand Bricks Lacking in an African Mission.

"I have had to stop making bricks for my school," says Fr. Spence, E.F.M., of Namityanzo, Uganda, "for want of money, although I only need another five thousand. Unless funds are forthcoming, I can neither finish the bricks nor build the school. Christmas is near and my catechists, together with their wives, have to be paid.

"Against all these wants is the abundance of heaven's blessing on our poor efforts. The number of children on our books is most encouraging and our Christians exhibit a fervor in receiving the sacraments not to be equaled. All these things give us great joy so we can only hope that material assistance will come to enlarge the scope of our endeavors."

### A Christmas Garland of Souls.

Sister Marie Simplicie Laverne, of Leao-Yang, S. Manchuria, China, says that the Christmas gift offered by the nuns to Our Lord last year was a garland of six hundred little souls sent to heaven by baptism. The babies were gathered here and there by Christian women employed for the service and brought to the convent where, before death, they received the waters of regeneration.

Of course, not all homeless infants die; many live and must be fed and clothed by the nuns. In better times they were able to receive almost all the little ones brought to the asylum, but now, like Mother Hubbard, when they go to the cupboard they find it bare, or so nearly so that the door has to be shut upon new comers. The pagans of the town have profited by

the Sisters' poverty to open an orphanage of their own, and seem well supplied with funds. All the children they shelter will be brought up as Buddhists and probably be lost forever to the Faith.

One of the most valuable uses to which small offerings can be put is for the rescue work carried on in China by missionary nuns. Many persons like to designate a name which they wish given in baptism to their small beneficiary, and the Sisters are glad to do this. The adoption and naming of an abandoned waif is a very sweet memento to some little one who once made home happy.

### Not Doing Their Duty.

A great many people are born Catholics, live Catholics, and die Catholics without ever apparently realizing the duty they owe, as such Catholics, to the world, to themselves, or their religion. Without ever realizing the beauty of their faith, they plod along like the tortoise on a summer's day, blind to all but the mere fact that they are alive. They take the immeasurable gift for granted; they are sightless to all it offers; to all that it calls upon them to do they are deaf. Appeals for the missions they do not hear. "Give and it shall be given unto you."

*St. Joseph, as a mission worker, may be compared to those who help the Apostolate from the seclusion of their own home. After the journey to Egypt, it was his part quietly to provide the temporal requirements of the Holy Family—to feed and clothe and guard the Saviour until it should be time for Him to start out on His great mission. This unostentatious ministry corresponds exactly to the support given to priests in the pagan world by lay persons who remember that even missionaries are human and stand in need of daily bread.*

## COSMOPOLITAN BLANTYRE.

Rev. M. Rivierre, M.C.

*The Blantyre mission is part of the Vicariate of Shiré, Africa. The members of the Company of Mary have charge of the apostolic work, which includes not only converting the black tribes to Christianity, but preserving a mixed white population in the Faith. The town of Blantyre is one in which not only east and west meet, but north and south also, and the Catholic mission compares but poorly in appearance with the various other missions.*

**H**UNGER, it is said, drives the wolf from the wood. Necessity often drives the poor missionary from his silence and causes him to cry out to his friends: "Charity for the love of God." Such today is my case.

As the recently appointed Superior of this mission, I have not been long in discovering that

**It Has an Urgent Need of a Church** worthy of our Holy Faith, and worthy also of the important centre in which we are situated.

Doubtless, dear reader, you are already acquainted with the name of the town of Blantyre, which name originated with the great explorer, Livingstone, who made the country known to his compatriots and co-religionists.

The latter came after him and established a powerful mission here. Their work unhappily is practically confined to teaching the natives to read, write, calculate, know a little English and a smattering of commerce. Protestantism has succeeded in taking away from these poor Blacks all their superstitious practices, but given them nothing to erect over the ruins. And now it is sad to see them flaunt themselves, booted and clothed like gentlemen, and conducting themselves like pagans.

Following these missionaries came the astute Scottish business men, and with them the small Indian traders, whose rapaciousness is only equaled by their lack of conscience, when they are striving for gain. In addition, the

British Government has established in Blantyre

### The High Court of Nyasaland

and a number of official departments, amongst which are the Post Office, Telegraph and Telephone, Customs and Police Departments.

Blantyre has now its own Municipal Council, Chambers of Commerce and Agriculture; its clubs for golf, football, tennis, croquet, etc.; briefly, it has become not only the commercial centre of Nyasaland, but one of the principal places of Central Africa, an importance which is increased tenfold by the fact that a railway is nearing completion which will link up the port of Beira, on the Indian Ocean, with Lake Nyassa.

Blantyre itself is situated at an altitude of some three thousand feet above sea level, and has a salubrious climate with a moderate temperature, and is surrounded by picturesque landscape. It offers the colonist varied and agreeable living; motor cars, heavy lorries, motor cycles of every description, wagons drawn by hump-backed oxen are moving ceaselessly through the town. People of almost every race and every color are continuously coming and going. Hundreds of natives belonging to the different tribes of the Bantu race arrive

here every day carrying the products of the soil, such as tobacco, cotton, rice, nuts, rubber and other produce, which they exchange for cloth and other manufactured things imported from Europe and India. Here, in this cosmopolitan centre, we have been established for eight years.

The mission is dedicated to the Blessed Louis-Marie Grignon de Montfort by his spiritual children. The Protestant Scottish missionaries who arrived here first came to regard Blantyre as their own and resented our intrusion. But the Marist Fathers carried on quietly with their work and little by little the gap was opened in the double front of Protestantism and paganism.

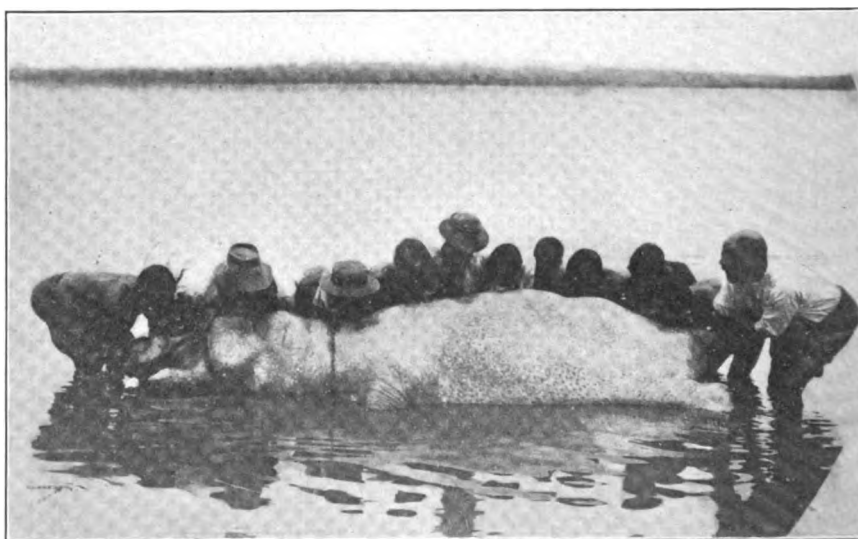
By the grace of God and the zeal of our missionaries and the prayers made for them, the numbers of our Christians and catechumens

### Are Daily Augmented

All the natives in Blantyre now know that the Protestant mission is not the only one which has a place in the sun.

But in order to crown this work, we must have a church worthy of our Holy, Catholic, Apostolic and Roman Faith.

On Sundays a mass is said for the



*A big catch. Hippopotamus secured by a band of Blacks.*

white people, amongst whom can be seen English, Scotch, Irish, Italian, Portuguese, Indian and Goanes. Another is said for the Blacks of four different tribes, without reckoning those who come in from our missions far away, attracted to Blantyre by the bait of gaining greater remuneration, or by their desire to see what an embryo European town is like. The buildings belonging to our mission are far from satisfactory and really much too small to accommodate all these brave children who desire to

practice their religion; for the European we have a tiny oratory which consists of a room of our house; for the natives we have a small school into which they are crowded with difficulty.

Such a state of things is made more painful and more humiliating by the fact that not far away from our mission stands the imposing edifice built by the rich Scottish mission, and also because the High Church of England has nearly completed its own in the centre of the town. And I must add

that the Freemasons have their lodge and the followers of Mohammed a rich mosque.

This situation is very trying to me, and to the European and native Catholics here; whilst lamenting this state of affairs, and only too willing to help, they are too poor to do so.

I am confident in seeking help, because I know that other missions throughout the world have never appealed to America in vain, and one day or another it will find the means to satisfy all demands.

### In Want of an Uncle

"Oh, if I only had a rich American uncle!" exclaims Mgr. O. Waller, L.A.F.M., Prefect Apostolic of East Nigeria, Africa. "Did I possess that relative," he goes on, "I would ask him to build me a nice little chapel in one of the villages in the centre of the district. To show just what I mean, I will explain that four brick and cement walls surmounted by a roof of native-made tiles constitute a 'nice' chapel here. So you see, the uncle would not have to be so very, very rich after all to satisfy my desires."

### The Value of a Penny.

When The Society for the Propagation of the Faith was founded, one hundred years ago, it requested from the faithful, besides prayers, an offering of one cent a week. How pitifully small this sum seems in the prosperous days of 1922, yet if every Catholic in the United States gave a penny, the foreign missionaries would have cause to rejoice. One penny means something now, just as it did a hundred years ago, so let no one be ashamed to forward his mite, no matter how small it is.

### Conversions in Denmark.

Denmark is not a mission country, properly speaking, for it was once a child of the Church, but it is included in the Apostolate, and receives the support of The Society for the Propagation of the Faith. Following is Bishop Von Euch's recent report:

"For three years, now, there have not been less than two hundred and twenty converts a year, and I feel justified in asserting that

there is a marked turning toward Catholicism in Denmark.

"Among the most noted of our recent converts is a colonel in the Danish army. A well-written book on the inspiration of the Holy Scriptures caused him to abjure Protestantism.

"The Bishop of Osnabruck paid me a visit some time ago. He wished to annex the Apostolic Prefecture of Schleswig-Holstein to that of Denmark. Consequently my Vicariate will be considerably enlarged. I was practically the head of one part of Schleswig before, the mission of Hadersley being under my jurisdiction.

"The mission of Schleswig is a very important one, as it comprises upwards of eight hundred souls. Many of them live at a distance from Hadersley. The priests have therefore been obliged to found three small posts.

"The numerous Catholic children in Schleswig need a school and asylum where they can be prepared for First Communion. To remedy this great need, I have sent there a certain number of the Sisters of St. Hedwig. They have bought a house in Hadersley and opened an orphan asylum, a school and a nursery. The presence of two priests makes it possible to have this institution and still attend to the duties of the mission. Thus, except for the usual complaint of missions, poverty, our work is full of promise for the future."

### Episodes.

Bishop Van Ronslé, of Leopoldville, Belgian Congo, writes:

"A native prophet, believed by the Blacks to have the power of performing miracles, arose not long ago in the Belgian Congo, and created considerable excitement. He preached a religion founded on the Bible, but of course his doctrine was somewhat vague. However, he could put his adherents into a sort of frenzy by his preaching, especially when he announced that a new era for the African is about to dawn.

"Protestants were mostly affected by the

general excitement, but not a few Catholics fell into a sort of apostasy. There is no knowing where it all might have ended if the Government had not decided to interfere. The prophet was arrested and is now a prisoner. Following this crushing blow, the poor disciples were much downcast. The Catholics decided to repent and return to the fold, while the Protestants are relieving their feelings by holding revivals, after the manner of Europeans.

"Such events are but episodes in the war waged against us by the spirits of darkness and we are not unduly depressed by them."

### Annual Benefactors Requested.

A nun in the heart of India's jungle pleads for the flock of native girls she and her companion workers are trying to care for. It would be impossible to say any more about India's poverty than has been already said, so we will let Mother Mary Fortunat's words speak for her:

"I have been working in India since 1897, and the last twelve years I have passed here in Thandla among the Bhil tribe. I am in charge of twenty native Sisters, who look after fifty Bhil girls, boarding in our convent. The native Sisters and the children are left entirely in my care. I do not know how to make ends meet unless I can secure annual benefactors who will help me to go on with the work.

"When I asked our bishop, Mgr. Caumont, what I should do, he said: 'Rely on Divine Providence.' Well, Divine Providence is located in America just now, I believe, and it surely will not allow my little community to parish for want of the necessities of life. My address is Thandla P. O., Udaigark Station, Ajmer."

*There are no missions foreign to the Saviour. All missions are very close to His Most Sacred Heart.*

# A GREAT PONTIFICATE ENDED


The Editor.

ON the twenty-second day of January, Pope Benedict XV. departed this earth and the Universal Church mourned the loss of a great and beloved Shepherd. The religious as well as the secular press has been unanimous in praising his efforts to restore peace to the world, his solicitude for the victims of the war, his charity to all.

It is not our purpose to rehearse in detail the many achievements of this great Pontiff, but there is one of his many activities which seems to have been overlooked by the writers who sketched the career of the lamented Benedict XV., namely, his interest in the Apostolate. At a time when all his attention might have been absorbed by the many needs of the civilized world, or at least of Europe, he thought of the far-away lands still buried in the darkness of paganism.

On November 30, 1919, the Holy Father addressed to all the bishops and members of the Catholic Church an apostolic letter (*Maximum Illud*) which is one of the most important documents ever written on the subject of missions by a successor of St. Peter. In that letter He began by recalling that the Church, obedient to the command of Jesus Christ, Her founder, to "preach the Gospel to every creature," has not ceased throughout the ages to send missionaries to all parts of the world. He then went on to point out to heads of

missions, to priests in Catholic countries, to lay persons in their homes, the best way of carrying out the divine command. He emphasized in a special manner the need of educating and building a native clergy, exhorting the faithful to contribute to that most deserving work.



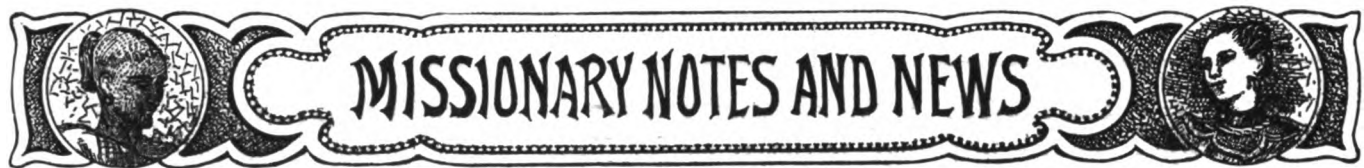
That the words of the Holy Father resulted in giving an added impetus to missionary effort cannot be doubted by those who follow this branch of the Church's endeavor. Everywhere, but more especially in Spain, Italy, Holland, and above all, in the United States, houses for the training of future missionaries are being opened and organizations founded to collect the funds for carrying on the work at home and abroad. After recommending these institutions to the charity of the faithful, the Holy Father had this to say of our own: "Of all the works organized for the support of the missions comes first THE SOCIETY FOR THE PROPAGATION OF THE FAITH so

often praised by our predecessors. We ask the Congregation of Propaganda to devote special attention to it that the fecundity of this excellent work may increase in the future."

Not only as the Pope of Peace will Benedict XV. be remembered, but as the Pope of the Missions.

May He rest in peace!





## AMERICA

**NEW YORK** News has been received at the National Offices of the Propagation of the Faith, 343 Lexington Avenue, New York City, that the late Pope Benedict XV. had conferred the cross "Pro Ecclesia et Pontifice" (For Church and Pontiff), upon Miss Julia H. McCann, the secretary of Monsignor Freri, General Director of the Society.

The Order was founded by Leo XIII., in 1888, on the occasion of his golden episcopal jubilee, to reward certain laymen and women who had contributed to make the celebration a great success. The cross "Pro Ecclesia et Pontifice" is now granted to Catholics who have rendered eminent services to the Church or the Pontiff. In thus honoring Miss McCann, the Holy Father recognized the value of years of faithful service to the cause of the missions and also the importance of the Propagation of the Faith in the general economy of the Church.

The year of 1921 saw a larger number of missionaries depart from the United States than ever before. The total has been placed at one hundred, of whom some were nuns and lay brothers. The Jesuit Order sent twenty priests to the Philippines, five to India, and four to Jamaica.

Vincentian Fathers—five priests and four scholastics—departed for Kiang-Si, China.

Five priests and six Sisters belonging to the American Foreign Mission Society sailed in September to augment the workers already in their special field, and China also received some members of the Chinese Mission Society and of the Passionist Order.

India, Oceania, West Indies and Africa were remembered by recruits from our mission seminaries, and altogether the outlook for a numerous band of American workers in the Apostolate is most encouraging.

**CENTRAL AMERICA** Rev. Augustin Blessing, C.M., has been appointed Vicar Apostolic of Limon, Republic of Costa Rica, Central America.

## EUROPE

**FRANCE** Mgr. J. de Guébriant, Superior of the Paris Foreign Mission Society, has been made Archbishop of Marcanopolis and Assistant to the Pontifical Throne. The new Archbishop's talents have been displayed in many fields of action: as missionary priest, as Vicar Apostolic, as Apostolic Visitor to China and to Siberia, and as Superior of the great Society of which he is a member. The new mark of esteem bestowed on him by the late Holy Father, Pope Benedict XV., will be profoundly appreciated by his spiritual brothers and by his many friends.

## ASIA

**INDIA** At the great Marian Congress held in India about a year ago, the native priests expressed a desire for bishops belonging to their own country and the hope was held out to them by the Papal Delegate that they should in due time have their wish fulfilled. The first step in this direction has been taken in the appointment of Mgr. Francis Vazapilly to be Vicar Apostolic of Trichur, in Madras.

Although Bishop Vazapilly is not a Hindu, for he is of Syrian descent, he was born in India, as were his ancestors for many generations. His education was completed at the Papal Seminary at Kandy, and he was rector of St. Thomas' College in the Cochin Free State for more than ten years.

A new district has been formed in Madura which will be entirely evangelized by native priests. The future diocese is detached from the diocese of Trichinopoly and has now about sixty thousand Catholics. It was in charge of Jesuit missionaries who were much affected at leaving the place sanctified by the presence of St. Francis Xavier, and by the sufferings of the first Jesuit martyr, Fr. Antoine Chiminali. But the creation of a native Church is the aim of all apostolic endeavor, and India is ready to take the initial steps in this direction.

*The Boston Pilot* states that an appeal has been made to Catholics throughout India to help toward the building in Delhi, the historic capital of India, of a votive memorial church in honor of the Most Sacred Heart of Jesus.

This project is a particularly appropriate one in view of the plans which are afoot for giving Delhi in the future a wealth of beautiful architecture and notable prestige. It is felt that, in taking a share in the general scheme for the beautification of the city, the memorial church will stand as a splendid Catholic monument, and serve for ages as an expression of the beauty, strength and virility of the Catholic religion.

**CHINA** Rev. Jean Marie Blois, P.F.M., has been appointed Vicar Apostolic of South Manchuria.

**COCHIN CHINA** In the mission of Hué, in Annam, there is a venerable bishop named Mgr. Allys, P.F.M., who is now seventy years of age and who has not been out of Annam since 1876—or a period of forty-six years. Bishop Allys is beginning to feel the weight of his long servitude in the missions and says that he can digest hardly any kind of food and that he is unable to walk any distance. He is much in need of a priest-secretary, since he has no co-adjutor bishop, but the district is so

poorly supplied with missionaries that none can be spared for such work.

In 1885 there were not twenty thousand Christians in Hué, and now, despite emigration, the number reaches almost seventy thousand.

**JAPAN** Fr. Nicholas Walter, one of the few American priests located in Japan, and who was for many years head of the Bright Star School in Osaka, has changed his field of action. A recent letter from him gives this information, along with some other valuable facts regarding the Flowery Kingdom:

"I was transferred to Yokohama last September and have settled down for good in my new home. In Osaka we had nine hundred Japanese boys; here we have mostly foreign boys, two hundred and forty in all, coming from twenty-two countries; seventy of them are Catholics, the others are Protestants, Russians, Jews, Mohammedans, Parsees, and what not.

"On Christmas Day we had four baptisms and fourteen First Communions; our Tokyo Morning Star School had eight baptisms; among them a descendant of one of the old Catholic noblemen, whose family had fallen away from the Church many generations ago.

"Prime Minister Hara, who was assassinated for his American propensities, last November, had been baptized in the Catholic Church when a young man; later his political connections obliged him to follow Japanese customs. But when the Papal Delegate, Mgr. Petrelli, came here some eight years ago, Hara told him: 'I, too, am a Catholic, but a bad one.' He had always remained a friend of the missionaries and a benefactor of the Morning Star School, where he sent his son."

## AFRICA

**EGYPT** Rev. Hygin Nutti, O.F.M., has been appointed Vicar Apostolic of Egypt, with residence at Alexandria.

**UGANDA** Mgr. Leon Livinhac, titular Bishop of Pacanda, and Superior of the White Fathers for thirty-two years, being consecrated in 1884, by Cardinal Lavigerie, the founder of the Society of African Missions, has been appointed titular Archbishop of Oxyrhinque. This nomination is the crown of a career devoted solely to the service of the Faith and to the salvation of souls in the Black Continent. It also honors the White Fathers whose work for the natives of Africa has been blessed from the very outstart with a success worthy of their venerable founder. There are only four archbishops in the whole continent of Africa.



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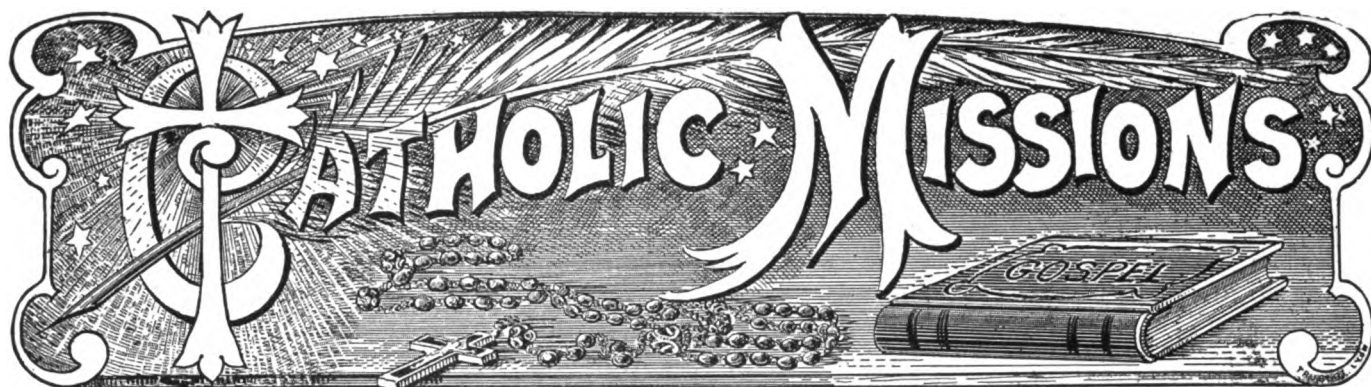
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VOL. XVI

APRIL, 1922

No. 4

## POPE BENEDICT XV. AND THE APOSTOLATE.

Dom Maternus Spitz, O.S.B.

*Together with advancing the Apostolate, the late Holy Father was successful as a diplomat. At the opening of his pontificate, only fourteen States were represented at the Vatican, with five Nuncios abroad. At its close, there were twenty-five Ministers at the Curia and twenty-five Papal Nuncios in foreign countries.*

FOR seven years, three months and nineteen days Pope Benedict XV. ruled the Church of God as Vicar of Christ, as supreme arbiter of faith and morals, as father of kings and princes and as leader of the most powerful religious force of the world, commanding the hearts of over three hundred millions of the human race.

With unceasing toil, with constantly renewed anxiety and unflinching courage he

### Steered the Bark of St. Peter

through the storm-tossed and war-beaten sea of the world. Emperors and kings, politicians and statesmen, Presidents and rulers of nations, soldiers and sailors, wounded and prisoners, bereaved war widows and mothers, famine-stricken orphans and war victims, capitalists and the very poor, friends and enemies, all the eyes of the world were turned to the occupant on

the throne of St. Peter, looking for advice and counsel, for guidance and consolation.

From the very outset of his Pontif-



icate, he had clearly laid down his policy and programme of peace, charity and reconciliation to secure an honorable, just and lasting peace. This was the keynote of his apostolic life, and he stuck to it throughout the war, after

the armistice and after the Treaty of Versailles had been signed.

Even on his deathbed he declared: "I willingly lay down my life for the peace of the world." Without partiality or party policy he embraced all the belligerents with like solicitude, irrespective of person, race or nation, creed or language. The hostile press which during the excitement of the war had found fault with the policy of Benedict XV. has completely changed and

### Modified Its Views

of and attitude towards the much-maligned Pontiff and found words of appreciation of the affectionate, urbane, indefatigable and unworldly Peace Pope, "the ideal representative of the Prince of Peace."

Time has vindicated his policy and character, history has proved that the visible representative of Christ on earth was acting in the spirit of the Prince of Peace towards all men of good-will, and the name of Benedict XV. will stand out in the annals of history and will go

down to the ages to come as the Peace Pope: *Il Papa della Pace*. The best appreciation of his work and the most remarkable tribute of gratitude for his labors was shown a short time ago by "the unspeakable Turk," on the occa-

sion of the unveiling of the monument erected in Constantinople in honor of the Sovereign Pontiff. The Sultan himself headed the list of subscriptions, and Catholics and Orthodox Christians, Jews and Mohammedans all over the Turkish Empire followed by generous donations and assisted at the ceremony of the unveiling.

Five days after his election, on September 8, 1914, without waiting to issue the Encyclical which at the beginning of their Pontificate it is customary for the Roman Pontiffs to address to all the Bishops, Benedict XV. issued an exhortation to all the Catholics of the world, saying:

"We hold it a duty imposed on us by the Good Shepherd to embrace with fatherly affection all the lambs and sheep of His flock. After His example, We must be, and indeed We are, ready to give Our life for their salvation, and therefore We are firmly resolved to leave nothing undone to hasten the end of this calamity."

Whenever he had an opportunity, he spoke in the cause of peace, whether in Encyclicals or Consistorial Allocutions, in letters to archbishops and bishops, in receptions of princes or ambassadors; for the cause of peace he ordered

#### Special Prayers Composed By Himself

and exhorted the children's "campaign of Holy Communions." In accordance with this, his pledge, he strikes the same note in his first Encyclical letter on November 1, 1914, in which he expresses a wider sphere of action:

"The flock committed to our care is truly immense, since in one way or another it embraces all mankind; for all nations belong to the same human family, are children and brethren of the same Father in heaven. We as Universal Pastor of souls could not without feeling in the duty imposed upon us by our sublime mission of peace and love remain indifferent."

Some have described and praised the works of peace and reconciliation performed by Pope Benedict XV. during the great war, others have admired the works of charity and philanthropy for the war and famine-stricken victims of Austria, Russia, Poland or China, whilst others again have praised

his democracy and diplomacy. But every Catholic who has the interest of his Church and her divine Apostolate at heart will look upon him as the "Universal Pastor" of the flock of Christ whose apostolic heart and missionary spirit embraced the whole world.

True, in the long line of the 260 Supreme Pontiffs who during the nineteen centuries have ruled the Church of God, Pope Benedict XV. has not reached the years of the Pontificate of St. Peter (36 years), of Pius IX. (31), or Leo XIII. (26), nor the venerable age of Agatho (107), of Gregory XI. (98), or Leo XIII. (93), yet the history of his life of sixty-seven years and the work of his short Pontificate of over seven years will be written in letters of burnished gold in the annals of the world's history as the Peace Pope.

When, like a faithful and loyal watchman stationed on the lofty throne of St. Peter, Benedict XV. with anxious eyes scanned the length and breadth of the world and beheld the great multitude of many hundred millions of souls, "the other sheep not yet of the fold which must be led back to the knowledge of faith and to the unity of the one fold under one shepherd," he as the Universal Pastor could not, without failing in the duty imposed on him, remain indifferent to his sublime mission of peace, love and generosity to those who are still sitting in the shadow of death.

In the midst of his manifold occupations and all the cares of a war-worn time, and in spite of all the evils and miseries which follow at the heels of war, Benedict XV. found time to see that

#### The Field of the Apostolate of the Church Was Not Left Untilled

and that the *arsartium salus animarum* was not neglected. At the outset of his Pontificate the future of the Apostolate looked black indeed. The war cloud also burst over the mission field and threatened the then flourishing and promising harvest with stagnation, starvation and death.

Many of the once flourishing missions were partly or totally depleted of Catholic missionaries, only to give an

opportunity for the working of havoc and chaos. From the sunburnt deserts of Africa and from the snowclad mountains of Canada, from the lonely islands of the Pacific and from the vast lands of India and China, from the island empire of Japan and the hermit kingdom of Corea, from Indo-China, and even Alaska,

#### Missionaries Were Withdrawn

The generous heart of Benedict XV. was grieved, but under the circumstances he could do but little except to appeal to neutral countries to come to the rescue or to urge the remaining missionaries to increase the number of native priests or that of native catechists.

From the very outset of his Pontificate, Benedict XV. took the liveliest interest in the propagation of the faith, in the extension of the kingdom of God on earth and in the increase of the ecclesiastical hierarchy. If we wish to ascertain the guiding principles, the end and object he had in view, we have only to peruse the words and pages of his Encyclicals, Apostolic Letters, Allocutions and the *Acta S. Sedis*, especially the great Encyclical: *Maximum illud* of November 30, 1919, and the circular letter of December 3, 1921, issued for the celebration of the third centenary of the Sacred Congregation of Propaganda, and the prayers which he composed for the work of the Apostolate.

True, during the four years of the war little could be done; yet looking into the distant future he never allowed an opportunity to slip by without preparing ways and means. With diplomatic patience he manipulated the most delicate negotiations and complications with the various States and Governments, China and Japan, Finland and Russia, Serbia and Bulgaria, all with the one view to benefit the Church and her divine mission.

Following the noble example of Leo XIII. and Pius X., Benedict XV. had at heart and exerted himself for the Eastern Churches "so sadly fallen away from their ancient freedom and their former splendor," to help them back to their ancient glory. On April 15, 1916, he issued a special prayer for their reunion with the Mother Church. To show his sincere affection, that he did



not want to interfere with either their rite, liturgy and customs, nor to make them Latin, Greek or Slavonic, but Catholic, he established, apart from the Propaganda,

### A Special Congregation for the Oriental Churches

December 1, 1917, and opened a special Pontifical Oriental Institute in Rome with the double aim "of restoring the Uniat Churches to their ancient glory and of leading the separated Eastern Churches to Catholic unity."

Hearing of the sad plight of the Armenians, Benedict XV. sent Mgr. Kojunian, Armenian Titular Archbishop and Procurator of the Catholic Armenians to the East, to obtain necessary and reliable informations, and wrote afterwards to Mgr. Dolei, Apostolic Delegate in Constantinople, to intervene on behalf of the Armenians with the Ottoman authorities, whilst he himself wrote to the Sultan to this effect.

In return the schismatical Patriarch of the Armenians in the name of his nation wrote a letter to the Pope to thank him for his efforts. Following up the friendly relations which Menelik II., Negus of the Abyssinians, entertained with the Holy See, his son and successor, Negus Lidj Jassu of Ethiopia wrote to Benedict XV. to congratulate him on his accession and personally visited Harrar, the residence of the Vicar Apostolic of the Gallas.

As the map of Europe and of other parts of the world was very much altered by the war and subsequent treaties, Benedict XV. with a keen, far-seeing eye of a diplomat and the large heart of the good shepherd realized at once the great opportunities of the Church, and without losing a moment's time sent special apostolic delegates and visitors to Palestine and Egypt, to Czecho-Slovakia and Jugo-Slavia, to Mesopotamia and Armenia, to Esthonia and Latvia, to Siberia and Georgia, to Finland and Poland, to China and Japan, etc., to inquire into the conditions of the Church and concluded either concordates or special conventions with the respective rulers, arranged for diplomatic representatives or made other provisions to promote the Catholic Apostolate.

How highly Pope Benedict XV. rose in the estimation of non-Catholic rulers, politicians and diplomats is shown by the visits which were paid to the Vatican by the Crown Prince of Japan, the King of Denmark, by President Wilson, by Mr. Asquith and Lloyd George, and others. His diplomacy was crowned with success. At the opening of his Pontificate only fourteen States were represented at the Vatican and five Nuncios abroad, whilst at its close there were twenty-five ministers from abroad at the Curia and twenty-five Papal Nuncios in foreign countries.

Without much clamor has the Holy See for many years been engaged to increase the insufficient number of ecclesiastical jurisdictions by creating new ecclesiastical provinces, erecting new Archbishoprics and Bishoprics, Prelatures and Abbeys Nullius, Vicariates and Prefectures Apostolic, or by separating new missions from Vicariates too vast to make the apostolate progressive and prosperous.

Though immersed in affairs and troubles connected with the war, Benedict XV. did not forget his great apostolic charge imposed on him

### As Head of the Church

True, he could not look over a large series of 176 jurisdictions as erected by Pius IX., or 270 by Leo XIII., or 98 by Pius X., yet the number of several Apostolic Delegations, eight Archbishoprics, twenty-three Bishoprics, thirty Vicariates, six Prefectures, two Prelatures and two Abbeys Nullius, speak volumes for his apostolic zeal.

Some of the Archbishoprics and Bishoprics are indeed situated in countries not subject to Propaganda, whilst others are; the Vicariates and Prefectures, however, are under the rule of the "Red Pope," and they extend from Yukon and Alaska to the Dutch East Indies and Guinea, from Honduras to Australia, from Costa Rica to India, from Brazil to Marianhill, and from the Belgian Congo to China, Japan and Corea.

When during the peace negotiations at Versailles, Masonic and Jewish influence and pressure threatened to strike a fatal blow upon the Catholic Apostolate by sanctioning iniquitous laws interfering with the liberty of the

Church and the papal prerogatives as its Universal Pastor, Benedict XV. exerted all his influence with the authorities framing the Pact, and sent Mgr. Ceretti as his representative to Versailles; though he was not able to obtain everything, he at any rate

### Averted the Crushing Blow

The last two years, however, have brought a change for the better owing to the tact, the diplomacy, the wisdom, the prudence and the tenacity of the Pontiff who defied the national aspirations and proclaimed the international or rather supernational character of the Catholic Apostolate and its missionaries.

In these endeavors he has been ably supported by His Eminence Cardinal van Rossum, since March 12, 1918, Prefect of Propaganda, who some months later commenced a great reorganization and reconstruction in the Apostolate and its various branches which are lined out in the epoch-making Encyclical: "*Maximum illud*." The various mission fields bereaved of their pastors were re-occupied and reorganized, missionary fields were divided and increased, and Catholic nations which hitherto had taken no or little interest in the worldwide Apostolate were appealed to to come to the rescue, with the result that missionary seminaries have since been opened in Ireland, Switzerland, Spain, Poland, Canada, America, etc.

At the recommendation of Benedict XV., a lively interest has been awakened in The Society for the Propagation of the Faith, the centre of which has now been transferred to Rome, in the Association of the Holy Childhood, the *Opus Sancti Petri* for the training of native priests and in the *Unio cleri pro missionibus*, which with great success has been introduced in Italy, Spain, Ireland, Switzerland, Belgium, Germany, etc.

That even during the war the apostolate in the mission field has not been at a standstill in spite of unfavorable circumstances and threatened chaos, is proved by statistics: from 1914 to 1918 there have been added to the Church 1,602,678 neophytes, 5,356 churches and chapels, 4,178 schools, whilst the missionary staff was increased by 696

native priests, 1,280 Sisters and 13,221 native catechists.

Thus Pope Benedict XV. at his death has not only left the Church such as he found it on his accession to the throne of St. Peter, but certainly stronger in numbers, influence and esteem in the eyes of outsiders owing to his impartiality and wise statesmanship—acting throughout as the representative of the Prince of Peace, as the Vicar of Him Who said: "Feed My lambs, feed My sheep, confirm thy brethren." As in times gone by, the Church has marched to all her victories under the sacred standard of the Cross, so in our days in the darkest hour of peril, when her heart was bleeding, the Cross has only sweetened the waters of her bitterness. *"In hoc signo vinces."*

#### Ecclesiastical Jurisdictions Established Under the Pontificate of Benedict XV.

##### I

##### NEW ARCHDIOCESES

1915: Dec. 4, Winnipeg, Canada; Dec. 4, Regina, Canada; Dec. 10, Fortaleza, Brazil.

1916: Feb. 2, Tegucigalpa, Honduras; Feb. 7, Cardiff, England.

1917: June 28, Diamantina, Brazil.

1918: Aug. 2, Olinda-Recife, Brazil.

1920: Feb. 13, Maceio, Brazil.

##### II

##### NEW DIOCESES

1915: Dec. 10, Sobral, Brazil; Dec. 10, Crato, Brazil; Dec. 15, Caratinga, Brazil; Dec. 20, Porto Nacional, Brazil.

1916: Jan. 7, Haileybury, Canada; Feb. 2, Santa Rosa de Capan, Honduras; Feb. 3, Guaxupé, Brazil; April 3, Penedo, Brazil.

1917: Feb. 5, Santa Rosa de Osos, Colombia; July 20, Brentwood, England; July 28, Wagga-Wagga, Australia.

1918: Jan. 11, Lafayette, U. S. A.; July 8, Aterrado, Brazil; Aug. 2, Garanhuns, Brazil; Aug. 2, Nazareth, Brazil.

1919: Jan. 17, Leiria, Portugal; Feb. 19, Lungro, Calabria; Sept. 10, Patna, India.

1920: Dec. 10, Lodz, Poland.

1921: Feb. 11, Bellohorizonte, Costa Rica; Feb. 16, Alajuela, Costa Rica; June 24, Meissen, Germany; July 30, Eupen-Malmedy-Liège, Belgium.

##### III

##### VICARIATES APOSTOLIC

1916: Feb. 2, San Pedro Sulan, Honduras; Sept. 21, Honan East, China; Oct. 4, Magellan, Chile; Nov. 20, Yukon and Prince Rupert, Canada; Dec. 22, Alaska, U. S. A.

1917: June 13, Bahr-el-Ghazal, Sudan; June 13, Upper Kassai, Belgian Congo; Dec. 1, Beni, Bolivia.

1918: March 13, Dutch Borneo, Borneo; Aug. 24, Antsirebe, Madagascar; Aug. 24, Nigeria West, West Africa.

1919: April 3, New Antwerp, Belgian Congo; April 3, Leopoldville, Belgian Congo; May 22, Chaco, Bolivia.

1920: April 9, Shiu Kow, China; April 16, Nigeria South, West Africa; April 17, French Guinea, West Africa; June 8, Finland; Aug. 1, Hainan, China; Aug. 5, Kan Chow, China; Aug. 25, Wonsan, Corea; Aug. 29, Dutch New Guinea, New Guinea; Nov. 27, Ontario North, Canada.

1921: Feb. 16, Limon, Costa Rica; Feb. 22, San Leon de Amazon, Peru; July 2, Bamoko, French Sudan; July 2, Ouaghdougou, French Sudan; Aug. 8, Ngan Hoei, China; Sept. 10, Marianhill, South Africa.

##### IV

##### PREFECTURES APOSTOLIC

1915: Feb. 12, Sapporo, Japan; March 9, Zambesi, South Africa; May 26, Arauca, Colombia.

1917: Uraba, Colombia.

1919: Nov. 19, Celebes, East Indies.

1921: Feb. 27, Tierra dentro de Maranon, Peru.

##### V

##### PRELATURES NULLIUS

1919: Oct. 4, Alto Acre and Alto Purús, Brazil.

1920: June 8, Bon Jesus de Gurgueira, Brazil.

##### VI

##### ABBEYS NULLIUS

1920: April 8, S. Maria di Polsi.

1921: May 6, St. Peter; Muenster, Canada.

### Is Constant Begging Becoming Tiresome?

It has been suggested that our little missionary stories or letters would be more interesting and effective if the direct appeal with which they usually close were omitted. There is some truth in this, and no doubt continued begging becomes tiresome to the readers of mission publications, but on the other hand, if the writers of the communications were to see their lines reproduced with the appeal left out, they would feel they had taken their pen in hand wholly in vain. The big

thing to the missionary is the requirement of the moment, and he feels that if he can only make his distress known, some "generous benefactor" will be moved to forward a nice little offering from the other side of the world and another emergency will be tided over. So it seems as if the appeal should be made.

Some time, in that golden era when missions will be conducted after the plan followed by comfortable parishes at home, apostles will be able to sit down and compose articles describing the wonders about them—the beauties

of the natural scenery, the strange customs of the natives, the amusing experiences that each day brings forth. But the present times are too strenuous, and the wolf too near the door to admit of much else than begging letters.

*Every prayer you say, every penny you contribute, every effort you spend in helping foreign missions is a word, a phrase, or a sentence in the great Spiritual Emancipation Proclamation of the heathen world, and makes you, in a greater or less degree, a great emancipator.*

## INDIA'S REVOLT.

Rev. F. Bertrand, S.J.

*India, with a population of more than three hundred millions, has begun her great struggle for national independence. The first outbreak was that of the Moplahs, Moslem descendants of Arab traders who long ago adventured into India. Fr. Bertrand gives an inside account of this uprising, and a view of Gandhi, the ascetic leader of the nationalistic movement. The article was written some months ago.*

AS the reading public knows, the Moplahs instituted a revolt. Who are the Moplahs? A mixture of Arabs and Malabars, they are a strong race,

### More Than a Million in Number

They occupy the western coast of the province of Madras, from Kanara in the north, to the kingdom of Cochin in the south.

The Moplahs are ignorant, but brave; honest, but fanatic. They are traders in the villages, and in the country they cultivate the farms of the rich lords of the country.

They have always attracted much attention in the southern part of India. Turbulent and violent, they are so prone to revolt that they have been

### The Object of Special Legislation

It is no new thing to read in the papers: "Uprising of the Moplahs," "Disorder in the Moplah country," etc. And usually one does not inquire further.

We would have forgotten the revolt of August 20, 1921, if a new factor had not intervened, profoundly affecting the situation. The Moplahs have for some time been divided into two parties: the Gandhi's faction and the Kalifatistes, as they call themselves.

Everyone has heard of the campaign against the English, led by the Indian agitator, Gandhi.

### He Is the Leader of the Indian Nationalists

whose aim is complete autonomy at once. He voices the indignation uni-

versally caused by the laws of repression, particularly the bloody repression of the Punjab in 1919.

Making the griefs of the Mussulmans his own, Gandhi inscribes upon his program the abrogation, or at least the revision, of the Treaty of Sevres, which, in their eyes, constitutes an attack against their religion.

It is considered by the Mussulmans that the treaty humiliates the calif in Constantinople and renders him incapable of exercising his rôle of protector of

### The Holy Places of Islam

This irritation has brought about union between the Hindu nationalists and the Mussulmans.

Gandhi has therefore become the uncontested and formidable leader of the advanced party in India—a party also open to Christians and to other minorities, for Gandhi promises religious liberty to all.

Personally, Gandhi combines the political leader with the social reformer and the religious ascetic. Educated—an advocate by training—he would have shone at the bar, but he

sacrificed all worldly success to labor for the freedom of his countrymen.

He is married and the father of a family, but he lives in a poverty that

### Savors of the Religious Rule

It is said that milk forms his chief diet; his garment is of homespun made in his own monastery; he observes silence every Monday and abhors everything pertaining to luxury, flattery and deceit.

Of an uprightness of character which even his enemies admire, he also makes use of directness and simplicity of speech that puts to scorn diplomatic detours. His followers obey him blindly, and fear his wrath.

The word of such a man is of course law, and he never hesitates in his public discourses to condemn his own adherents if he finds their conduct reprehensible. He strictly forbade personal injury or obstruction to political adversaries.

Gandhi, religiously, is a Hindu, but not of the Brahmin caste. He recognizes the four traditional castes—Brahmin, Kschatriya, Voisiya and Sudra; but he preaches the abolition



India, called the Empire of Romance, has many magnificent pagodas. This is the entrance to one of them located at Tongoo.

of their numerous subdivisions, and protests against childish restrictions, and above all, the social ostracism of the pariahs. Naturally this attitude gains him the disapproval of the Brahmins.

A reformer, Gandhi pursues a campaign against drunkenness and luxury in dress; this campaign is for what he calls social purification. From it proceeds a boycott of imported liquors and fabrics; the former deprives the government of a considerable revenue, and the latter hits the Manchester manufacturers a hard blow.

To provide cloth, the spinning wheel and loom have once more been set up in the native household, and this economy results in a saving of

#### About Six Hundred Million Rupees

a year. This sum will now remain in India instead of going to fill the pockets of the gentlemen of Manchester, England.

As is well-known to the outside world, Gandhi forbids violence, for as he affirms and believes violence used by nationalists will return to them again, and fatally. His doctrine may be defined in these terms:

"Abstention from all co-operation with the English Government, without violence, to the end that India may immediately obtain complete autonomy."

Autonomy within the British Empire, or outside? Gandhi leaves the question open. He is not averse to the idea of India becoming an autonomous member of the British Empire, provided that the English Government makes honorable amends, or rather does penance, for the massacres of the Punjab and for the Treaty of Sevres.

As long as it refrains from such action it will remain "a tyrannical and satanic Government from which nothing can be expected and which to co-operate with would be an immoral act."

But how is this government, possessing such military force, to be got to accede to India's demands? By paralyzing its action and refusing all co-operation. Gandhi has outlined three chief methods of non-co-operation: First, renouncing all titles,

honors and government positions; second, boycotting all schools and colleges supported or belonging to the State; third, refusal of advocates (lawyers) to appear at the bar.

But the call of the leader was only partially heeded and so far the functioning of the government has not been impeded. Gandhi also tried to boycott the reforms accorded by England, especially by

#### Preventing the Legislative Elections

But the latter took place, though poorly managed in some sections. Still they were carried through and the resulting Chambers are now testing their worth.

Regarding this issue as a failure, Gandhi must now concentrate his cam-



*Two prominent lawyers of India. Gandhi was a successful lawyer, but sacrificed his career to serve his country.*

paign on the boycott against liquor and fabrics. He had promised the *swaraj*, or autonomy, for September, 1921, if he obtained by that date a fund of rupees equally about forty million francs or about eight million dollars, former value. At that date the national bank, named for the great patriot, Bal Gangadar Tilak, had received more than the required sum, but autonomy was not declared.

Then Gandhi promised it for the end of the year 1921 if the boycott was continued, but the sun of the first day of January, 1922, rose over Delhi and the rest of India and shone upon

the flag of Britannia hoisted from a thousand staffs. Also some of the large cloth merchants, notably at Madras, are refusing to keep their stores closed any longer.

But Gandhi still holds a trump card in reserve, and a powerful one—civil disobedience and refusal to pay taxes. The national council has forbidden local councils to have recourse to this without its permission, but if things reach this crucial point the government is going to be severely used. Gandhi believes such a step means success, provided there is no violence and that the masses stand firmly together.

Should such a condition arise, England will find herself face to face with another Ireland, but instead of four or five million people, she will have three hundred and twenty millions to reconquer. A formidable task, but one which Great Britain must either accept or retire from the field. Which will she do?

But let us return to the Moplahs. Numerous divisions of national influence exist in India, and the least spark thrown upon this inflammable material is sufficient to cause a blaze that may illumine the whole country.

The spark in the Moplah centre was the act of an English magistrate in Malabar. He ordered the arrest of an important priest and the seizure of arms concealed in a mosque, while it was

#### Filled With Devotees at Prayer

There was resistance and the magistrate ordered the troops to fire. The Moplahs retaliated as best they could, and the English officer, feeling a need for more troops, retired for reinforcements. The Moplahs took this move for a victory for them and at once declared a revolt.

Then followed destruction of bridges and ferries, burning of houses, pillage, murder and all the details of a revolution. But the English troops again appeared and the Moplahs were outnumbered because they represented only a small part of India and had disobeyed Gandhi's order—no violence.

The great mass of the natives still adhered to his mandate, and this per-

haps was the salvation of India. The entire country is not ready for revolt—possibly their convictions are not as strong as their words. At any rate, Gandhi must wait until the education of his people is complete.

In the recent revolt, not all the Moplahs took part. A goodly number not only held aloof from action, but even tried to protect people from their brothers in action. Therefore not all of India could be said to have revolted. It was as if certain sections of a country rather difficult of access conducted a revolution against a government while the remainder refrained from rebellion.

Naturally some explanation of the first explosion is required. The nationalists attribute it to religious and economical motives. A mosque was attacked, religious service and prayer were interrupted by official command. There is also plenty of trouble between the land owners of Malabar and their Moplah tenants or workmen. Of course nationalist propaganda has also excited the Moplahs, and opposition to the Government, preached to men naturally violent, could not fail to result in conflict.

Numerous Hindus, on seeing the murder, pillage and forced conversion engineered by the Moplahs, asked if this was the promised *swaraj*. And

### The Brahmins and Conservatives

turned to the English Government, asking its protection and the suppression of nationalistic and Kaliphastic propaganda.

Naturally the Government did not need to be asked twice. It arrested some nationalist leaders and forbade Gandhi to set foot again in Malabar. Among those arrested for inciting Indian troops to revolt are Gandhi's chief lieutenants, the Ali brothers and Doctor Kitchlew.

What is going to be the result of this use of force? Is there going to be a breathing spell, or is Gandhi going to let loose a civil war that will sweep over India? The latter does not seem probable. The province of Madras, among others, is not as a whole with Gandhi.

The merchants are becoming restive under the boycott which has ruined them, and the people, who always pay, are again the eternal victims because the cost of living is again going up. They may end by deciding that the future of India does not lie in the hands of the extremists.

But Gandhi's influence in the country has not ended, for his program contains several items which everybody recognizes as beneficial or rather

### Necessary to India's Well-Being

Chief among them are the warfare against alcohol and the call to the simple life formerly led by the Hindus. Moreover, Gandhi has infused the people with a spirit of national

unity, hitherto lacking or at least non-operating.

\* \* \* \* \*

The preceding lines were written before the visit of the Prince of Wales to India. Since then, events have marched. The Moplah revolt was entirely crushed. The nationalists decided to boycott the Prince, and the day of his arrival at Bombay was chosen for a demonstration. There was some disorder, the troops charged and fatalities followed. But here again the results were not those planned by Gandhi; he found that the outbreak was led by Mussulmans and the victims were chiefly Parsees, Jews and Christians, minorities whom he had promised to protect. But the populace, having begun revolt, could not restrict its outburst to certain persons.

Gandhi proclaimed his disappointment and his grief. He condemned himself to a week's fasting and publicly assumed all responsibility for the disobedience of his followers.



*The Rajah of Kurapam and his children. The wealthy rajahs have allied themselves with the English Government.*

### Just What the Japanese Empire is.

The Japanese Empire, exclusive of its dependencies—Corea, Formosa, Saghalien—consists of a long chain of islands which enclose the eastern coasts of continental Asia in the form of the arc of a circle. There are four

large islands, *i. e.*, Yezo or Hokkaido, Nippon or the mainland, Shikoku and Kinshiu, and some thirty-five hundred smaller adjacent islands, covering an area of 174,000 square miles. Washed by the waters of the Pacific Ocean and the Sea of Japan on its eastern and western shores, these islands offer

splendid harbors and anchorage, present scenery of the most diverse and beautiful character, and possess a remarkable wealth of agricultural produce and mineral riches, a rich flora in flowers and trees which are almost unsurpassed in tints of foliage, in beauty and variety of pattern and color.



## A WHITE SOUL IN BLACK AFRICA.

Rev. C. H. Remy, C.S.Sp.

*The Negro has been called the "man of sorrows of the human race." In the heart of Africa missionaries are doing all in their power to uplift the black inhabitants and their labor of love is producing rich fruit. Many vocations to the priesthood have been discovered, and Clair Bakenda of Gabon, West Africa, is one of the numerous seminarians who expects to mount the altar in the near future.*

OF all my seminarians, Clair Bakenda is without doubt one of the best. In 1904 he joined the class of children at the mission of the Holy Cross, at Eshiras. Baptized on the fourteenth of September, 1905, at the age of eleven, he made his First Communion and was confirmed the same year by Monseigneur Adam, then Apostolic Vicar of Gabon.

I was young when I arrived in Eshiras in 1906, and the sight of the fresh face and upright figure of Clair was most attractive.

### Never Out of Humor

always ready to work, he was an edifying example to his young comrades. Little by little Clair rose in the estimation of his masters, and in 1908 was appointed monitor of the children.

At Pentecost, 1909, it occurred to me to ask him if he would care to enter the seminary.

"I never thought of it," he answered, "but I will consider the matter."

Three months afterwards I put the same question to him again.

"Clair," I said, "you have been here at our mission five years. It is now time to think of your future. What do you wish to do?"

"I am afraid to enter the seminary," he answered, "because I am so slow to learn. I am certain, also, that my family would never consent to go to Libreville, because my mother has already chosen my wife. She has sent as her dowry, five pieces of

cloth, a gun and two barrels of powder."

Feeling that poor Clair lacked courage, I began to pray for him to Our Lady of Victory and waited.

One evening in October, after supper, Clair walked in. Radiant with smiles, he said: "Father, we have decided I shall enter the seminary."

"But your mother! And your fiancée! And the dowry! Have you thought of all that?"

"Oh, now I fear nothing," he answered. "God has called me, and I must listen to His appeal."

Six months later, at Easter, 1910, all the family of Clair assembled at



Clair Bakenda.

the mission to discuss the famous question of the seminary. Clair's father,

### A Brave Chief of the Village

who had rendered many services to Fr. Bulion when he founded the mission, spoke first of the genealogy of his family. From his ancestors, he passed to the enumeration of their wives and children. His own father and mother had traded rubber with the English. Finally he ended his discourse with the modest affirmation

that the mission had no better friend than he, and that he was ready to make any sacrifice for us.

Clair's mother then spoke. Like all mothers, she begged her son not to leave her. She would die of grief if he did so. The pagan brother saved the situation, to my great astonishment. He, the elder, took Clair's part. If God called him, the family must allow Clair to go to the seminary.

"As long as I live," he added, "I will take good care of my father and mother, and always give them all they may need."

The palaver lasted all the morning. After I had passed round glasses of sweet cordial, pipes, matches and tobacco, we arrived at a happy agreement.

Clair then took leave of his father, first soliciting his blessing. The latter rose, threw his pipe on the floor, and taking Clair's hands in his, spread them out flat. He then blew upon them with all his strength,

### To Chase Away Evil Spirits

Then he raised his hands over his son, saying: "My blessing be with you!" The family at once departed, the mother the saddest of all.

Clair Bakenda and another child of Eshira, Charles Gibinga, set out in June, 1910, for the seminary at Libreville. At first they suffered from homesickness. Clair had much trouble with his studies. He had only ordinary intelligence, and a not too good memory; but the qualities of his soul amply compensated for any lack in scholarship. His director was not slow in discovering his merit, for at the end of the year he wrote:

"Clair Bakenda gives me great satisfaction. It is true, he is not first in his class, but he is all the rest."

Thirteen pupils composed the class then at the seminary. Three of them became priests, and three others, Clair included, took up theology during the

second year. The rest left the seminary. How has Clair behaved in this interval? As I have not been director of the seminary for a year, I have to consult the register.

In class work he does all that is necessary, but in piety and in spiritual perfection, Clair shines pre-eminently.

Monsignor Martrou appointed Clair monitor of the children at the station

of Our Lady of Victories, at Okano, in October, 1917.

He passed a year there, devoted to his tasks, beloved by the little Pahouins, and even acquiring their language.

Now Clair Bakenda is twenty-six years old. He is one of the three sophomores of the seminary, and has a distinct influence over his mates.

I do not yet know what the designs of Providence may be, but I have hopes that after his excellent record as a seminarian, Clair will become a priest.

He who writes these lines will feel rewarded for his labors for the formation of his vocation, if he is allowed to assist at the first mass of Father Clair Bakenda.

### Negro Labor in African Mines.

Bishop Larue, of the White Fathers, in stating the difficulties to be met with in his province of Banguelo, Central Africa, lays stress on a phase of life that is distinctly modern and yet contains many of the abuses of ancient slavery days.

"One great evil that our missionaries have to combat is caused by the exportation of the Blacks to work in the mines of the Congo and the Transvaal. There is very little difference between the slave traffic of old and the modern hunt for men to engage in this form of toil. The Blacks abandon their families, leaving them often to want and moral degradation, and when they return, if they ever do, they bring back neither their wages, for the native does not know how to save, nor the simplicity of soul which was their great asset when at home.

"If they have begun religious instruction, all that is lost and must be started over again. At the present time about three thousand of our Christians are working for Europeans in the mines, which means that not only must the priests safeguard the women and children during the absence of the men, but go over a lot of valuable work on their return."

### American Financier says China Must Give Up Ancestor Worship.

Mr. Thomas W. Lamont, of the firm of J. P. Morgan & Co., the organizer of the relief work for the famine in China a year ago and one of the leading authorities on that country in the United States, says that the Chinese must give up their cult of ancestor worship if they are to take advantage of all the benefits which accrue to them from the conference at Washington.

He thinks that the Chinese have the capacity, the industry and the character to make themselves a progressive modern nation, but are obstructed in their progress by the lengths to which they carry forefather worship, which

now influences most of their acts. On his recent visit to China, Mr. Lamont said that one far-sighted Chinaman to whom he talked thought that the prospect of making a great and prosperous nation of China lay in the substitution of Christianity for Confucianism.

Our missionaries undoubtedly agree with this view and are doing their utmost to help on the spiritual emancipation of China's millions.

### A New Hospital in a Poor Mission.

There is a new hospital in the mission of Jhabua, Ajmer, and that at first sight seems like a great success achieved by the nuns, but Mother Matilda rather discounts some of the joy of the occasion by her remarks. She says:

"I had the great consolation of seeing the realization of our cherished dreams: the opening of a mission hospital in this poor Jhabua. Sister Mary, one of the oldest of the mission Sisters, now duly qualified (she passed successfully the S. C. P. S. at Bombay in May), can take up her new duties, but here again the beginnings are miserably poor. The so-called hospital has only three small rooms and a veranda, and the entire fittings a few odd instruments. We repeated again the usual chorus of the Sisters: 'Let us rely on Providence and go ahead!'

"And so, with hopeful hearts we asked our dear bishop to bless the first mission hospital in Jhabua. He did come to bless it, and besides to enthrone the Sacred Heart in the consultation room. It was a very touching ceremony and a crowd of our poor Christians flocked here for the occasion, among them several patients who were at once given relief and help. Many pagans come daily to receive medicines, and we hope to foster Our Lord's kingdom by this efficacious means."

### Still Another Tercentenary.

This year witnesses the third centenary of the death of St. Francis de Sales. The Congregation of Salesians,

prominent in many mission fields, did not take its name from its founder, Dom Bosco, but from that model of zeal and sweetness, the Holy Doctor of the Church, St. Francis de Sales.

On the twenty-sixth of January, in the year 1854, Fr. Bosco assembled four of his young pupils selected from among the best, and proposed to them to undertake a special practical exercise of charity towards their neighbor. If this trial proved successful, he would with them constitute a society and would entitle it the Society of St. Francis de Sales.

That the Salesians in their work of teaching the young in the home countries have been eminently successful is known to all Catholics, and their value among pagans is equally great. They have important missions in South America, Straits of Magellan and Shin-Chow, China.

Other Congregations named in honor of St. Francis de Sales, and also found in the missions, are the Oblates of St. Francis de Sales and Missionaries of St. Francis de Sales.

### The Poor Have the Gospel Preached to Them.

An appreciation comes from Mother Jeanne, of the Catechist Missionaries of Mary, working in the Kumbakonam missions of India. She says:

"We offer grateful thanks to the kind benefactors, who have helped us so generously during the past year, often, no doubt, by their self-denial and privation of many a pleasure. Their efforts in behalf of the foreign missions will be rewarded. We recommend our pariahs to the charity of the faithful. Some of them are very poor, living on verandas without a house of their own. Conversions are always easier amongst the poor than the rich and haughty high castes."

## THE SYRO-CHALDEANS AND THEIR NUMEROUS MARTYRS.

Rev. Joseph Naayem.

*Fr. Naayem desires to plead the cause of a little people descended from the most ancient civilization, and now almost completely abandoned and facing extinction. This race has suffered from the frightful barbarity of the Turks even more than the Armenians, though their condition is not so well known. Fr. Naayem may be remembered as the priest who made a dramatic escape from Chaldea disguised as an Arab. He has been sent to this country by the Chaldean Hierarchy with the recommendation of the Holy See in an endeavor to raise funds to rehabilitate Chaldea.*

**W**HAT would be the feelings of the Catholics of the United States if they were suddenly informed that six of their archbishops had been atrociously murdered by a band of ruffians? How profound would be the indignation! In what headlines would the news be heralded in the public press! With one voice Catholics would demand that the perpetrators of this ghastly crime be apprehended

### And Brought to Justice

It seems almost unimaginable that such

a thing could ever take place in this country. But the people of Chaldea witnessed the sad spectacle of seeing six of their archbishops massacred at the hands of the Turks during the war. This number represents more than half the hierarchy of this sorely afflicted country.

It was here that St. Thomas preached the gospel, and it was from this country that missionaries during centuries were sent to all parts of Asia to spread the good tidings of the Christian revelation. While Europe groped in the darkness of paganism, the people of Chaldea, speaking the language of Our Saviour, enjoyed the advantages of highly equipped universities and colleges.

Since their conversion to Christianity, the Chaldeans have been a persecuted race. They number their martyrs by the hundred thousands, and today, after twenty centuries, we behold the same scenes that were enacted in days of Nero and Diocletian. The Turkish hordes have almost exterminated this ancient race, because they refuse to forswear their God and apostatize their Faith.

On the merest pretexts, in the spring

of 1915, men were thrown into prison, then bound and taken in groups outside the town and shot down by the lowest type of Turkish assassins, employed for the purpose. Consternation and terror prevailed.

### Everywhere the Homes of Christians Were Sacked and Burned

Whole towns and villages were destroyed, and the old men, the women and the children were driven in homeless herds about the country, over the mountains and across the deserts, without rest, food or water, brutally cuffed, robbed, outraged and starved. By the hundreds they dropped by the wayside and perished. Many were slaughtered by the guards. And the young girls and women were carried off to the harems of the Turks and the Kurds. Clergy and hierarchy were tortured and put to death in a most barbarous fashion.

In 1915, the Rt. Rev. Jacob Menna, Archbishop of Jesire, a city on the Tigris River in Mesopotamia, was summoned by the Governor of that place and commanded under heavy penalty to deliver arms and ammuni-



*A Copy of L. de Mango's Painting, Picturing the Outrage of the Wadi Wawela Valley.*

tion which he alleged were secreted by the Chaldeans for their protection.

The archbishop, surprised at such a demand, informed the Governor that his people were a peaceful race and did not harbor arms or ammunition for revolt. This reply enraged the Governor and he ordered the venerable archbishop to be flogged and to deliver on the following day the arms and ammunition which he demanded.

The next morning the archbishop was brought before the Governor as a criminal, and when he again protested the innocence of his people, the Governor ordered that the prelate be stripped of his garments, flogged and finally executed. His naked body was carried to the banks of the Tigris and for four days hung suspended by the feet, swinging in the fitful breeze. Soon after, the Turks and Kurds, invited by the Governor, swept down upon the city and ruthlessly murdered its inhabitants, with the exception of the young women, whom they carried off to their harems.

During the war, twenty-eight towns and villages in the same diocese suffered a similar fate, because of the insatiable hatred of the Mohammedan against Christianity. The Rt. Rev. Addai Sheir, Archbishop of Sairt, realizing he would be apprehended and

executed, departed from the city in disguise with the chief of the Kurdish tribe, who was friendly to him.

The Government at the same time ordered a general massacre in the diocese and dispatched hundreds of police to punish the faithful sheik. He was compelled to flee with a few of his followers and the archbishop was left to the mercy of the soldiers.

#### **He Was Horribly Humiliated and Tortured**

receiving blow after blow on the face and lash after lash on the body. He was spat upon and compelled to gaze upon his own open grave. He was finally shot amid scenes of wild jubilation and his body was decapitated and carried to the city. The coadjutor of the diocese, Bishop Thomas, was also arrested and put to death.

The Rt. Rev. Bishop Thomas Oda of the diocese of Urma, a classmate of the Rt. Rev. Bishop Hoban of Scranton, Pa., after witnessing the devastation of his entire diocese, was compelled to gaze upon the massacre of his people, whose bodies covered the hills and were cast into wells. He, himself, was cast into prison with the Rt. Rev. Peter Aziz, Bishop of Salmas, where, after languishing at length, he was shot

in the public street. He expired a few days later after undergoing the most excruciating agonies. The Apostolic Delegate, Monsignor Sontag, of the same town, was also cruelly murdered.

The Rt. Rev. Bishop Yawalaha of Tiari died from starvation after betaking himself and his flock to the mountains, where he fled in the hope of escaping the rage of the Turks.

The Rt. Rev. Bishop Dury of Barna perished at the hands of the Turks after being frightfully tortured.

Today, the martyrologium of the Chaldeans, our brothers and sisters in the Faith, is a closed book for most of us. This most ancient people will perish miserably from want and starvation unless they receive succor. Their churches and schools are destroyed and their homes are in ruins. The children, descendants of the martyrs, are starving, and they have no one to give them bread. The remnant of this race appeal to the Catholics of this country as their only hope. Will they allow them to perish?

Protestant missionaries have already arisen in Chaldea and are proselytizing the people under the guise of philanthropy. Will the Catholics not do as much and manifest a like humanity and at the same time preserve the Faith of these people?



*The Burning of the Bodies of Christian Women by Kurdish Women, to Recover the Gold and Precious Stones They Were Supposed to Have Swallowed.*

## NEWS FROM KWANG-SI.

Rev. Paulin Albouy, P.F.M.

*Rev. Edward Albouy, pastor of a small parish at Winslow, Arizona, has received the following letter from his brother, who has been doing missionary work in Kwang-Si since 1903. It shows that warfare of one kind or another is continual in unhappy China.*

A MONTH ago I was in great danger of losing my life and of having my poor missions completely destroyed.

As you have learned, through my previous letters, the Province of Kwang-Si has always refused to recognize and accept the Republican Government of Canton: the result being that the latter sent, last summer, an army to invade the rebellious province, and at the second or third encounter the regular troops of my province were routed and disorganized.

The "Lettrés" wishing to show their patriotism called on the peasants to come to the help of the fleeing army. Many, armed with the most obsolete weapons, answered the appeal, and they were organized into bands, receiving the order to shoot and kill

**Every Soldier They Encountered**

A few hundred armed peasants gathered together at Pak-Shao, a large market place of the district, located on the Sy-Kiang, about two miles from Sünchow, my residence. These brave recruits, seeing Cantonese troops ascending the river in a flat boat, obeying the order given by the "Lettrés," fired their guns and killed a score of them. The reprisals were quick and savage. Two days later, about a thousand Cantonese soldiers were sent in the district, with the order to burn the market town, and all the villages in the neighborhood.

As soon as the inhabitants learned of their approach, they fled from their homes in all directions. My quality of French missionary inspired confidence in many, and led them to my little residence and chapel, and in a few hours both were filled to capacity.

As soon as I learned that the soldiers had reached the town, I saddled my horse and went to see the leader of this punitive expedition, for I feared that the surrounding Christian villages, my missions established after years of slow and hard work, would receive the same fate as Pak-Shao. I reached the general's headquarters without any difficulty, and was received courteously by the general, who promised me not to molest my Christians.

In the meantime, the soldiers were putting into execution the order they had received to burn the market and other buildings of Pak-Shao. I witnessed the looting of the town and its burning to the ground. Here and there a few miles away clouds of smoke rose up in the sky, proving that the incendiary work was carried in the neighboring villages.

I started on my way back to Sünchow, and spent the night without sleep; the sinister glare of the burning towns lighted the sky, and many of the refugees sheltered in my residence and in the chapel, thinking their homes had been destroyed

**Were Lamenting Aloud Over the Loss**

All this increased my anxiety, and I

began to doubt the sincerity of the general who had promised me not to destroy the Christian settlements.

Early in the morning I said mass, offering the Holy Sacrifice for the safety of all these poor people, and I decided to pay another visit to the general, to plead again for the protection of the Christian missions, and other villages, which had not, as yet, been the prey of flames. I took along with me four men, one carrying the French flag and another the Red Cross flag. We were approaching the market place, which was only a mass of smoking and burning debris, when some three hundred yards ahead of us surged a band of Cantonese soldiers, who started firing at us.

I quickly jumped off from my horse and gave the order to my little escort to lay flat on the ground. I could see the soldiers running toward us, and still firing while running. The bullets wheezed around us, and thinking that our last moment had come, I gave Absolution to my four companions. In the meantime, I re-commanded the two flagbearers to hold up the flags, above their head, for I believed there was a misunderstanding on the part of the aggressors, who probably had not seen the flags.

The warriors were approaching



*Well equipped for a long journey, but such traveling is not undertaken in the sections given over to civil strife.*



nearer and nearer, and while so far their aim had been bad, I realized that once close upon us their bullets would have a deadly effect. I, therefore, recommended my soul to the mercy of God, exhorting my companions to make a generous sacrifice of their lives, when all of a sudden the shooting stopped; I raised my head and saw a man on horseback, an officer evidently, who hastening after the soldiers, had overtaken them and was giving them orders to return to the barracks.

He then proceeded toward us, who had already stood up, and explained to us that the soldiers had mistaken us for armed rebels; he accompanied us to the army headquarters, and the general, after having expressed his regrets for this incident, and having assured me again of his good-will and protection, ordered an escort of his men to accompany us back to our village, and had even the kindness to provide me with a horse, for mine had run away at the first shots that were fired.

On our way back my heart gave thanks to Divine Providence, and while I was still under the emotions of this narrow escape, I felt a great

relief concerning the safety of my missions. As soon as I reached the village, I went to my little church, being followed by the Christians, anxious to know the result of my trip; after explaining in a few words the dangers incurred, and telling them about the visible protection of God's Providence, we sang the *Te Deum* and had them recite prayers as a thanksgiving.

As a result of this affair, and of the protection received through the steps taken by me with the military authorities, hundreds of pagans, inhabitants of the various localities of the district, have manifested

### Their Desire to Become Christian

Of course, the motive that leads most of them to embrace the Faith is not supernatural: they think that once Christian they will be protected against all vexation on the part of the troops of occupation. Still, Our Lord, Who controls all the events of this world, may use these happenings as a means to bring benighted souls into the fold.

The willingness shown by so many pagans to enter the true Church filled

me with joy, but this joy was almost instantly clouded by the thought that to instruct and take care of them, I would need at least three more catechists (I have at present only one), and as many little chapels or churches, where instructions and services could be given. I cannot expect much from these people financially, for they are in a state of extreme poverty as a result of the drought, which threatens to destroy for the second time their harvest of rice, and to bring again famine with all its terrible sufferings.

This is my sorrowful plight. Many souls are willing to become Christian, but through lack of financial means to pay for the services of catechists and for the building of small places of worship, I must see this harvest of souls remain in the possession of the Spirit of Darkness. This thought fills me with sadness, and induces me to make an appeal to your good-will, asking of you to interest in the cause of these poor pagans some of your friends, acquaintances, any generous persons, who may be willing to make the sacrifice of some of their worldly goods for the glory of God and the salvation of these souls entrusted to me by Divine Providence.

### A Brave Sisterhood.

In common with almost all missionary congregations, the Society of Mary has a Sisterhood devoted to work exclusively in the Marist field. The nuns in question are called the Third Order Regular of Mary, and they are placed directly under the authority of the Marist Vicars Apostolic. Since the latter have jurisdiction chiefly in Oceanica the nuns must, therefore, prepare for life in the Pacific islands. This life is very hard for Europeans, so that the rule of the Third Order of Mary does not impose long prayers and excessive austerities, but demands the solid virtues and a piety that can sustain her daughters in all trials. The social state of the women in most of the Oceanic islands is very low, and it becomes the task of the daughters

of Mary to raise these poor creatures to something nearer their own sublime model. So well have they succeeded that native nuns have already been formed in Tonga, Fiji, New Caledonia and New Hebrides.

The first Sisters of the Third Order Regular of Mary went to Oceanica in 1858.

It is stated that an apostolic house is to be opened in Boston, for the purpose of training American women who desire to devote themselves to missionary work in Oceanica.

### Help India's Native Priesthood.

Rev. A. Turlan, S.J., of St. Mary's mission, Madura, has a few words to say about the apostolic school in his diocese that should be of interest now as India's desire and need for a native

clergy is increasing with its desire for independence. Fr. Turlan says:

"St. John Berchmans is the special patron of apostolic schools, at least those conducted by the Fathers of the Society of Jesus, and I am glad to say there is such a school here in Madura. Its name is 'St. Fr. Xavier's Apostolic School,' and on the third of December it was just three years old. It is because I am being repeatedly told that our apostolic students ought to be better known by the public generally and by Americans especially that I make bold at last to write these few lines.

"Our youthful apostles will limit their aspirations to the Indian continent, probably within its southern portions, but we shall not be particular about the new family of their choice. Let them become Oblates, Salesians, Jesuits, secular priests, the Holy Ghost will impel them and their director direct. This feature is one common to our apostolic schools and we hold it too sacred to do away with it. We have already admitted twenty-four boys and could broaden our scope if our present needs were not so pressing."

## HISTORIC MALABAR.

Right Rev. F. Vazhapilly, D.D.

*Malabar is one of the most interesting and influential districts of India. Possessing the most ancient Christianity; it is also the home of nationalism, and this nationalism is evinced in the ministration of the Church. Malabar has in Dr. Vazhapilly a native Vicar Apostolic and the entire diocese is administered by native priests.*

**B**Y a wonderful providence of God, St. Thomas, one of the twelve Apostles, as attested by tradition and confirmed by modern research, came down to India, to Malabar, converted many families, erected seven churches and

### Appointed Bishops and Priests to Rule Over Them

To cite one authority among many: "The Christians of St. Thomas are right," says Dr. Adrian Frolesque, "when they protest against being described as a Nestorian mission; for there was Christianity...along the Malabar coast before Nestorius."

In 883 King Alfred of England, in fulfillment of a vow, had sent gifts to the tomb of St. Thomas, the Apostle, in Mylapoor, then an ecclesiastical province of Malabar. Travelers like Marco Polo and others have described in unmistakable terms the faith and piety of the Christians of St. Thomas on the Malabar coast. Copies of the letters addressed to the Syrian Bishops of Malabar by Popes John XIII. in 1330 and Clement VI. in 1348, are still preserved in the Vatican Archives.

Towards the beginning of the fifteenth century the Christians of St. Thomas had increased so much in strength and numbers that they chose a king from among them. The congratulatory letter the king received from the then reigning Pontiff Eugenes IV.

### Is Known to Historians

Thus the Church founded by the Apostle retained her faith and was

governed by pastors who were Syrians by rite and Malabarians and Chaldeans by nationality.

In the year 1490 the Portuguese appear on the scene, and here the second stage opens with the substitution of the Latin Bishops for the Syrian Prelates. A series of undesirable disputes arose which finally gave birth to the Jacobite Schism still prevalent in certain parts of Malabar. During those gloomy days the great majority of the Syrians remained faithful to the true pastors: the Portuguese Archbishop of Cranganore and the Carmelite Vicar Apostolic of Verapoly.

Finally, when Leo XIII., of happy memory, ascended the Chair of Peter, and when the wise plan of the great Pontiff concerning the Oriental churches matured into a workable system, His Holiness began step by step to re-establish the old régime in Malabar. The Supreme Pontiff deputed Most Rev. Dr. Leo Meurin, S.J., of Bombay, as Apostolic Visitor to the Syrians to inquire into their grievances. Through the able report submitted by the Apostolic Visitor, Pope Leo XIII., by the Brief "Quae Jam Pridem," separated the churches of the Syrian rite on the Malabar coast

from those of the Latin dioceses, and they were erected into two Vicariates Apostolic of Trichur and Kottayam with Bishops A. E. Medlycott and C. Laving, S.J., as respective pastors in the year 1887.

Again the same venerable Pontiff in his solicitude for the preservation of the Oriental rites and in accordance with the long and oft-repeated prayers of the Syrians granted us in the year 1896 three bishops of our rite and nationality (*i. e.*, natives of Malabar). Thus by the Brief "Quae rei Sacrae" of July 28, 1896, the same Supreme Pontiff made a new division of the Syrians into the three Vicariates, Changanachery, Ernakulam and Trichur, the last named being ruled by my predecessor, the late lamented Bishop John Menacherry. (*Vide Catholic Who's Who* under Trichur.)

The news of the appointment of these native bishops was received by the people with great joy and enthusiasm. For it opened an era of great progress for the Syrian Christians of Malabar. The first native bishop of Trichur, Rt. Rev. Dr. John Menacherry, Titular Bishop of Parlus and Vicar Apostolic of Trichur, was consecrated at Kandy, Ceylon, on Octo-



*Primitive sailing boat about to be launched for a fishing trip.*

ber 25, 1896, by His Excellency Mgr. Zaleski, the then Papal Delegate.

### **A Man of Broad Views and Burning Zeal**

and with the powers entrusted to him, the new bishop threw himself heart and soul into the work, of which we have standing monuments at every inch. At the time the first native bishop took charge of the diocese, the Catholic population was 65,435, attached to fifty churches and a few chapels. Towards the close of the administration in 1919, the number of the faithful rose up to 117,219, attached to seventy-nine churches and thirty chapels. There are three monasteries of the indigenous Syrian Carmelites with flourishing institutions attached to them. He founded six convents of Carmelite Sisters. The Clarist Sisters and the Sisters of the Holy Family have each two houses with numerous inmates. The progress of the mission has often won for the venerable bishop encomiums from high quarters.

It may be noted here that the characteristic feature of the church lies in the fact that it is entirely Indian—bishop, priests, religious and the faithful and the institutions—all born of the country. In fact the diocese has been progressing by rapid strides under the able administration of the first native bishop. Hence the name of the first Indian bishop of Trichur

will remain immortal in the annals of the diocese chiefly on account of the indefatigable zeal he manifested for the spread of the faith and for the education of the young.

Of the many institutions he founded, the St. Thomas College was the nearest and dearest to his heart. Immediately after His Lordship Dr. John Menacherry had taken charge of the diocese the higher forms of the secondary department were opened and the Government recognition was obtained. As there was not a single Catholic college in the whole of Malabar, His Lordship resolved upon raising the high school to a college. Some steps have already been taken, and it was affiliated to the Madras University in Group III. of the Intermediate Course.

But before he could realize his long-cherished plan of raising it to a fully developed second grade college, the Divine Master chose to remove him from our midst. The all-wise Providence has willed that I should continue and complete this work left half-finished by my predecessor. The fact that the institution has a staff of fifty members and is now attended by near upon fifteen hundred students of all castes and creeds, is proof positive, I believe, of its usefulness. A complete equipment of the college as now contemplated involves an amount which I am at my wits end to find.

All the available sources of the mission have been fully tapped. But the

work remains incomplete; hence this appeal to your generosity. In this connection I may also add that Catholic colleges, in the great reconstruction that is going on all over India, will be great centres of Catholic influence and will be almost the only medium of appealing to the educated Hindus

### **In the Religious Sense**

You know from the papers that India is constitutionally progressing towards home rule, the British Government having pledged itself to grant it in due time. Then the Catholics will be a negligible minority and their influence political and social will, in great measure, be represented by educational institutions. Even now the Catholic colleges are the chief centres of Catholic influence.

St. Thomas is the only Catholic college in Malabar and it is altogether an indigenous undertaking. In the case of missionary colleges elsewhere, they have the religious orders, their patrons and benefactors in Europe to give financial support. But in our case we have to depend entirely on local resources, which are very limited. Hence we are greatly handicapped in launching an undertaking on any large scale as contemplated by the college. But such an undertaking is nevertheless essential for the future of the Church in Malabar and the progress of this mission in particular.

### **Carmel for Native Nuns in Cochin China makes Progress.**

In 1920, some native and European Carmelites from Saigon came to Cambodia to found another convent. The venture may have seemed a bold one, for the rules of the Carmelite Order are considered severe even for European women—how much more so then for those not born to Christianity.

But the Master Whom they served seemed to protect the new community in a special manner. They were desperately poor, but every day kindly persons came bearing little gifts and asking prayers for some special object. Often they returned to say the requests

had been granted and to bestow a thank offering. So well known did the Sisters finally become that even pagans approached them, often coming from long distances, recommending intentions and promising rewards for all kind favors received. And in this way the nuns were fed and enabled to receive postulants into the community. They now have five young girls who show an ardent desire to become sharers in the strict life of Carmel, proving that Cochin China is able to produce Catholics of the very highest type. Of course the nuns are not yet so rich that they would refuse any alms sent to them, on the contrary, they humbly ask a little encouragement.

### **A Family of Eight Hundred Little Ones.**

Eight hundred souls make the population of a fair-sized town, and yet some nuns in Yen-tse-Tang, Peking, China, have as many inmates in their orphanage. Peking is in the northern part of China, and the winter is almost Siberian in its severity, so that not only must eight hundred children be fed, but also well clothed and provided with warm rooms, else they would freeze to death.

No comments are necessary; orphan asylums, even in "rich America," always need help, so how much more pressing is their necessity in poverty-stricken China.

## THE CATHOLIC CHURCH IN ARABIA.

Rev. Fr. Augustine, O.M.Cap.

*Both materially and spiritually Aden is stony soil for the planting of the seed of the true religion. Being a British possession, the missionaries are free to exercise their ministry, but Arabia contains Mecca, the holy city of the Mohammedans, and they cling tenaciously to a religion that is founded on license rather than restraint.*

**A**DEN, the little peninsula in the southwest of Arabia, and attached to it by a very narrow isthmus is the See of the Vicariate Apostolic of Arabia. But small though it is, its situation at the entrance of the Red Sea with a large, safe harbor, in the hands of the British, has given it great importance. The British have made it a very powerful fortress, a depot for coal and oil fuel and a great centre of traffic with the African coasts and the interior of Arabia.

Regarding its spiritual importance, we can rightly say that the mission of Aden is a wide breach in the fortress of the Islamic world. True, there are no doubt other missions established in countries where the

### **Predominant Religion of the People Is Mohammedanism**

but none of them can boast of being in the very heart of Islam as Aden is; for Arabia is justly considered as its classic country, and its cradle. Yet the Catholic religion has penetrated even Arabia, and though its success be not so marvelous as among the wild tribes of Africa, nevertheless it has obtained by dint of many sacrifices what to all appearances it would have been a folly to hope for some years ago.

The physical aspect of Aden and neighborhood is entirely rocky, and a popular tradition says that the place in which the town lies at present is the crater of an extinguished volcano, but nothing scientifically can be proved of the truth of this tradition.

Seen from a height, the town of Aden seems very clean, and it has a European appearance; but if we take

the trouble to walk through its roads and observe the houses at close hand, we shall see so much dirt and filth that even the most hardy cannot help feeling a sense of nausea and disgust. The people are conglomerated like sheep in a stable; the young ones of both sexes till the age of fourteen or fifteen appear in Adamitic dress and animals herded together with them.

The inhabitants of Aden belong to many nationalities and religions, from the European to the American, and from the Christian to the Hindu and Parsee; but the most numerous are

### **The Arabs and the Somali**

The Arabs are scrupulous observers of their religion, and they are ready to die rather than to abandon the belief of their fathers. They despise everyone who does not belong to Mohammedanism; for them the Christians are dogs and drunkards, the Jews unhappy and abject followers of their superstitious interpretations and the Hindus believers of what cannot be. But whatever bad opinion they may have of others, their own morality is very low, and it can be taken as granted that there is no sin against the Sixth Commandment into which they do not fall.

The other more numerous part of

Aden's population is, as I have said, the Somali. The Somali people are far different from the Arabs, for the latter at least possess the quality, good in itself, of being attached to their religion, but the Somali have all the vices of the Arabs without their virtues. They come to Aden from nearby Somaliland to seek work, but owing to their inconstancy of character, love of freedom, pride and quick temper, they never decide to settle down for long and take up a proper profession.

But notwithstanding their bad qualities, the Somali population is the field in which we missionaries work with comforting success. The little children of these rambling people are often absolutely abandoned and left to themselves for want of means to feed them, and we then have a good opportunity to place them in our two orphanages. It is here that we are able to cast the germs of Christian education and of sound civility into those yet tender hearts, and thus, the little mites, brought up amidst a religious atmosphere, receive baptism at the proper time, and will form the future Christian society of Aden.

If in the orphanages we provide for the corporal and spiritual salvation of the little, forsaken children, with the



Road leading to Aden.

schools we spread the Catholic Faith amongst the moneyed. In fact the Vicariate possesses five schools, the best of the place, in which secular education is given not only to our Christian children, but also to those of other sects and denominations.

### And It Is Due to the Influence of Our Schools

if the Mohammedans have lost their ancient prejudices against the Chris-

tianity and honor and respect the priest as much as any Catholic does.

By frequenting our schools, they come to know the priest, the Brother, the Sister; they see how many amiable qualities are hidden in the hearts that sacrifice themselves for their sake, and little by little those who once were terrified at the sight of a priest, approach him and ask him for his advice not only in material but also spiritual affairs.

### Only an Aggravation.

"On one occasion," says Sister Marie-Xavérine of the White Sisters, Algiers, known as our American nun, "I offered a handful of peanuts to a porter belonging to our caravan.

"No, thank you!" said he.

"Why not?" said I, with surprise, knowing how fond our Blacks are of peanuts.

"Maman, what good will those few peanuts be to me? . . . They will only roll around in my stomach and remind me all the while what a lot more I should need to be fully satisfied! . . ."

### The Catechists of Shantung.

Fr. Klaus, Franciscan missionary in Techow, Shantung, China, makes this telling plea for help in the catechist work of his district:

"The eyes of the poor, starving Chinese were opened when they saw the noble work of the missionaries for the famine stricken. The generosity of the once-hated stranger astonished those idolaters; amazed at their many Christian benefactors, they began to understand that a religion which inspires such noble deeds must be the only true one.

"We now have a great work to do. We should help complete what grace has begun. We should now unite in a holy crusade to free these well-disposed heathens from Satan—a crusade for catechists. Under the direction of the missionary who visits them and examines their work and success, these helpers live and work among the new flock from one to two years, until the priest judges them sufficiently instructed and ready to be baptized. Just as Our Lord sent his disciples among the people to teach His Gospel, so also the missionary sends his disciples, the catechists, to bring the message for their salvation.

"If you help send disciples, you help to save numberless souls. We cannot expect sacrifices from the newly-converted poor Chinese, and we do not ask them to help the catechists. It is the duty of the missionaries to try to raise means for their support and wages. As this is absolutely impossible for us at present, we appeal to you, dear friend—to you, true Catholic Christian, to do this work of charity by alms for catechists' sal-

aries. Without your help many of these poor Chinese will be lost. Every soul saved by your means will be written in the book of life. You will be a missionary in the heathen lands just as we are.

"Arise, and help the crusade. The sum for a male catechist is fifty dollars per year; for a woman catechist, thirty dollars. Give a part of this sum, or give it entirely, but give something." —

### Tragedy in the Far North.

Great tragedies can happen in the missions of our own continent. The death of Fr. Frapsauce by drowning was announced some time ago, and now come the details of the sad catastrophe.

Fr. Falaise, O.M.I., the successor of Frs. Rouvière and le Roux, who were murdered on the Canadian mission in November, 1913, writes as follows:

"Once more has it pleased the good God to try the Mission of the Rosary, by calling to Himself under very sad circumstances, Fr. Frapsauce. When Brother Meyer and I arrived at the mission on the twenty-first of October, after a journey of two months by river and the Bear Lake, we could not find the Father, but, knowing that he was fishing about twelve or fifteen miles away, naturally expected that he would come back sooner or later.

"At last, after having safely stored our provisions, which we had been obliged to leave three miles off on account of the ice, I set out, accompanied by a young Eskimo, to find the Father's camp. Alas, I found nothing but his trail. There, in the curve of a bay, we struck the track of his sleigh, and it soon disappeared in some freshly broken ice. He had gone under the evening before with his dogs and sleigh!

"It was indeed a blow that he should disappear like this before I could ever reach him. He had not seen a Father since the preceding March, his nearest neighbor lived between three hundred and four hundred miles away, and God had willed that he should be five or six miles distant from the mission three days after my arrival. Fr. Frapsauce had certainly made his sacrifice long before, and his could have been no unprovided death, for submission to the Divine

This confidence and trust in the missionary is a very hopeful sign, though I fear the conversion of the Mohammedan world will not be accomplished without a special grace of God. Therefore I take this opportunity to recommend our mission to the prayers of the Catholics in America and to the charity of all benefactors. Let them help our orphanages where alone we are able to make a few conversions.

Will was the thought that was always uppermost in his writings."

### A Holy Ghost Father who Heard the Call to the Missionary Life as his Father Read a Catholic Paper to the Family.

A member of the Holy Ghost Fathers in the Connecticut mission house of their congregation sends a story about a recently deceased missionary that points again to the usefulness of Catholic publications in our families.

"God alone knows the blessings with which the reading of good Catholic papers and periodicals is fraught, especially for the Christian home. Recently a Holy Ghost missionary, Fr. John Falconnet, died after having spent almost fifteen years in the African missions. He heard the first call of God to the missionary, when he was a young boy and his father used to read to the family in the evenings from some Catholic paper or magazine. One evening after the father had been reading to his children the *Annals of the Propagation of the Faith*, the little lad told his father of his desire to go to the missions.

"The good father rejoiced at the choice God seemed to be making of one of his children for such a noble vocation, but he also reminded the child of the hardships of such a life. The child's desire to give himself to God grew stronger as he grew older, and when he had finished school he applied for admission to the seminary of the Holy Ghost Fathers. After his profession and ordination, he went to Upper Congo, in Africa, where he devoted all his time to the supervision of the schools for the native boys. His health broke down, and in June, 1921, he was obliged by his Superior to return to Europe. He landed in Antwerp and was taken immediately to the Belgian hospital for tropical diseases. Repeatedly during his illness he told those around him that he was offering up all his sufferings for his poor missions. Like all the missionaries who return to civilization, his heart was in his mission, and he had no desire to recover except to be able to return to it."



## SAVAGE TRIBES OF LANGBIANG.

Rev. C. Nicolas, P.F.M.

*Tonkin has numerous tribes, more or less wild, that live in small groups in the isolated regions and rarely visit the large towns or cities. It becomes the duty of the apostle to seek out these shy people and try to impress them with the fact that he is a friend. Each tribe has its own primitive language, and not the least difficult of his tasks is learning enough of these languages to be able to make clear the message he has come to deliver.*

THE population of Langbiang, commonly called savage, is very large and is scattered all over this vast plain.

At Dalat even, no family lives near a good-sized city or in a town. The nearest approach to a village is that of Manline,

**A Group of Five or Six Houses**

The settlement is near Dalat, in a narrow valley cleft by the Camly River. Each house shelters several families, as it is the custom to have a common kitchen. The house where I stop when on tour, contains three families, including that of the chief of the village.

The natives of Manline raise rice, which keeps them from starvation.

On the road to Dankin, a farming centre north of Dalat, one finds only two villages. They are called Great B'neur and Little B'neur.

**There Are Twenty Houses in One**

and twelve in the other settlement. As at Manline, we find many rice fields. About one-quarter of the inhabitants of Dankia are employed at the agricultural station.

Those are all the towns I know of on the plain of Langbiang.

The savages who work for the Europeans at Dalat come partly from the three first villages, and partly from Fimnon at the foot of the mountains surrounding the plateau Prenn. Klong and Krien are tiny hamlets of a few houses each.

Men came last year from this region seeking missionaries. They promised to embrace Catholicism if they were freed from the extortion of the local chiefs.

Near Djiring there is another native village. Beyond that stretches an unexplored territory. I would not have known of this village of Kan-Reo were it not for some savages who came from Dalat for a visit of fifteen days.

I can now tell you how far I have progressed in my evangelization of these poor savages. I understand their habits fairly well, at least the customs of the men.



*A Christian mother and child.*

When a woman cooks, she is not involved in an elaborate menu. A portion of rice is

**Mixed With Bits of Meat or Fish**

in an old preserve can rescued from the stream. I learned the language by asking questions of the men in the fields. I make notes of expressions difficult to remember.

I am at present engrossed in this preliminary work. It is absolutely useless to rely upon the Annamite lan-

guage as an adequate medium to express our religion, for these natives know few words of that tongue.

On the other hand, there is no lexicon or work on the native language of this country, so it is not easy to find the proper words for the explanation of the abstract. Naturally assimilation of the necessary truths of the Faith is a slow process.

Among the words expressing sentiment, the easiest to learn are those indicating fear, love and respect. For instance, I asked a man why he never cared to come to Dalat.

"Because I am afraid of the tiger," he replied.

I told him to stay at Dalat and not return to the forest.

"Oh, that would be impossible. I could not forget my home," was the answer. As one word is often used for an object and an act, it is difficult to preach satisfactorily.

Amongst the superstitious terms which might be utilized in our religion, I find three only: *Iang*, spirit; *Khoi*, adorer; *Bojan*, sorcerer or priest.

To design a sorcerer, they also use a word which struck me as resembling one in Tamil. What is "*grou*" in Tamil becomes "*gouru*" and means diviner or priest.

I think the word "*Iang*" expresses for them the idea of immortal life, something immaterial which does not disappear after death, and which

**Exists Outside the Body**

With these people, everything alive possesses a spirit. If they kill a chicken, a pig or a buffalo, they prostrate themselves before it so that they may not be harmed by its evil spirit.

Vegetables and minerals have no "*Iang*."

Our savages never dare to ascend to the tops of mountains, lest they disturb the spirits living there.

There is no doubt that the first thing to do is to learn the language. But will it be possible to convert these people

before they disappear? A missionary who had an opportunity to understand the situation wrote of the Bahnars as follows:

"It is true that some races are more easily converted than others. After eighteen years' sojourn amongst the savage Bahnars, I am convinced that the spiritual heights are to be occupied in the future by the Annamites. They are an indolent race, it is true, but more active than the savage Bahnars."

If this is true, then the Langbiang region will be important because the European centre is at Dalat. More and more Annamites and Chinese will

be attracted here, thus driving out the natives. Already immigrants are coming faster than homes can be found for them.

I continue meanwhile to study the language. I make notes of expressions most useful in ordinary conversation, so that I may gain the confidence of the natives and tell them why I came amongst them. I often speak to them of "*Bap lang*," the Holy Spirit. They can scarcely believe that the Holy Spirit we go to churches to adore exists everywhere in the world and for everyone.

They seem to think themselves too

poor and too miserable to be noticed by the God of the Europeans and the Annamites. Are these humble sentiments the result of the consciousness of inferiority, or because they are a disappearing race? I cannot tell.

They love little gifts, so each night when staying at the mission I give them a few cigarettes, and at the end of their two weeks' visit a pipe. Happy as kings, they bear it to their village.

I endeavor to impress upon them that all the missionaries who come here are men who are truly interested in them and in their families, devoted always to their welfare and elevation.

## You Can Be a Modern Crusader.

A missionary, speaking of the value of educating catechists, likens the work to that of the Crusaders of old.

"This," he says, "is the modern crusade which you can join without difficulty. Its motto is: 'Save souls and bring them to Our Lord.' It is more meritorious than all the Crusades to the Holy Land, for to save one soul is of more value than all the treasures in this world—more than the world itself."

### From the St. Lawrence to the Nile.

Fr. Joseph Déry, a Canadian White Father in charge of the Kiruwe mission, on the banks of the Nile, finds his rare recreations in a sail down that immemorial river, and thus describes such a voyage:

"After dinner I treat myself to a sail. Our boat is the trunk of a tree, and I take my place therein with my four children and three rowers whilst I take the fourth oar. We go more than a mile through the papyrus before reaching the open, the beautiful open which recalls the St. Lawrence. I have some hooks and would like to get a crocodile, the contemporary of the Pharaohs, but I only succeed in catching gudgeons."

## Another Candidate for Aid Maintaining His School.

Communications from the Philippine Islands almost always relate entirely to the school question. Indeed, school requirements seem to have superseded the need for roofs—once so insistent. Perhaps the old church walls have pretty nearly all been thatched over or covered

with tin, so that the missionaries can now devote their attention to the educational question.

A Sacred Heart missionary whose address is Marihatag, Liango, Surigao, writes a few telling words that ought to touch somebody's heart. He says:

"On account of the crowded condition of my school, its expenses have increased greatly and give me the greatest anxiety. I do not know where the money is going to come from, and the closing of the school would be a calamity to our holy faith and an irreparable loss to many souls. Although my expenses have become much larger, I am receiving less assistance than in former years, and I shall be in a precarious situation if help is not sent very soon. The school is the most important factor in our missionary endeavor, here in the Philippines, and all our other needs must take second place."

### "The Least of These."

Bishop J. Aerts, M.S.C., has been some months in his new Vicariate of South New Guinea, and says that missionary work is progressing in all the stations.

The natives of New Guinea present rather a sad spectacle from many points of view. To begin with, their native habit of head-hunting was a ferocious custom that was repressed only by the firm hand of the Dutch Government. Then the natives, after their first contact with white adventurers, contracted many diseases that have for years been destroying them in appalling numbers. Add to these misfortunes a habit of idleness induced by natural resources—for fish,

fruit and vegetables are to be obtained almost without effort—and the New Guinea Islander seems a poor subject for evangelization.

But, as some apostle has said, no people wholly reject the Gospel, or rather no people as a whole reject the Gospel, and so even these poor creatures are beginning to rise to a higher level. Head-hunting has been stopped by law; the diseased are now separated from the well and receive medical treatment; schools are being opened for the young, and religion is taught to old and young. In short, a new civilization is dawning for the natives of New Guinea, who were redeemed by the Blood of the Saviour and are, consequently, dear to Him.

Bishop Aerts has twenty priests in his Vicariate who, in 1920, baptized four hundred and forty-three adults and more than one thousand children. This mission is not well known and receives few alms from the faithful. It should be encouraged.

### A Lenten Reminder.

During the holy season of Lent are you going to retrace the blood-stained way of Calvary and exclude all the people of heathen lands from being washed and redeemed in that Blood?

It is hard to understand how you can sincerely make the "the way of the cross" without becoming actively interested in the foreign missions.

# POPE PIUS XI.

The Editor.

**C**ARDINAL ACHILLEUS RATTI, Archbishop of Milan, was elected Sovereign Pontiff on February 6th, and took the name of Pius XI.

The new Pope was born at Desio, Diocese of Milan, March 31, 1857. After his ordination in Rome, in 1879, he returned to Milan and was for a short time in charge of a small parish in that city. He was then appointed Chaplain of the Religious of Our Lady of the Cenacle, which position he occupied for nearly thirty years. At the same time he was teaching in the Seminary, and in 1907 he became Director of the Ambrosian Library. In 1912 he was made Prefect of the Vatican Library at Rome, in 1919 he was sent as Papal Nuncio to the new Republic of Poland, and in 1921 created Cardinal and appointed Archbishop of Milan.

The coronation of the new Pontiff took place in St. Peter's Basilica with all the pomp and splendor which the Church can display for such a ceremony, the most imposing of Her liturgy.

After mass Pope Pius XI. appeared over the portico of the church and gave his blessing, "*Urbi et Orbi*," not only to the two hundred thousand people gathered on the plaza, but to the whole Christian world.

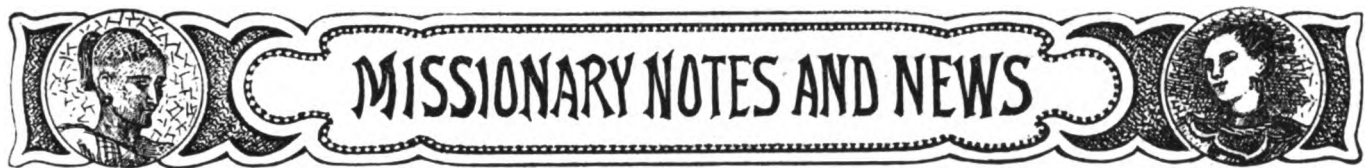
\* \* \* \*

Yes, the blessing of Pius XI. went to the apostles of the gospel in the far-away lands and brought to them the encouragement of his paternal heart. There is a vast difference between the splendor of the Vatican basilica and the thatched chapels where our

missionaries exercise their ministry. There is a startling contrast between the gorgeous ceremonies of St. Peter's and the poverty amidst which they offer the Divine Mystery. And yet, by the heroism of their sacrifice, the missionaries are the glory of the Church, and by the nature of their apostolate, they fulfill the most important mission she received from her Founder: "Teach all nations. . ." We have no doubt that in blessing the Christian world the Holy Father had a special thought for the missionaries and sent them a special message of love from the bottom of his heart. And together with the missionaries the Holy Father blessed their benefactors and friends. There is at present an awakening in behalf of the missions; Pius XI. will second it and continue the work of his lamented predecessor.

\* \* \* \*

The Catholic press proclaims that Pius XI. is a great scholar, a skillful diplomat, a zealous and prudent administrator. . . For us he is the Vicar of Christ, the Pastor chosen by the Holy Ghost to govern the Church, the Teacher endowed with supreme and infallible authority to lead the Faithful. The Society for the Propagation of the Faith, its missionaries and its associates lay at the feet of Pope Pius XI. the homage of their affection, reverence and devotion. Under his supreme guidance they will continue to work for the extension of the Church and the salvation of souls, and they respectfully wish His Holiness a long life and a happy and successful reign.



## AMERICA

**CANADA** Fr. J. Arthur Doyon, W.F., a native of Beauce, Quebec, has passed to his reward. He was stationed at the Navaro mission, Soudan, where he had been since 1909. Speaking of his death, *The African Missions*, of Quebec, says:

"This is the fifth Canadian grave which has been dug in Africa, but let us remember that the friends of God are apostles in death also, like their Master on Calvary. May the death of our dear and regretted Fr. Doyon be the means of raising up many vocations for the work which he has left unfinished!"

**SOUTH AMERICA** Rev. Emile Cecco has been appointed Administrator Apostolic of the Vicariate of Napo, Equator.

## EUROPE

**TURKEY** The Christian population of Cilicia: Armenians, Greeks and Syrians, are migrating in a body, dreading the return of the Turks. It is reported that one hundred thousand people have left the country, carrying their wealth with them. When the Turks come back to power, they will find the cities impoverished.

But many still remain and are in a state of terror, which seems to be well justified.

**SPAIN** The Pontifical and Royal Seminary for Foreign Missions established in Burgos, formally opened in October, 1921, with twenty-eight students. Eight of these were priests belonging to different dioceses and twenty were students in philosophy and theology. The discipline will be that already proved of value by the Paris Seminary, and numerous missionary publications in Spanish, French and Italian will give the seminarians a wide idea of the pagan peoples of the world.

Still another tercentenary of interest to the mission world comes in 1922. This is the three hundredth anniversary of the canonization of St. Teresa, which occurred in March. The great Carmelite was always interested in the missions and did not cease to pray for the success of the apostolate.

Spain is preparing a magnificent celebration in her honor, for St. Teresa is the patron of the nation and the navy. It is expected that Latin America will also pay proper tribute to her, one form being pilgrimages to her native land.

St. Teresa's death occurred on October

4, 1582, in the reformed calendar October 15th, which is the day on which the Church celebrates her feast.

Her incorrupt body is preserved at Avila, whence it was removed from Alba, where she died. She was beatified in 1614 and canonized in 1622 by Pope Gregory XV.

## ASIA

**CHINA** A letter from Fr. Buch, C.M., of Ningpo, contains the information that a Belgian missionary in Hupeh has been massacred by brigands. There is little difference in most parts of China between soldiers and brigands, the former playing the part of the latter whenever inclination or the possibility of gain urge them to do so.

**INDIA** India's struggle for national independence is becoming every day more violent. Bishop Chapuis, P.F.M., of Kumbakonam, Madras District, in a letter dated February 8th, says: "It seems as if revolution were imminent here. There are uprisings everywhere, accompanied by massacres, pillaging and a refusal to pay taxes. Lately attacks were made on police stations and some policemen killed. This was done for the purpose of terrorizing the police force so that it would disband. How it is all going to end?"

**JAPAN** The Cistercian Monastery at Tobetsu, in the Diocese of Hakodate, has celebrated its silver jubilee, which means that twenty-five years have passed since the first Trappist Fathers ventured into Japan to undertake the reclaiming of souls and also as is their custom the reclaiming of the soil.

The piece of land on which they settled was covered with brush and totally unproductive. Now part of it has been fertilized, part planted with trees, and good roads are everywhere. Recruits for the Order have also been satisfactory and promise to be continuous.

At the celebration held to commemorate the anniversary the principal event was the unveiling of a monument near the church, which was the gift of the grateful Christians to the Trappists who had done so much for them. In the procession that marched from the monastery to the monument there were as many pagans as Christians and everyone carried the national Japanese flag, showing clearly their unprejudiced feeling toward Catholicity.

## AFRICA

**CARTHAGE** The death of Archbishop B. C. Combes, of Carthage, former Archbishop of Algiers, and Primate of Africa, is reported. Archbishop Combes was born in France, 1839, and was therefore eighty-three years old. He was made Archbishop of Algiers in 1909. He was a secular priest. His successor is Archbishop Lemaitre, of the Society of African Missionaries, known as White Fathers.

The Missionary Sisters of Our Lady of Africa, who ably assist the White Fathers in their conquest of Northern Africa, are to penetrate still farther into the desert in their search for souls. Not content with the work at Biskra, the mother house of the Sisterhood at Ghardaia is fitting out a caravan destined to found a permanent post at El Golea. This station will be the most southern point in Algeria to be occupied by the nuns.

**UGANDA** It is only occasionally that attention is drawn to the fact that Africa is slowly, but surely, developing a native clergy. Africa's black men are coming into the Church as never before, and it is therefore inevitable that some of them will prove worthy of the priesthood.

Uganda, the banner section of Africa, has ordained fourteen priests, and although its seminary was founded twenty-eight years ago, this number is one to be proud of considering the long and searching test to which the sons of primitive people must be subjected in such circumstances. For the future it is expected that three or four will be ordained every year.

Until now, the native clergy have not been placed in situations where they would have to act entirely on their own initiative, but have filled positions as assistants to white missionaries. But now another step forward has been taken and the first black priest has been installed as head of a district. He was ordained in 1913, and has therefore had almost ten years' experience. In his care are about seven thousand neophytes, and he will be aided by two other Fathers, making a staff of three for the mission centre.

When the news of this honor was conveyed to the Baganda they evinced the greatest joy—a joy that was tempered only by the fact that their dearly beloved White Fathers were to retire from the district.

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# CATHOLIC MISSIONS

A Magazine Devoted To  
Home & Foreign Missions.

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# The Society for the Propagation of the Faith

is an international association whose aim is to send Missionaries to the heathens, and to assist by prayers and alms the priests, brothers, and nuns who are at work among them.

The Society is approved by the HOLY FATHER and the AMERICAN HIERARCHY.

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"I hereby bequeath to *The Society for the Propagation of the Faith (343 Lexington Ave., New York City)* the sum of . . . . . Dollars."

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For all information concerning the missions, apply to the National Director

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**343 Lexington Avenue, New York City**

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FOR EVERY DAY OF THE MONTH OF MAY

BY THE

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## BOOKS RECEIVED

**The Jesuits.** By Rev. T. J. Campbell, S.J. Published by the Encyclopedia Press, 119 East 57th Street, New York, N. Y.

**Ethymologie Cipher Alphabet.** By J. M. Kluh. Published by J. M. Kluh, 2842 State St., Chicago.

**Proceedings of the First Marian Congress, January 4-6, 1921.** Madras, India.

**The Romanization of the Chinese Language.** By Right Rev. C. Young, O.F.M. Published at the Lazarist Print, Peking, China.

**Vicariat Apostolique du Delta du Nil** Published by Lyon's African Mission Society, 150 Cours Gambetta, Lyon, France.

**Reglement et Directoire pour les Sœurs du Tiers Ordre Regulier de Marie.** For sale at the Librarie Catholique Emmanuel Vitte, 14 rue de l'Abbaye, Paris, France.

**L'Heritage d'un Eveque d'Oceanie.** Par Mgr. J. Blanc, S.M. Library Jeanne d'Arc, Toulon, France.

**Kongregation der Missionare von der Heilige Familie—1895-1920.** Von einen Missionar der Heilige Familie, Grave, Post: Cranenburg, Rhld.

## The Workers Are Few

*Translated from the Italian by the*

**REV. J. F. McGLINCHEY, D.D.**

*Boston Diocesan Director of the Propagation of the Faith*

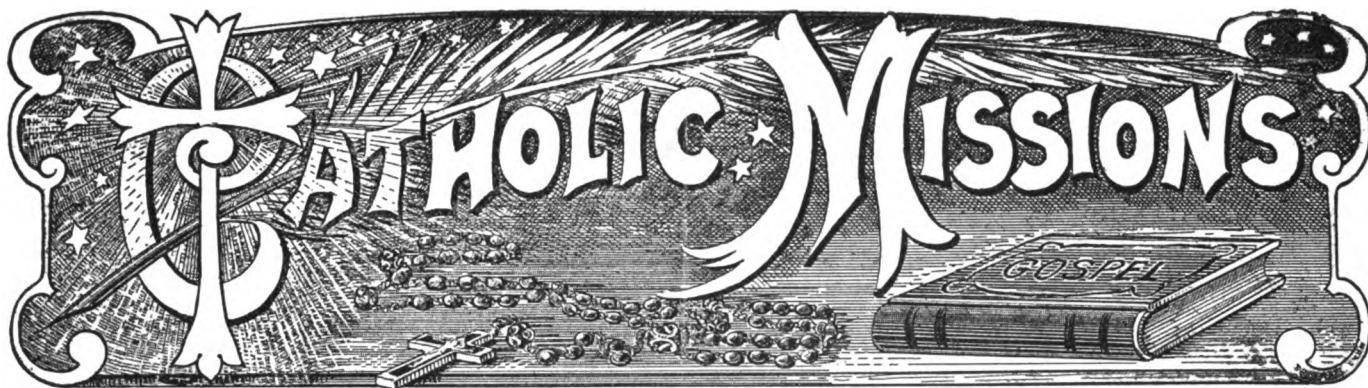
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## ST. FRANCIS XAVIER.

### A Missionary.

*St. Francis Xavier, "the apostle of India and Japan," is the patron of The Society for the Propagation of the Faith. This year witnesses both the tercentenary of his canonization and the centenary of our Society. Time has but added to the glory of the one and the value of the other.*

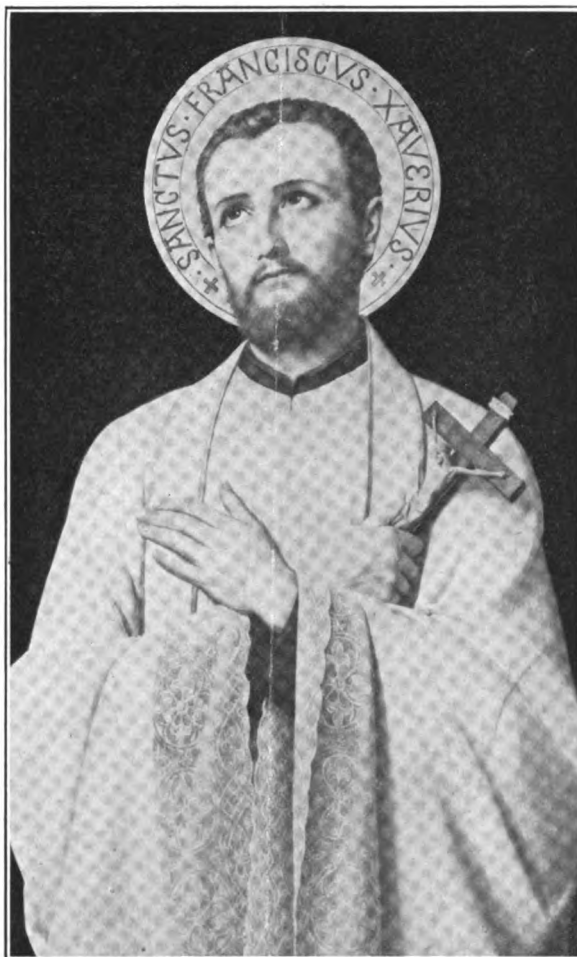
**S**T. FRANCIS XAVIER, the 300th anniversary of whose canonization is celebrated in 1922, is regarded as the greatest missionary since the time of the Apostles.

He started his missionary travels fifty years after Columbus discovered America, and, although

#### God Granted Him But Ten Years

in which to labor in the field he loved the best, the seeds that he planted are still bearing fruit. Indeed in Japan today missionaries who penetrate to the interior still find Christians who are descendants of those originally converted by St. Francis.

Francis was born in the castle of Xavier, near Sanguesa, in Navarre, April 7, 1506. In 1525 he entered the College de Saint Barbe, in Paris, where he met St. Peter Faber and St. Ignatius Loyola. Ignatius was at that time



*St. Francis was a fellow-student with St. Ignatius Loyola, and one of the first members of his Society.*

Society of Jesus, and Francis and Peter Faber offered themselves as his

companions. With four others they took the famous vow of Montmartre on August 15, 1534.

Two years later, Francis, with his companions, left Paris and turned his steps to Venice. The following year, June 24, 1537, he received holy orders, with St. Ignatius.

He attended the conferences held by St. Ignatius to prepare for the definitive foundation of the Society of Jesus in 1539, and following the verbal approval of the order in September of that year, was appointed to evangelize the people of the East Indies. After a few months spent in Portugal, he set sail for India, arriving at Goa on May 6, 1542.

The next ten years, until his death, were spent in those missionary labors that have made Francis Xavier

#### The Marvel Among Modern Apostles

The first five months he spent in preaching and ministering to the sick, or in going about the streets ringing a hand bell in order to attract children, the idle or the curious, whom he exhorted to listen to instruction.

In October he started for the pearl fisheries on the southern coast, where he desired to restore Christianity, which had been intro-

duced years before, but which had almost disappeared because of the lack of priests. Although hampered by the persecutions of native rulers and because of the bad example of some of the Portuguese soldiers, he carried on a fruitful work for three years among the people of western India.

The spring of 1545 saw the zealous apostle in Malacca and in the year following he went to the Molucca Islands, where for a year and a half he worked among the inhabitants of Amboyna, Ternate and other islands. It is asserted he landed at Mindanao, though there is no absolute evidence of this.

In Malacca, in 1547, he met a Japanese, called Han-Sir, from whom he gained much information concerning Japan, and immediately Francis was consumed with a zeal to push on and convert this people.

The affairs of the Society in Goa delayed him for two years, but in 1549, having meanwhile established a novitiate and house of studies, and having dispatched missionaries to many parts of India, he set out for his new field.

He landed at Kagoshima on August 15, 1549, accompanied by two companions and three neophytes. His first year was devoted to learning the language. When he was able to express himself, he began preaching,

#### Penetrating to the Centre of Japan

and then spreading the gospel story in the southern cities. By the boldness of his preaching, his sanctity and his miracles, he accomplished wonders, despite the opposition of the bonzes, the Buddhist priests.

When he left Japan, in November, 1551, there were three thousand faithful. Several Christian communities had been established, and these increased with extraordinary rapidity. The feudal régime was favorable to evangelization, and ordinarily, when a prince was converted, a portion of his subjects followed him. The celebrated Nobunaga, the terrible enemy of the bonzes, was friendly to the Christian missionaries, and by 1582, thanks largely to his aid, there were 200,000 faithful and 250 churches.

From Japan, Francis returned to Goa, whence in April, 1552, he set out

for China, having meanwhile arranged a commission to the sovereign of China and having obtained from the Viceroy of India the appointment of ambassador.

At Malacca the party encountered some opposition from Portuguese authorities, but these Francis overcame, and in the autumn arrived at the island of Sancian, near the Chinese coast. While still off the mainland he was stricken by a sudden illness.

The movement of the vessel seemed to aggravate his condition and he was removed to land, where a rude hut was built to shelter him. Here, amid wretched surroundings, he breathed his last on December 2, 1552.

In February, 1553, the body of the apostle was exhumed and transported to Malacca. There it was interred in a solid rock, without a coffin,

#### According to Local Custom

near the altar of the Jesuit Church of Our Lady of the Hill. Francis had often preached and prayed in this church.

But this resting place was not final, for in December of the same year another tomb was decided upon, this time at Goa, on the Malabar coast. The body of the saint was brought to the Jesuit College and the translation of the holy remains, which was in the company of crowds of the faithful, was marked by many miracles.

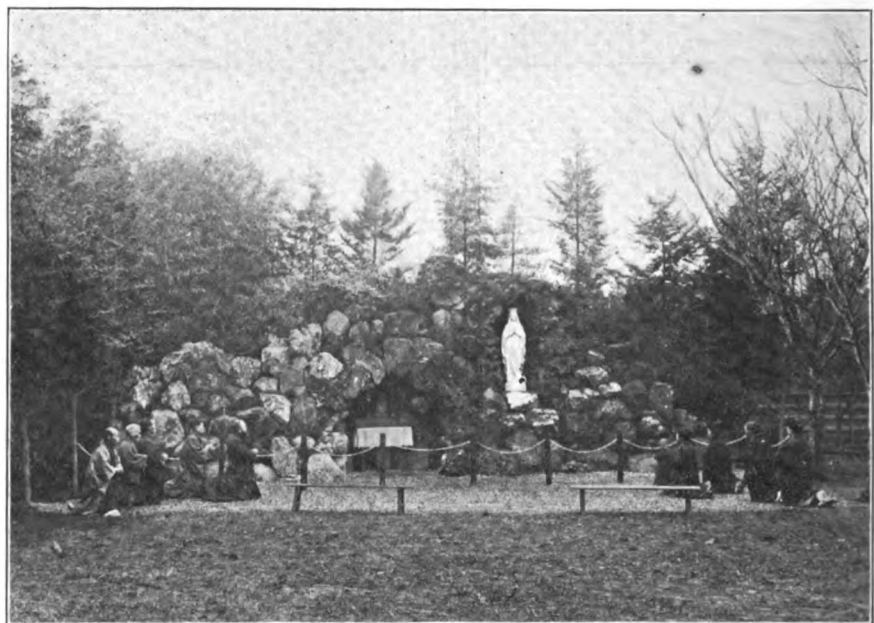
It was in 1655 that the magnificent tomb that now marks the resting place of St. Francis Xavier in the Church of the Gesu was erected. The church is built in the shape of a cross. The central altar is dedicated to St. Ignatius; in the arm of the cross on the epistle side is the altar of St. Francis Xavier, on the other the altar of St. Francis Borgia.

Twice since their burial in Goa have the holy remains of St. Francis Xavier been solemnly recognized as authentic and exposed to the veneration of the faithful—in 1782 and in 1859.

An eyewitness to this great event in 1859, Mgr. Canoz, Vicar Apostolic of Madura, made a deposition to the Superior General of the Jesuit Order, from which the following details are taken:

"The holy body is covered with a rich chasuble embroidered with gold and pearls, a present from Queen Marie-Sophie of Portugal, wife of Peter II.

"One recognizes still the features of this countenance that three centuries have not been able to destroy. The skin which covers the visage is somewhat brown in color; the mouth is partly open, disclosing the teeth; the gray hair, a little disheveled, seems to be encrusted in the skin of the cranium; the head is bent to one side and rests upon a cushion.



*St. Francis brought the sweet knowledge of the Blessed Mother of God to the Japanese.*

"The left arm is covered by the sleeve of a rich alb, but the hand is plainly visible, its fingers stiffened straight and separated one from the other.

### The Right Arm Was Taken From the Body in 1614

by the order of the Superior of the Jesuits, Rev. Claude Aquaviva, and

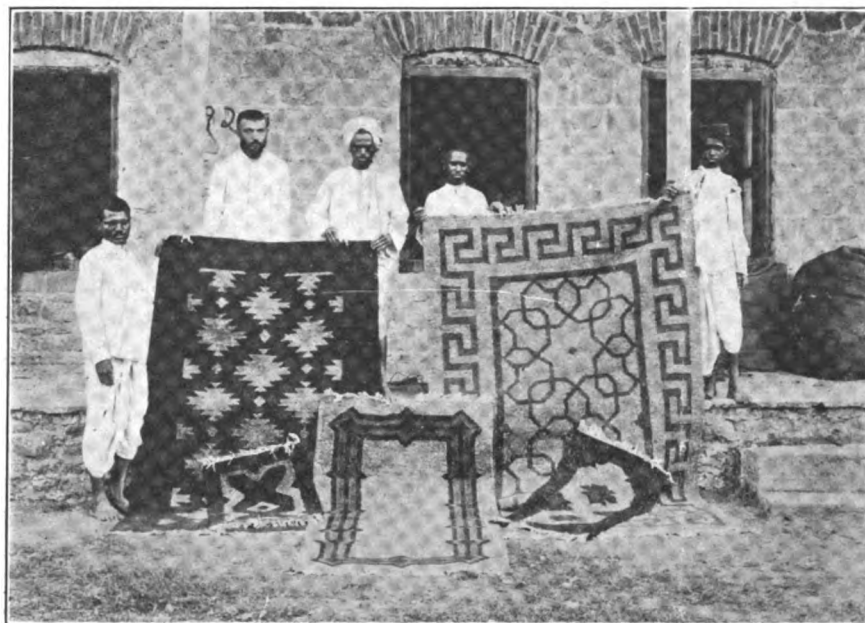
was sent to the Church of the Gesu, in Rome.

"The feet of the saint have been preserved in perfect form, and one can even see the nails on the toes.

"I cannot describe my emotion when my lips touched these holy feet that had traveled so many miles in the distant wastes of India, to bring to divers peoples plunged in the

shadow of idolatry, the glad tidings of peace and salvation."

Truly, the members of The Society for the Propagation of the Faith and all friends of the apostolate ought to meditate this year upon the glories of St. Francis Xavier, and in testimony of their veneration, repeat from their hearts the invocation: "St. Francis Xavier, Pray for us!"



*Hand-made rugs described in Letter on this page.*

### American Agent Wanted for Carpet Industry of India.

A practical industry intended to aid the very poor people of the Kendal mission, Bombay Presidency, has been founded by the Jesuits. The industry is that of weaving rugs and carpets, and an agent for the products, which are very beautiful, is needed. Started before the war, the carpet works were just beginning to pay when the great interruption came.

Now famine is afflicting the district and the general distress is extreme. An agency for the hand-made goods

in the United States might be profitable to the agent as well as to the mission. Here is a letter received from Brother Maurice:

"For the last five years there has been famine here and we are facing a like prospect.

"Last year I supported fifty families and some other people, with no income but the earnings of the weaving. To give a livelihood to our people is only a means to make and keep them good Christians. I employ many whose pay is merely an alms. These are invalided and old people, who are unable to go for work to the town and whom nobody would employ.

"Our carpets are not considered high-priced here and would be bargains in the United States. I recommend this project to business persons."

### Dark Days in the Upper Nile District.

Namlyango is the name of Fr. F. Spence's mission in the Upper Nile Vicariate; and, though you may not be

able to find it on the map, an offering would reach it easily and relieve the poor Father who has met with misfortune. Fr. Spence's letter tells just what happened:

"The seventh of January was an unlucky

day here. The largest house we have for accommodating our catechumens was completely destroyed by fire. As frequently occurs at this time of the year, there are numerous grass fires, accompanied by miniature whirlwinds which lift bits of burning grass and drop them everywhere in their wild career. This is what happened to us. Behind the mission property a fire started, the wind came and lifted some of the burning grass which fell on the home we give our catechumens during their stay in the mission. All our efforts were in vain, and now only the charred remains can be seen of what was once the pride and joy of the mission. It is a heavy blow, as we have to find shelter for these poor people during their course of instruction for the reception of the sacraments.

"I suppose it is rather late to speak about Christmas, but our Christmas feast was just splendid. Inside the church, packed to its utmost capacity, were over one thousand men, women and children. It was a magnificent sight, and the singing of the Christmas hymns was soul inspiring.

"Everyone joined with whatever kind of voice to swell the harmony.

"The church walls are bare, but we manage to make them look nice with palm leaves, which are abundant out here. Pictures and statues would help to make things more attractive, yet we don't cry for what we cannot get; for, as our people say, he who goes slowly will arrive at a great distance."

### India's Crisis.

A Jesuit missionary in Trichinopoly, India, Fr. J. M. Planchard, says that a greater number of priests are needed in that country now, owing to the national disturbance. He adds:

"Today, India and Indian minds are passing through a very great crisis and if apostles were more numerous and could profit by that crisis many thousands of souls might perhaps be converted which will otherwise never be. Dear friends of India, pray for our intention and help us missionaries to hold not only the actual Catholics, but to convert a much greater number."



## AMONG THE DYAKS OF BORNEO.

Dom Maternus Spitz, O.S.B.

*A comprehensive study of a little-known people.*

IN the Eastern Archipelago, halfway between Australia and China, Japan and India, is the large island of Borneo—indeed one of the largest insular masses of the world, surpassed in extent only by New Guinea—which on account of its beauty has been called the “*garden of the sun*,” and on account of its fertility and wealth, “*the unexplored treasure house of nature*.”

Together with Java and Sumatra, it stands upon a submarine bank. With an area of 280,000 square miles, the island covers a territory

### Twice as Large as That of Japan

yet its population of only 1,850,000 souls is below that of Tokio or Peking, of Berlin or Moscow, or about equal to that of Philadelphia.

The same consists of a variety of races, both native and immigrant, different in origin, in degree of civilization, language, customs and manners, religion, and in degree of morality. Among the natives, the best known are the Bajan and Bugis, the Kayan and Keniahs, the Molenos and Muruts, the Dusans and Dyaks.

The latter, acknowledged as the original inhabitants of the country, are divided into Land Dyaks and Sea Dyaks or Iban. They are an uncivilized race occupying large tracts of country along the western coast of Borneo or along the banks of the rivers in the interior, and are by far the most powerful, the most important and most numerous tribe.

The Dyaks indeed are the best known all over the world, and yet just those of whom most people as a general rule know but very little. They have heard of the “*Wild Man*” and the “*Head Hunter of Borneo*,” and the general idea people entertain of the Dyak is that he is

### A Fierce, Cruel Comrade

far inferior to Kaffirs and Zulus, Hottentots and Red Indians, who spends

his time in killing his fellow-creatures and keeps the heads of his slain enemies as trophies over his fireplace, and, who for centuries has lived without religion and morality, without law and order in *dolce far niente* or doing mischief.

Yet we are told that it is only in times of warfare that the Dyak is a bloodthirsty man, whilst in his home-life and in times of peace he is a warm-hearted, hospitable, cheerful man. Far from being an irreligious and immoral brute as he is considered to be by the modern superman, close observation of the Dyak in his daily mode of life and work, manners and customs, in his rites and observances, religious notions and traditions, in his traditionary lore of creation and deluge and of life beyond the grave, reveal him in quite a different light.

Although he has no priesthood or constituted place of worship in honor of his gods, no religious book to which he may refer what his religious belief may be, nor any forms of worship, it would be wrong to say that he has no knowledge of God or no religion.

On the contrary, the Dyak is deeply imbued with a sense of the supernatural, so much so that there is no affair or business of any importance in his

domestic or social life which is not accompanied by a religious rite or custom. Though many of his beliefs and observances may have been obscured in the course of the twenty-five or thirty generations since the Dyak has made his appearance on the stage of Borneo the saying that “*Anima humana naturaliter est Christiana*” remains true even in the case of a head-hunting Dyak.

In stature, the Dyak is taller than the Malay, but shorter than the average European. The men, well proportioned and slightly built, are known for their activity and endurance, their speed and graceful, easy movements, whilst the women are smaller, cheerful,

### Bright and Good-Looking in Their Youth

The color of the natives varies considerably in different localities—whether living in the interior or nearest to the sea—from a dark bronze to a light brown with a tinge of yellow; their eyes are black or dark brown, clear and bright, and show a quick intelligence and good temper. Their mouths, however, owing to the excessive chewing of betel nut, are disfigured and ill-shapen, and as a distinctive mark of beauty the teeth are stained black and



Orphanage and residence of the Sisters in Dutch New Borneo.

the front teeth filed to a point. The Dyaks are amiable and hospitable, polite, and keep open house and a ready table for anyone who happens to call and ask for food. They themselves are temperate in food and drink, truthful and honest to a remarkable degree, but are neither ashamed to beg or take whatever they can get by asking.

Those who live near or in the midst of "civilized life" have greatly altered their native dress, which consists of a waistcloth or a plaited mat made of cotton or the inner bark of a tree in the case of the men, whilst the women wear brilliantly colored petticoats and tightly drawn corsets made of many rattans which are fitted with numerous brass rings and coins, whilst arms and legs are adorned with bright ornaments of copper and brass rings and the neck with necklaces of colored beads.

Tattooing is a special mode of ornamentation and is used as a means for warding off and curing illness as well as a sign of recognition when the deceased is on the journey to the abode of the departed spirits. A pouch containing the necessary ingredients for betel chewing, weapons consisting of a blowpipe, some poisoned darts, etc., are other paraphernalia carried by the men.

The dwelling house of the Dyaks, which in itself is a village varying from six to thirty or even fifty families, is built in a long, straight line raised on posts ten feet from the ground of palm trees or bamboo and thatched with palm leaves. These "village houses" are built and joined one to another so as to give the appearance of but one house—yet it is the village—each family having one large room screened off into various sections, whilst an uncovered veranda stretches along the whole length of the building.

There are no windows, no furniture except mats; the cups and plates hang along the walls, their valuables in the shape of old jars and brass gongs stand on the sides of the room, whilst on one side there is the open fireplace for the cooking. One room for each family serves at the same time as

#### Kitchen, Dining-room and Bed-room

whilst the veranda serves as reception and recreation-room. Each village has its petty chief, who is its patriarch and lawgiver, judge and peacemaker, in

cases of dispute, the adviser and leader in warfare, who in fine looks after the common interest of all.

The principal occupation of the men consists in cultivating the rice fields, collecting rubber, hunting the deer and the pig, in building the fishing and war canoes, and in making spearheads, swords and arrows, whilst the women, besides their ordinary household duties, assist on the farm, weave mats and native cloth with skillful, artistic and beautiful designs and make baskets. True, agricultural work is still in its most primitive form. A tract of forest is cleared, the trees are felled and after a few weeks drying in the sun the whole is set on fire and afterwards the seed is sown in the ash-covered ground.

The Dyaks have a religion, for they believe in certain gods and spirits which they consider rule over different departments of life; they have certain religious observances by which they worship them, by offering, killing and

#### Eating Fowls and Pigs in Sacrifice

of which a portion is set aside for the gods to render thanks in gratitude, to atone and to make propitiation. They believe in good spirits who help them, in omens to encourage and warn them, and to both they offer food and sing long incantations on certain occasions as tradition has handed down to them from generation to generation.

Their tradition of creation begins by telling of a vast expanse of water over which floated the two creating spirits *Ara* and *Irik* in the form of birds; the first formed the heavens, the second the earth. But as the expanse of the earth extended far beyond the limits of the heavens, both gods with mighty effort compressed the expanding earth and under this force vast upheavals took place and thus mountains and hills, valleys and plains, were formed, and rivers. Both *Ara* and *Irik* tried to form the human species from the trees which had sprung up out of the earth, but being unable to animate the sapped trees they turned to the earth and from the clay moulded two human forms—male and female—which they accosted with a shout and the two inanimate forms immediately started into life and returned the greeting shout of their creators.

These two parents of the human race

were called *Tanah Kumpok* or "moulded earth." According to another version, *Pulang Gana*, together with *Raja Sua*, are the spirits who made heaven and earth, whilst *Kuang Kapong* made the fruits. The two principal gods, however, in whose honor special feasts are kept, are *Pulang Gana* and *Singalong Burong*. The former is

#### The Tutelary Deity of the Soil

and its products, and to him offerings and incantations are made at the *Garwei Batu or Stone Feast*, which either takes place before farming work begins to obtain a good harvest or after the harvest to give thanks. At the same time all the whetstones are placed together and offerings are made to them with the request that they may sharpen the farming implements and so make the work easier.

*Singalong Burong* is the god of war and the guardian spirit of brave men, and he is especially honored when they have obtained a human head at the *Gawai Antu or Spirit Feast*. Very often this is also called the Bird Feast or Head Feast, which in former days was held on the return from a war expedition.

As now human heads cannot so easily be obtained, some old "smoked heads" are placed on large brass dishes and to these offerings of food and drink are made with the singing of songs of mythical heroes returning from the warpath. At the Spirit Feast or feast of the dead, wooden memorials and various articles of personal or domestic use, such as shields, war caps, chewing bags, drinking vessels, fishing baskets, winnowing fans or toys are placed on the graves to enable the deceased to earn their living in *Sabayan*, the land of the departed spirits. All the feasts of the Dyaks, however, no matter how much they may differ in their aims, have a great deal in common, for they are more of a social than of a religious character; sociability, friendship, food and drink take a more prominent place in them than religious worship. They are almost invariably followed by eating rice, meat, fish and vegetable cakes, by drinking *tuak*—an intoxicating spirit which is made from rice, occasions on which the otherwise sober Dyak peo-

ple get helplessly drunk—by dancing, wrestling and cockfighting.

According to the Dyaks' belief, all his gods are good and can do no harm and consequently they are always on the side of right and justice. All the sickness, evil, mischief, failure of crop, etc., are caused by *Antu* or evil spirits.

Besides the many gods they have therefore numerous minor deities, good and evil spirits. The first being on the side of the gods are able to assist mankind, to make men rich, brave and famous during life, whilst the second are all mischief-makers. Both have to be propitiated by offering food, killing fowls or pigs or by long incantations to thank them for what they have done in the past

#### And to Ask Their Help for the Future

These spirits, according to Dyaks' belief, may inhabit forests, rivers, earth or the heavens; they may act as mediators between the gods and mankind, and may manifest themselves in the form of man, animal or bird. The chief of the evil spirits, *Girgasi*, takes the formidable appearance of a giant, roaring about in the jungle hunting for food, always on the lookout to do harm and to take lives. Sacrifices must, therefore, be made constantly, for the spirits will accept sacrificial food in substitution for lives of human beings.

The Iban who desires to meet the spirits to obtain some special favors—success in the war, invulnerability, restoration to health, prosperity, etc.—will perform a special rite called *nam-pok*. In order to be absolutely alone he will retire for days to an isolated spot, to the top of a hill, to a cemetery or under the branches of a wild fig tree, a favorite dwelling place of spirits, will commence a severe fast and vigils, will offer sacrifices, prayers and incantations until some manifestation is obtained, when awake or when asleep in dream, by which he is assured by the spirit that his prayers have been heard. He also believes in a guardian spirit or *tua*, some ancestor of his who is renowned for bravery or any other virtue, who at death has taken an animal form in a snake or leopard, and who will bestow on him some charms consisting of the tusks of the wild boar

and curiously shaped pieces of stone supposed to possess magic powers.

Anxious for some guidance in his precarious farming, in his occupations in the lonely depths of the jungle, in his journeys across the treacherous seas and the dangerous rapids of the rivers in his frail, primitive boats, aware of his illnesses and dangers of death, the Dyak not only looks up to his gods, but also to omens. He has the hidden, unconscious conviction that they have some way of revealing their wishes to him and will intimate to him the will of unseen powers.

Some of these omens are sacred birds, seven in number, who are supposed to be personifications of the seven spirit sons of Singalong Burong,



This hunter of the Tanimbar Islands has just killed his one hundredth wild pig.

whose flight or cry, call or shrill will help him to know the will of the gods before anything of importance is undertaken. Besides the birds, there are also certain animals, the deer, the lizard, the cobra, the bat and the rat, as well as certain insects, to which he pays heed under certain circumstances.

The system of augury is very elaborate and complicated, for it depends whether the birds fly from left to right, whether the cry is heard from right to left, whether it comes from the same bird or from several together and then in the necessary order. These auguries are consulted before planting the seed,

before beginning to build a house or starting on a war expedition, or undertaking a new line of action or in any kind of work he may be doing. To kill one of these omen creatures is a crime and is sure to be punished by sickness or death.

#### But This is Not Observed in All Cases

for physical wants of food are stronger than religious theories to the Dyak. If it cannot be ascertained whether these manifestations are good or bad omens, then a pig has to be killed and its heart or liver to be consulted, and the work has either to be done at once, or postponed or abandoned.

In common with uncivilized and "civilized" races, the Dyak has his *Manangs*, witch-doctors, fortune-tellers, soothsayers, spiritualistic necromancers who claim to have mysterious powers and to be able to communicate with the spirit world by magical ceremonies, to find out the cause of disease and the effects of different medicines on the human frame, to wield power over the malignant spirits and demons who cause sickness, to charm or kill the evil spirit and to rescue the soul of the sick man from his cruel clutches. According to the Dyaks' belief, all serious illnesses are caused by the evil spirits, and in such cases the soul leaves the body and wanders about.

To become a medicine man, to turn from an *Iban* to a *Manang*, the Dyak is either impelled thereto by the spirit, or by a dream, or still more for the sake of gain. To obtain the various degrees—*Besudi* (feeling), *Bekliiti* (opening), *Manang bangun* and *Manang enjam*—soul catcher and soul controller—there is a rite of initiation by incantations, whereby the initiated will be able to track the soul of the sick, to capture and to return it to the afflicted person. When consulted or fetched to examine a sick person, the mangan brings his medicine box (*lupong*), which is filled with scraps of wood, bark, roots, pebbles, fragments of stone and "the stone of light" (*batu ilau*), a bit of chrysal quartz, by means of which he can see and catch the soul.

He always performs his cures after sunset or during the night, for it is too difficult a task to deal with a spirit in daytime and to catch the soul. When

the latter is found a fowl is killed and offered to the spirits, and large fees are demanded by the doctor. The whole process is a mixed system of symbolism and deceit.

Among the Dyaks there is practically no betrothal ceremony. The initiative in lovmaking is taken by the young man, by paying visits which they call "*seeking tobacco*." If the parents think the match to be a suitable one, the young lovers are allowed to see each other more frequently, but always under supervision, otherwise the man is told so and the visits are broken off.

If the question of marriage is settled the man leaves an article of apparel behind as a pledge, and when once the housing question is also arranged, whether the young couple have to live with the bride's or bridegroom's parents, the wedding may take place. Before the wedding day the "Omens" are consulted to penetrate into the secrets of the future and to

#### Discover the Will of the Higher Powers

Should the diviners hear a cry of a bird or animal of bad omen, the match is either broken off or postponed; but should both parties be anxious to get married all the same, the liver of a pig has to give the decisive answer. The wedding ceremony is called *mlah pinang*, or splitting the betel nut, and takes place at the time of a new moon, as this is considered to be the luckiest season. Among the Dyaks no man has more than one wife as polygamy is considered very displeasing to the gods. But should it happen, the people will compel him to give one up, and will make sacrifices to the spirits to avert any evil effects upon them on account of the crime. They are very particular as to the prohibitive degrees and are strongly opposed to the intermarriage of relatives as well as to divorce.

Before a child is born many rules and restrictions have to be observed by both parents. Neither of them may cut anything in the shape of cloth or cotton, bind up a parcel or tie a knot, or touch the handle of a knife or chopper; neither may eat anything whilst in the act of walking, plant a post in the earth or dig a trench, nor kill an animal by trapping, spearing or shoot-

ing. But all these may be done, if the hands of others are first laid on them.

When a child is born, male or female, a fowl is waved over it and then killed so that by the death of the victim the child may be long lived, that its guardian spirit may always be near, and that riches and the heads of enemies may easily be obtained. Seven days after the birth the babe is taken to the river for a bath, whilst the person who carries the child holds in her hand a lighted torch the smoke of which renders evil spirits harmless. After the ceremony another fowl is killed to preserve the newcomer from sickness.

The child, however, is not given a name till many years afterwards, because if it had a name it would be more susceptible to the influence of the evil spirits and there would be more likelihood of their attention being drawn to the child. For the same reason either a bad name may be given, or after bad luck the name of the person may be changed over and over again. In years gone by it was the custom in Borneo that if the mother died in child-birth the babe had to pay the penalty either by

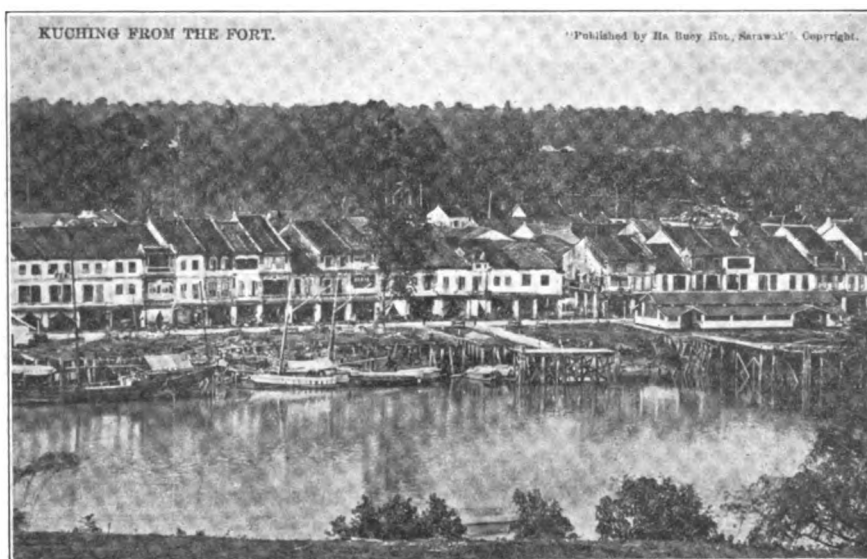
#### Being Killed or Buried Alive With the Mother

because there was no one to nurse and care for the motherless child. The Dyaks are very fond of children and treat them very kindly; they punish them very seldom when naughty, and allow them to grow up wayward and

self-willed, yet when older they are very fond of and obedient to the parents.

The Dyaks believe in a future life; this is neither a happy Elysium nor a gloomy Tartarus, but only a prolongation of the present state of things in a new sphere, a kind of a modern spiritualistic dreamland of paddy farms and comfortable buildings, supplied by the living with food and other necessities, in return for which the dead bestow upon the living medicines of magic virtue and charms of all kinds. His future life is not one of immortality, for he may live many lives in different spheres—as many as seven—after which the soul returns to earth in the form of air or dew which settles on certain plants or on maturing grain and thus becomes parts of its substance to form and maintain life in others.

As soon as a dying man's spirit has departed, rice is strewn on the dead man's breast as a propitiation to the gods for any wrong he may have committed. He believes that death is the punishment for sin and consequently sacrifice must be made or else the living must suffer for it. All his belongings are collected which are likely to be useful to him in the next world, and he is dressed in the most elaborate attire. At sunset the body is carried into the open air, a fire is lit and the corpse is surrounded by the official watchers and mourners. On the following morning cooked rice is given to the dead man to strengthen him on his journey to eternity and a little pillow made of cottonwool is placed under his head to



Kuching, one of the principal towns of Borneo.

insure him comfort in the other world. Whilst the body is carried away ashes of the fire which has been burning during the night are thrown after it so that the dead man may not know his way back to the house to trouble his friends. A fowl is killed, its blood mixed with water and then every person taking part in the funeral cortège is touched or sprinkled with it to propitiate the gods and to secure them from harm.

The burial place is strewn with rice

and sprinkled with blood to pay the price of God Pulang Gana, after which the corpse is buried very hurriedly for fear that an unwelcome cry of some bird might be heard. Implements, characteristic of the occupation of the deceased, are placed in the grave as well as food and drink, and the burial ground is fenced in. Three days after the death a feast is given in honor of the dead, after which the relations may appear again in public and return to

their usual occupations. Every three months the deceased person's memory is revived, and on the anniversary the official mourning is over. The dead are invoked in times of peril and need, and to help their relations to become rich and great. Should the soul be unable to pass over the *Titi Rawan* or the giddy passage, it can again return to the body and commence a new life. Such are the customs and manners of the Dyaks or Ibans of Borneo.

### Famine and Distress in an Indian Mission.

Still another sad story comes from India. This time from Fr. F. X. Schubiger, S.J., who is called to face dire distress in his mission in the Ahmednager District and who has been sick himself for many long months. Hear his story:

"Nineteen twenty-one has been a year of exceptional trial and suffering. January found me at Panchgani, just out of hospital, and quite exhausted. Against the doctor's advice, I returned to the mission, as I knew the work would be too much for one priest only. The result was a breakdown in April, during the hot season, so that for the whole of May I had again to go to a hill station. June came and the rainy season—June to October—but no rain. A terrible state! Are we going to have the seven lean years of Egypt?

"Instead of the rains there came, however, another visitor: famine fever of a very severe type. For four months now it is making its round through our villages, claiming victims and often not a single member of a family escapes. To make matters worse, out of the seven missionaries at work among the fifteen thousand neophytes, distributed in six stations, not less than five priests fell victims to the disease, so that for a time, at least, some stations had to be closed temporarily, or to be combined with the next one for all practical purposes. Now all are at their posts again, but how long is the uncertainty to continue?

"For eight years we have been struggling against terrible odds, and may surely be pardoned for asking prayers and aid."

### A Brave Sisterhood.

In common with almost all missionary congregations, the Society of Mary has a Sisterhood devoted to work exclusively in the Marist field. The nuns in question are called the Third Order Regular of Mary, and they are placed directly under the authority of the Marist Vicars Apostolic. Since the

latter have jurisdiction chiefly in Oceanica, the nuns must therefore prepare for life in the Pacific islands. This life is very hard for Europeans so that the rule of the Third Order of Mary does not impose long prayers and excessive austerities, but demands the solid virtues and a piety that can sustain her daughters in all trials. The social state of the women in most of the Oceanic islands is very low, and it becomes the task of the daughters of Mary to raise these poor creatures to something nearer their own sublime model. So well have they succeeded that native nuns have already been formed in Tonga, Fiji, New Caledonia and New Hebrides.

The first Sisters of the Third Order Regular of Mary went to Oceanica in 1858.

It is stated that an apostolic house is to be opened in Boston, for the purpose of training American women who desire to devote themselves to missionary work in Oceanica.

### Prayer is an Obligation for Members of the S. P. F.

We fear that many Catholics think that the only requirement for membership in the Propagation of the Faith Society is the payment of dues either monthly or yearly. A second requirement equally as binding, if one wishes to share in the wealth of spiritual advantages of the Society, is the daily recitation of an Our Father and Hail Mary, together with the invocation: "St. Francis Xavier, pray for us." We wish to remind members also that they may gain an indulgence of 300 days when they recite the above; and one of seven years and seven quarantines each time they perform, in aid of the Soci-

ety, any work of devotion or charity. These indulgences are applicable to the souls in Purgatory.

### Remember the Chaldeans in Your Charity.

Fr. Naayem desires once more to remind charitable persons of the cause of the Syro-Chaldeans, a little people descended from the most ancient civilization and now almost completely abandoned and facing extinction. This race has suffered from the frightful barbarity of the Turks even more than the Armenians, though their condition is not so well known. Fr. Naayem may be remembered as the priest who made a dramatic escape from Chaldea disguised as an Arab. He has been sent to this country by the Chaldean Hierarchy with the recommendation of the Holy See in an endeavor to raise funds to rehabilitate Chaldea.

### Three Good Chinese Proverbs.

"The palest ink is better than the most retentive memory."

"If you wish to know the road before you, ask those who have traveled it."

"Thatch your roof before rainy weather; dig your well before you become parched with thirst."

"If every Catholic in Europe and America pledged himself to gain, by prayer and sacrifice, the soul of one Chinaman, crowded China, in spite of its size, would soon be more than half converted, instead of having only one Catholic out of every two hundred inhabitants."—*A Missionary in Kiang Nan.*



## GATHERING IN THE SHEEP.

Rev. P. M. Raymond, C.S.Sp.

*Missionaries never know when a new soul is going to be saved. Often in an unexpected manner a heart apparently closed to all grace, suddenly opens its portals and admits the Divine Guest. Fr. Raymond, in his apostolic journeys through the jungles of Sierra Leone, meets with many extraordinary experiences of this nature.*

**M**OUNTED on an ancient bicycle, the gift of a friend long since disenchanted with the sport it afforded, I went one day to visit

### The Village of Mosania

The path chosen was narrow and dark, and threatened every moment to lose itself entirely in the wastes of the dense forest.

On every side stretched an impenetrable jungle, a network of vines and trees. There below, hidden in the bones of a dead camel at the bottom of

### A Dismal Valley

feared by all, lurked the terrible spirit of the forest, "*Ndogbo-Yuswi*." He lures into his net and destroys without pity those who incur his displeasure.

After an hour's journey from the mission, bathed in the clear light of the brilliant sunshine, I came upon the pathetic ruins of a pretty village which, before the war, added life to the mysterious solitude that is now so painfully impressive.

### The Enormous Fertility of the Soil

is strikingly apparent, as the new growth of wild plants and the sure approach of the jungle increase.

Two or three broken boxes betray the presence of recent visitors who have taken advantage of their good fortune before some capricious chief, inflated by two or three glasses of alcohol, discovers and drives them away from the unclaimed property.

Near this spot a blind man lives in

a cave, so well hidden that the cleverest thief in the world

### Could Not Find Him

He prays there with a most engaging simplicity. The missionaries alone invade the sanctuary of his primitive isolation.

Every Sunday this fervent neophyte can be seen advancing slowly down the gray stretch of road, his only guide, not the eyes made blank by the decree of Providence, but the stick which leads him straight to the mission centre.

Farther on the jungle continued to



*The march of civilization in Sierra Leone—also a wedding march.*

infringe upon the path. First a fallen tree barred the way, then a swollen brook, then a mass of rock. Rain had gutted the earth and undermined the reeds. There was little comfort in such a march.

The path soon became one only in name; my bicycle was useless, so I carefully concealed it in the brush.

I passed a "Tomboya"—the site of an abandoned village buried in exuberant foliage dotted with a few

banana trees, still reluctant to merge into the tropical forest.

Soon after I arrived safely at my destination, the village of Mosania. This is a settlement of recent date, with

### A Small But Sympathetic Population

The boys and girls danced happily around me, their ebony skin newly oiled by their fond mothers.

Cries of joy and loud hurrahs resolved into the welcome chorus: "The Father has come! Oyah! The Father!"

I was besieged, half smothered by this little world. They salaamed, took my hands, overwhelmed me with appeals and news. I am for them a Father, a friend, a man of God whom it is an honor to receive.

Responding as best I could to the glowing reception, I talked, smiled and shook their hands. An old woman came out of her hut with a basket of tomatoes. She had washed them carefully and would have been much disappointed if I had not accepted some. So I selected two or three of the best, to the satisfaction of all.

A young man then approached and offered me some Rola nuts which he had gathered. I chose one, and promised him that I would not save it for seed.

Life in this village seemed to be proceeding happily. In a shaded corner several young men were building a new hut. The reeds of the cabin were strengthened with clay, and fastened at the corners with vines instead of nails.

The women pounded rice for the evening meal in mortars of white wood, while the babies on their backs swayed rhythmically with each motion. All about us lay the

### Bundles of White Cotton

that the more active negresses twist into rope. Most of the people were idle, as the season of hard work was over. The rice had been gathered, and the ginger was not ripe. It was the most favorable time for my min-

istry, as the men were at liberty. At a gesture from the chief, young and old gathered about me for instruction in the catechism and for prayer.

One day I visited a sick woman, the mother of one of the girls at the convent. The poor old woman was very ill; her bones were pricking through her skin. She had consulted many sorcerers, but their remedies had failed to cure her. She had been born at midnight, so her name was "Magbindi," "During the Night."

She had been a sorceress of a malignant type, and had been accused justly of murdering children. She had destroyed two babies belonging to her own daughter because the latter had displeased her. Before this vampire fell ill, she used to sleep in a "magic hammock," slung on a platform. She was supposed to cast sinister spells therefrom.

The superstitious pagans attributed her long and painful illness to the vengeance of those victims who had suffered by her maledictions. They had cast the "*Thunder-spell*" upon her.

I groped my way into the smoky hut of Magbindi, followed by her husband, an old pre-war friend, and a man

### Unafraid of the White Man's Religion

Sad and emaciated, the sick woman lay on a bamboo mat suspended from the ceiling by twisted vines. She had met me before, so she fixed her great eyes upon me inquiringly and answered my greeting in husky tones. I took her trembling hand in mine.

"You suffer much, Magbindi?"

"Yes."

"For a long time?"

"Yes."

"May the good Lord keep you, May He save your soul!"

"Thank you."

Little by little, I led up to the question of baptism.

As soon as I pronounced that word, the aged creature shrank away. Never would she consent to receive the waters of baptism, and why? Because she had not yet resolved to die.

Would not baptism cause one's death? Such was the belief of the poor pagan, and such is the idea sent broadcast by the sorcerers. I at once

set to work to destroy this prejudice, and was aided by the husband, who condemned those who fostered this belief.

Before our arguments the woman's resistance fell like a house of cards. I then finished by instructions, heard her act of contrition, obtained a promise that she would attend church when her health permitted, and, presenting a new daughter to the Blessed Virgin, I baptized her. She took the name of Mary.

She was happy. I assured her that in future the demon will have no more power over her. The husband shook my hand with a radiant smile, the on-lookers meanwhile absorbing every word and gesture with respectful attention.

As I left the hut, I met a young man, who besought me to baptize his aged mother. I went at once to a hut, low and mean indeed. There by a flickering fire

### Lay a Living Skeleton Upon a Pallet

Gray hairs fringed the handkerchief on her head; two burning eyes lit up her sharp visage. She saluted me coldly, and pretended that she could not understand my words. I got the impression that some well-disposed

soul had called me in, and not the old woman herself. A young Christian woman present broke the ice decisively.

"The Father has come to baptize you," she began; but the pagan turned her head away sullenly.

I then spoke of her age, infirmities, the approach of death and the necessity of preparing the soul for eternity. She was deaf to our appeals. Would Divine Light penetrate the husk of superstition surrounding her spirit?

I gently laid her hand in that of the kind Christian. It was brusquely withdrawn. Up she rose, sprang upon the hearth red with fiery ashes, seized the poker and shook it at me fiercely. A torrent of invectives flowed from her lips. She seemed a soul possessed.

"I do not wish your baptism. Let me alone or I will strike you with this red-hot poker!"

"Baptize her, Father," cried the natives present.

"No; not against her will. We never force anyone to save his soul. If you prefer," I said, turning to the old woman, "go to the fires of hell. That is your affair."

"Hell it is, then," she growled, "it is all the same to me."

I had scarcely enjoyed a few deep



Drums beaten for dance "music" at public gatherings on the African West Coast.

breaths of the outer air when I was asked to visit a hut close at hand. What a contrast to the one I had left! An aged man, his face simple and fine, took my hands in his and begged for baptism.

I felt myself in the presence of a well-disposed soul needing but a few words to make it ready for the reception of the waters of regeneration.

### I Began My Instruction

of the old man, but had not proceeded far when a figure crept into the hut, took up a stool and seated itself beside me. I cast a second look at the visitor and beheld—none other than the terrible Kuranko who had flouted me so roundly but a short time before.

"What are you doing here?" I demanded coldly.

"I came to ask you to baptize me."

"To ask *me* to baptize *you*! That is a good one. Only a few minutes ago

you wanted to burn me with a poker. I suppose someone forced you to come here?"

"No; I come of my own free will, Father."

"Well, you violently refused to be baptized, and all I can do now is to allow you to listen to the instruction I am giving this man."

"But, Father, I do not want to go to hell."

"Aha, you forget your imprecation of a few minutes ago!"

"Father, I ask your pardon."

"Well, well, remain quiet, listen to my lesson here, and see if you can understand it."

I went on with the catechism carefully and clearly, feeling that I was gaining two souls instead of one. My catechism finished, I baptized the good old man and rose to depart. But Kuranko clung to my soutane, beseeching me not to desert her.

"Father, don't let me go to hell!" she cried again and again.

Of course I could not deny her, for she now seemed sincere.

"Well," I relented, "if you really mean what you say, repeat after me that you love your Maker, will not offend Him more and are sincerely sorry for your past sins."

This she did. I then gave her further instruction, at the end of which she cried insistently:

"Now, will you baptize me?" And I answered:

"Yes, Madeline, I baptize thee in the name of the Father, Son and Holy Ghost. Be happy now, and sin no more!"

And that is the story of the fierce old creature's conversion. She still lives, and when I go to see her in her poor bamboo hut, she greets me respectfully, gives me her bony hand to shake and tells me that "her heart is soft," which means that she is happy.

### They Increase and Multiply.

From all the missions of the pagan lands come reports of an increase in the number of native clergy. Cambodia, which is in French Indo-China, has had remarkable success in training young Annamites, and word comes that three seminarians were ordained in 1921. They bring the total up to fifty-seven, while in the seminary are twenty-three students, all hoping to reach the altar.

Cochin-China and Tonkin are not as well known to mission friends as China proper, but the native clergy of those districts are numerous and give great satisfaction to the European apostles.

### Casting Bread Upon the Waters.

The devotion shown to the famine sufferers of China by the missionaries during the past few years has been richly rewarded. Conversions are pouring in and the question is how to care for all the would-be neophytes.

Fr. P. Montaigne, C.M., of Paoting-fu, Central Che-li, exclaims:

"The movement toward the Church is beyond our fondest hopes. Oh, if we had more workers and were not hampered by

poverty, what a harvest of souls we could gather!

"But in spite of restrictions we have profited by the feeling created during the famine and we have now about 40,000 catechumens in our schools being formed for the Christian life, and have turned away thousands of others, whom we hope to secure later. Those persons who had pity on the poor Chinese during the famine and sent them alms may see what noble ends have been served by their charity—not only were temporal, but spiritual lives secured from death.

"More than two hundred new Christian centres have been opened to serve these new children of the Faith and should anyone wish to build a little chapel or support a pupil in a school for catechumens the way is open in Central Che-li. Five hundred dollars will build a chapel and five dollars will support a student one month. Let us save these good Chinese who long to join the fold."

### Catholic Conference Held in India.

An All-India Catholic Conference was held at St. Xavier's College, Bombay, last December at which one hundred and twenty-five delegates attended, coming from every province. The conference lasted three days, discussing questions of importance for the development of a united Catholicity in India. Political questions were rig-

orously excluded from the conference, and attention confined strictly to proposals of a social or religious nature.

Fr. H. Grignard, of Ranchi, explained the working of the co-operative movement to raise economic conditions among the Catholics of Chota Nagpur. Mr. Paulit, of Calcutta, described the achievements of the laymen's movement known as the Catholic Association of Bengal.

A committee of lawyers was appointed to investigate the question of legal disabilities of Catholics in India, and to recommend measures to better their legal standing. The conference expressed its hope that religious orders like the Benedictines may be introduced among the rural population for the purpose of imparting agricultural and industrial education.

These and other resolutions were put in final form, and Calcutta selected as the place of meeting for the next session. An eloquent address by Archbishop Goodier, of Bombay, brought the conference to a close. "This is the layman's day," he said, "and laymen have it within their power to promote the work of the Church, a task in which the hierarchy will afford every facility."

## ONE AMONGST THOUSANDS.

Mother Jeanne, C.M.M.I.

*This touching anecdote is an appeal for the help of female doctors in the missions of India. The Catechist Sisters of Mary Immaculate perform herculean labors in the Kumbakonam district, but they are not physicians and must look on at the deaths of many women whose end is hastened or caused by the lack of medical treatment. The medical mission opens a splendid field for lay workers in India.*

ANGELAMMALH was dying and they knew it. For months she had dragged out a miserable existence, growing thinner and thinner, weaker and weaker, until at last she lay, worn and exhausted, on her mat on a back veranda of a small house in the suburbs of Kumbakonam. In her large expressive eyes alone lingered a spark of life.

Her daughter, Sivapakkiam (the joy of Siva), a little maid of ten years, bore a striking resemblance to her dying mother, but the fine features of the child wore an anxious expression, for she heard on every side that the mother she loved so tenderly was going to the "Big Village" (a Tamil name for death), from which people never returned. Angelammalh had lost her husband young, and never having had any other children, she had lavished all her affection on her gentle little daughter.

After her husband's death, Angelammalh took service with some people of her caste, and as she was quiet and hardworking, she got on well with the mistress of the house, and things went on smoothly until a lingering disease set its hold on her never over-strong frame. A few native remedies were tried off and on,

### But Were of No Avail

Alas! there was no lady doctor near to take her case in hand, to ward off the threatened danger or to strengthen the weary limbs and to build up again the weakened constitution. The rules of her caste prevented her being treated by a male doctor, so, like hundreds of other Indian women, she was stricken

before her time, and at twenty-eight years of age the "Big Village" loomed in sight for this young Hindu widow.

The "vudukarer" (house owner) held a consultation with the women of the family. "We cannot have a death in the house," he said, "she is no relation of ours."

"She belongs to our caste, though," remarked one.

"Don't let us throw her out on the road," said another, "she was good to my little Gopal when he had cholera last year."

"Take her to the big Madan (convent)," said a third, "and there she will be cared for."

So the question was settled, and Angelammalh agreed without a murmur, for she had often seen the Sisters on their rounds and knew that they adopted destitute people and abandoned children.

About noon one day at the end of September last, Angelammalh and her little daughter were placed in a bullock cart and driven to the convent. Finding the iron gates closed, as is usual from 12 to 2 P. M., and perhaps fearing a refusal, they lifted the woman out of the cart and laid her down where the cotton trees gave a little shade over-

head, and then left her with Sivapakkiam to watch her.

What was the Sister's surprise to see the pair lying there at the gates when she opened them. Quickly a stretcher was sent for, and the sick woman laid on it. Gazing fixedly at the Sister, who spoke so softly to her: "Taiyar" (mother), she said, "you see my child? I give her to you." And then she lay back with closed eyes, while she was born to the far end of the garden and installed in the Sattiram.

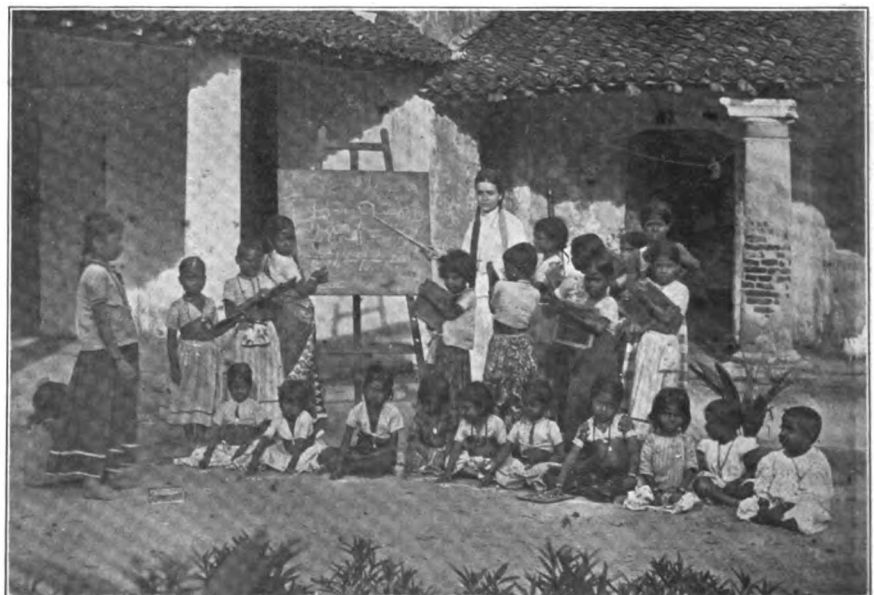
On account of her exhausted state, her instruction was begun at once, and she acquiesced to all the dogmas explained to her in a clear and simple way. To unsophisticated natures like hers the fact of asking Christian hospitality meant

### A Full Acceptation of the Christian Religion

The chaplain visited her, but when on the third day he was asked to baptize Angelammalh, though satisfied with her good will and dispositions, he demurred about conferring it so soon.

"Her eyes are so full of life and her voice so strong still," he objected.

That night the Sisters in the Sattiram passed an anxious time, getting



School of the Catechist Missionaries of Mary in Kumbakonam, East India.

up now and again to look at the sick woman, for they knew how weak she was. The next day signs of her approaching end were unmistakable, and the chaplain solemnly baptized her. That very night she quietly passed to a better life, leaving her little daughter in deep sorrow, for the child loved her mother greatly.

### Where Poverty is the Only Abundant Thing.

There must needs be a great deal of repetition in our missionary communications, for the wants of all apostles are practically the same. So this priest, Fr. M. Rivierre, S.M., of Blantyre, Nyassaland, voices a popular request when he asks for a chapel.

"I am a missionary belonging to the Company of Mary, founded by the Blessed Grignon de Montfort. I have been working in the Apostolic Vicariate of the Shire, Nyassaland Protectorate, for the last sixteen years. Poverty is my wealth.

"I shall be most grateful for the smallest amount any one is able to send, to help me build a little church, and I shall also be most thankful for mass intentions.

"In return for this generosity I promise my most fervent daily prayers and those of my good native Christians. My mission is named Montfort, in honor of the founder of our Society, and I trust the Children of Mary will not forget me."

### The Fate of the Apostle.

This experience, related by Fr. J. Schipper, E.F.M., a veteran missionary in the Bellary District, India, illustrates the spirit of self-sacrifice which goes to make up the true apostolic character.

"Last December the doctor told me that I must go to Europe for a rest as I was very much run down. As my mother was seriously ill, my bishop granted me leave at once, yet before I had gone on board the vessel I got a telegram stating that my mother had died.

"When I reached home I was in time to bury my father, who had died also four days before my arrival. The pleasant time I had expected to spend in Holland was a time of mourning. But God must have had a good reason for trying me like that and therefore the only thing I could do, and still have to do, is to say: His Will be done, and may the souls of my dear parents rest in peace. While alive they never lost sight of my activities, so I feel sure they will be a greater help to me from above than they ever could be here on earth.

It was only after the modest funeral that the little one grasped the idea of her mother being at rest in heaven, and that she would see her there some day. This thought calmed her grief.

For the present Sivapakkiam remains in the Sattiram. Her right arm is slightly paralyzed. Perhaps in the hands of a good lady doctor it might

have been cured if taken in time, but alas; there was none forthcoming. The child will soon be sent to our Girls' Orphanage in Trinquebar, "the town of the Singing Wave," on the coast of the Indian Ocean, where she will learn to love the true God and to forget Siva, the goddess whose name she bore in her young days.

"I came back again to India, to the old place where I was before, and I hope to spend here another twenty-five years. The people gave me a great welcome. They knew about my coming and at a distance of fully two miles I had to leave my cycle and get into a bandy. A village crier had previously decreed that no one should be absent, so garlanded, and to the sound of the tomtoms, I made a grand entrance into the village.

"Arrived at the familiar mission house, I made a speech and bestowed my blessing on the kneeling crowd. And now life will go on just as before my visit to Holland—a visit that brought me to see the dead instead of the living. But such is the fate of the missionary."

### Vital Statistics from India.

*The Bengalese*, organ of the Congregation of the Holy Cross, has printed valuable statistics regarding the advance of the Faith in India, showing there is no call for discouragement even in dealing with the countless millions of her pagan inhabitants. It says:

"Occasionally some pessimistic person complains of the slow progress of Christianity in India. Even the missionary, who has his face so close to the problem, has a tendency to lose sight of the real state of affairs. It is here that statistics correct and encourage.

"In the decade from 1901 to 1911 the population of India increased by 6.4 per cent. During the same decade the Christians in India—all denominations—increased by 34.2 per cent., or five times as fast as the growth of population. We believe that the figures for the decade 1911-1921, now being compiled, will show as good an increase, if not better."

### Japanese Catholics in China.

An item in the *Catholic Bulletin*, of Peking, says:

"Japanese Catholics living in China are not very numerous, but still they are to be found and are often very good Catholics indeed. To assist the missionaries who hear their confessions and who have no knowledge of the Japanese language, an *Examination of Conscience* has been prepared in Latin and

Japanese. The penitent points to the offence in the Japanese list which he has committed, and the priest reads the corresponding number in Latin. This method of confessing may be somewhat crude, but it enables the priest to gain a knowledge of the sins burdening the conscience of his penitent. These books may be secured from the Archbishop of Tokyo."

### A Little Child Shall Lead Them.

A little incident related by Fr. T. Van Daalhoff, of Guntakel, Madras Diocese, India:

"Returning from an outstation a few days ago I met a heathen mother on the road carrying her newly born baby. I said to the mother: 'What about that fine kiddy? Shall we give it a name, for instance?'

"Well, of course, the mother thought if it were to have the name of St. Anthony it would be sure to grow up a fine boy. I was of the same opinion and told her to bring it for baptism after a fortnight, when I would baptize it and give it the name of Anthony. The mother agreed and was happy. She, herself, and the rest of the family will doubtless come into the Church in time. One must not be in too great a hurry. The mentality of these people is so peculiar, but a good Christian child is a help."

"The continued existence of heathenism is a standing insult and dishonor to the Almighty. 'I am the Lord thy God. . . . Thou shalt not have strange gods before me. . . . Thou shalt not adore them nor serve them' (Exod. xx. 2, 3, 5). In this, the first of His Commandments, the Lord expressly forbids and condemns heathen idolatry. If, then, we love Him sincerely and have His interests at heart, we cannot be indifferent to the fact that there are eight hundred millions of our fellow-creatures who offer to senseless idols the divine honor and worship which are due to God alone."—Bishop E. A. Le Blanc, St. John, N. B.



## LETTER FROM A NATIVE CHINESE PRIEST.

Rev. Matthias Chang.

*Because of its quaint and sweet character this communication from a native priest of Che Kiang is presented in its original form. Bishop Faveau, C.M., in his foreword, says: "My young and ardent missionary, who calls himself your 'dear child,' begs me to recommend his letter. I do this willingly. The district of Che Kiang merits Christian sympathy. Converts are rapidly multiplying there, but they are as poor as they are pious, and this year the region they live in has suffered from famine."*

**M**ONSIGNOR, your benediction, if you please!

A new missionary is offering you his most humble respects and his best wishes for the year of 1922.

**This Missionary Calls Himself  
Matthew Tchang**

He was ordained a priest in the month of February, 1921, and was later sent to the mission of Kiang Shan to succeed Fr. Pandellé.

You knew this Father, did you not, my lord, and you also know something about Kiang Shan? Even so, I am going to tell you more about the state of this little mission if you will kindly listen to me a moment.

Kiang Shan is a tiny corner of the Vicariate of Che Kiang, and Mgr. Faveau is the Vicar Apostolic. Over 2,000 Christians are divided among 150 centres, and there are one large church, two chapels, two schools for boys and one for girls.

Are you not astonished, Monsignor, at the number of our mission centres—150? The reason is that our converts are widely scattered. Perhaps there will be only one Christian family among sixty or eighty pagans, and the next family will be miles away from the first, and so on. Thus, numerous small centres are necessary.

As its name indicates, Kiang Shan is made up of rivers and mountains, or rather brooks and mountains, because the streams, with one exception, are

not navigable. On his tours, the missionary usually travels on foot, sometimes he rides a horse, but never enters a carriage. The latter mode of locomotion would cost too much.

Accompanied by a Brother and a porter to carry the box, he travels from one family or one centre to another, passing one or two nights in each place as is necessary and saying a corresponding number of masses. As I have said, each stop is many miles from the next.

This programme is carried out twice each year—once for the purpose of preaching a mission, properly speaking, and a second time to see and encourage the converts.

Our Christians are in general brave and good people, breaking neither the Sixth nor the Seventh Commandment, but they are very ignorant as a rule. Some who have been Catholics five or six years do not understand what the Holy Eucharist is. Sometimes I say: "Have you been to Holy Communion?" And the reply is: "Yes, Father, I went to Communion in the month of March."

"And what is Holy Communion?" After some hesitation many of them respond with an "I don't know."

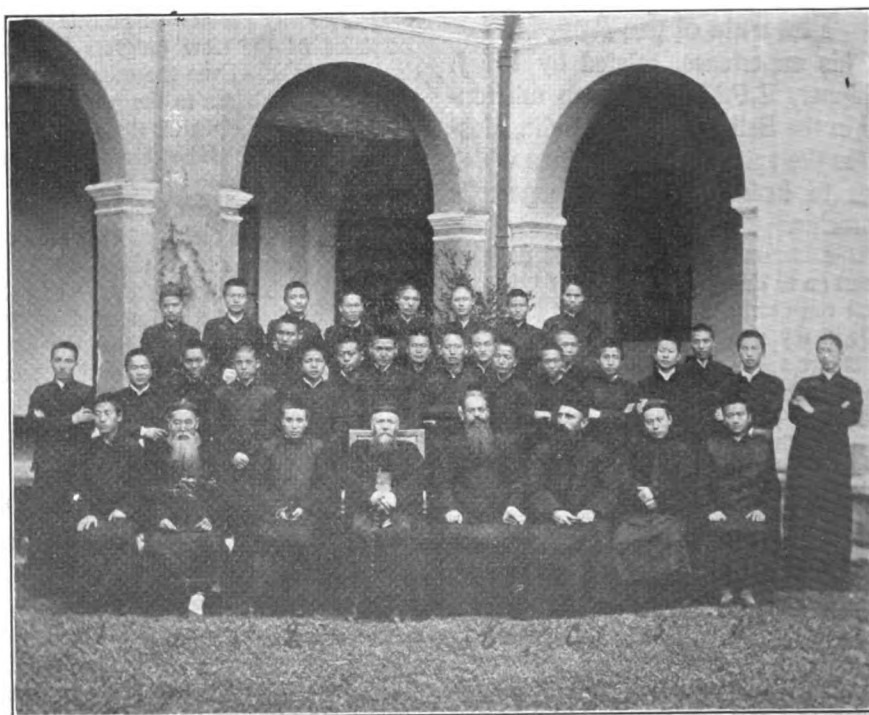
Our Christians work on Sunday as on the other six days of the week, but the missionary visits them only twice a year and they come to church two, three or four times a year for the great feasts. How, then, can they be well informed about their religion?

There are children eleven and twelve years old who have not made their First Communion because they have not been prepared for that great sacrament. We can receive in our three schools only fifty or sixty children, selected from about 2,300 Christians.

Would-be catechumens present themselves every year in hundreds—and we have no catechumenate. They are brave men, but poor; they are also ignorant, especially regarding religion.

You see, then, Monsignor, that this state of things is sad and painful to the heart of the missionary, and that the cause of it is lack of sufficient instruction.

The number of missions, already considerable, augments every year.



Hangchow Seminary, showing Bishop Faveau, the class of 1920, and other Seminarians.

Moreover, in the two days the priest spends in the native houses he meets with many embarrassments that hinder his ministration. During the day the people are at work in the fields. After supper the women must wash the dishes. Then if the missionary preaches long, the people fall asleep because they are so tired, and they must make their confessions before retiring.

In the morning the women must prepare breakfast, and a Chinese breakfast demands time. A short sermon precedes mass, and that is the end of the instruction for maybe a year.

The remedy for the present predicament is the building of chapels—at

least eighty are needed—about which the Christians could be grouped and where the priest could remain for a long enough period to lay a firm foundation of the Catholic doctrine.

Near the chapels should be schools for the children and catechumenates for the men, and finally some catechists who would preach in place of the Fathers.

It would be advantageous as an aid to Sunday attendance at chapel, to form an association or club for refreshments. The priest could tax each Christian a small amount and add to this from his own funds. Securing by this means a bowl of rice for breakfast, and a light repast at noon, the poor

people who live from hand to mouth would willingly come regularly to the mission and with the help of the sacraments and sufficient instruction would soon become solid Catholics.

This plan is beautiful, is it not, Monsignor? But alas, it exists only in my dreams—my imagination. I cling to it with delight, nevertheless, while awaiting the time when Divine Providence will see fit to bring about its realization.

I have finished, Monsignor, and in promising you my prayers and those of my children, in offering you my best wishes and theirs, I call myself with happiness, your dear child,

MATTHIAS TCHANG.

### The Sacred Heart in the Missions.

Nothing could be more edifying than the devotion to the Sacred Heart shown by the Christians attached to the mission of Antsirabé, in the island of Madagascar. Fr. Feuvrier, La Sallette Missionary, says that for the first Friday of the month veritable pilgrimages are formed in the remoter villages, and crowds of the faithful make the long journey to the mission centre.

The ceremonies begin Thursday evening by the holy hour. There is confession, and then a rest for the night in the mission shelters. The morning brings another holy hour, followed by mass, after which the pilgrims depart. Many of them have not eaten since they left home and must make the return journey of several hours on empty stomachs. Surely the Madagascans are practical Catholics.

### Where Our Lord Has Been Years in a Manger.

The station at Ansong, Seoul Vicariate, Corea, was founded in 1900. Fr. Antony Gombert, P.F.M., who had the task of founding the new centre, has waited twenty-one years for a church and has not yet got it. Looking back over the trail he says:

"I was quite a newcomer to Seoul, only just fifteen days there, when the Rev. Fr. Provincial said to me: 'There is a new Christian centre to be established in Ansong. In the vicinity there are some Catholics of

good religious spirit, who will be glad to have a priest. Besides, you are young, you intend to work hard, so you will make converts.'

"I packed off soon after, and that time, as we had no railway to make the journey shorter, I was two days on horseback before reaching my post. I felt very lonely, it must be said, among these pagan people, almost all workers and journeymen.

"We had each a share of a little Korean house, the Lord, in the Blessed Sacrament, in the most comfortable room which I called my church, my companion and I in the others.

"Much hardship for the poor apostle ensued, but slowly the flock increased. In 1921 we reached the number of 270 Catholics. Almost all came from the poor who everywhere have been the first friends of Jesus. But Our Lord still lies in the manger where he has been for twenty-one years: the spiritual temple only has been provided for. As for the missionary, his hair is growing gray.

"Who will help him to raise up a fitting temple for this handful of Christians whose poverty is so great? The smallest offering will be received with deepest gratitude."

### A Remarkable Record.

Bishop Eloy, P.F.M., of South Tonkin, has just forwarded a photograph of himself surrounded by a group of more than a hundred native priests. He adds some facts regarding the native clergy of his vicariate which show how the blood of martyrs, so freely shed in Tonkin, is now fertilizing the seed of faith.

"The mission of South Tonkin was founded in 1846, and confided to the Paris Foreign Mission Society. Mgr. Gauthier

was the first Vicar Apostolic. In 1847, he ordained his first native priest. His episcopacy lasted thirty-one years and at his last ordination he could point joyfully to a staff of seventy native helpers. The achievement is all the more remarkable because the period during which the young priests were educated was one of almost constant persecution.

"Under Bishop Gauthier's successor (1877 to 1889) the mission attained the figure of eighty-two native priests. This later rose to 183, but death reduced the number in 1909 to eighty-one. From that date to the present time 263 priests mounted the altar, of whom 140 are now living and caring for the needs of ninety-four parishes and seven auxiliary posts.

"In our seminary there are now forty-three students and during the summer about twenty of these will begin their course in philosophy."

### And We Are Proud of Fr. Spence.

The writer of this little verse did not state whether he wished his name to appear or not, but there seems to be no good reason why the lines should remain anonymous, so we will state that the poet is Rev. F. Spence, L.Af.M., of the Upper Nile Vicariate, Africa.

I'm proud of my country,  
And proud of my race;  
But prouder of Christians  
Why keep up the pace,  
Of helping the missions to  
Dole out God's grace,  
Extinguish heathenism  
And the devil displace.

## THE MAIL FROM INDIA.

### Jesuit Missionaries.

*The first communication was written by Fr. A. Bossaers, S.J., of Gholeng; the second by Fr. T. H. Floos, S.J., of Kesramal; the third by Fr. C. Van den Driessche, S.J., of Guriabattrar, all members of the Belgian Province.*

**A** NEW school for catechists in Tongo! That's a step in the right direction! The old catechists sometimes become indifferent. Still I don't like to complain of the catechists, for no matter how poor they are, we cannot go on without them; moreover, their pay is small, Rs. 5 or 6, plus a little corner of a field to plant. I can't give them more.

#### It is Not a Pleasant Life to be a Catechist

you never know when the police will play you a trick or send you to jail under false accusation.

No doubt there are some very zealous boys among my catechists. They do all they can and work like true apostles. The new school will bring about a great change. My candidates are ready. Shall I see the day when they will return and convert the whole country? Never mind, the catechists of Tongo will work wonders. Next year Gholeng will have fifty boys in the central school, all of them future apostles!

I could write volumes on the persecutions of the Christians in Jashpur. The persecutions as such seem to have died out, but the pagans still annoy us in other ways. Here they want the Catholics to contribute for the upkeep and feasts of the idols; in other places they force them to work on Sundays. Sometimes our catechists are ill-treated by scoundrels who have a protector in the capital. Whenever I go there, they treat me in a most civil way; they are almost slavishly polite, but they are hypocrites, for they fear the Raja.

My efforts to establish a kind of rice bank have succeeded, and I have been able to help my people, about ninety per cent of them, out of the blackest

misery. I am continually planning new social works, for I must save them, and before I can reach their soul, I must get at their bodies.

Most of them have to choose between begging and going to Bhutan, both of which are a great danger to soul and body. Allow me to give you one instance: The other day the Jaria people sent for me:

#### The Pest Was Ravaging Their Cattle

and took every day some ten bullocks or cows. I hastened towards the village. Many of these poor peasants had lost their last bullock. They had gone to the moneylender for a loan to buy a new one. The men will never be able to repay, and after three or four years the lender will take away the fields, house and cattle of my poor peasants.

The moneylenders did not appreciate my arrival in the village, but the peasants came to me and told me their heartrending tale of misery. I was deeply touched, but still I had to speak the truth, for they had not been very good Christians.

"Bhai-log, brethren," I told them, "you know you have not always been

very faithful. Perhaps you are to expiate your sins. Our Master likes you because you are His children, but when children misbehave, they deserve the rod. First of all, you are going to ask pardon; next you must promise the Sacred Heart that if the plague stops today, you will all come to Communion on the First Friday, and promise also not to drink any more too much rice beer. From today no drunkards any more among you . . ."

They all pledged themselves to carry out these proposals. The following day I gave one hundred and thirty-five Communion and each person came with a small offering to be put on the altar. This time they were in real earnest. After my mass, I went to bless the cattle and the sheds. Our dear Lord heard our prayers. From that day not a single cow or bullock died in the village,

#### But the Harm Done Was Great

How will many of them be able to make a new start? There are many similar cases among my eleven hundred families, and that is the reason why I should have social works.

But the necessary money to start



Mission scene in Mayssour, with a better church than most priests possess.

them? A kind of insurance society for the cattle and a sort of industrial school for my boys are two plans I would like to realize. Ouraons have a numerous family as a rule, and every year newly married boys and girls leave the country, because they cannot find enough work here. How many of them have not lost their faith amidst new pagan surroundings!

A church, too, is badly needed. I must rely on Providence for all that. You see, I have big plans for Gholeng, but my station is dedicated to the Sacred Heart. What I can't do today, I leave for tomorrow. But of one thing I am sure, the Sacred Heart will always get me out of the difficulty, and so will the friends of the Gholeng mission.

\* \* \* \*

**W**ORK, work and more work; just for a change, that is our programme in this Far West of the mission. How glorious for a missionary who has left kith and kin

### To Labor for Our Lord

One village after the other, especially of the Kharia race, want to become Christians.

I said to myself this year: "You have now built enough chapels, twenty-five last year and nineteen this year; that will do for a long time to come." But how sadly mistaken I was; I have already to build fifteen for 1922.

So often have I left no peace to Father Superior and His Grace the Archbishop till they loosened the strings of their purse, that they call me a shameless mendicant. Still, what am I to do? St. Joseph and St. Anthony have already helped me a good deal, yet they have never called me a beggar, hence I shall rely once more on their powerful help.

And why should I not be anxious to win over new villages? If I don't take my chance, the Protestants will try to conquer them. A dense population of Ouraons dwell along the river north of Kesramal. The standard of the cross has not been planted there as yet, but they have heard that everywhere their fellow-countrymen are embracing Christianity, and that the Christians are much better off than the pagans.

It seems the police reflect twice before they tease a Christian; that they are afraid to take away their hens and goats; that they exact from him the lawful taxes only. Those are not exactly supernatural reasons for conversion; however, they make people reflect and little by little bring them to our religion.

I have recently been round in the district, chatting freely with the peasants and listening to their complaints. "The best thing you can do," I told them, "is to become Christians. You are not fools and you know very well you have got a soul which is destined for heaven. If you become Christians, you will be allowed in, otherwise you will have to remain in the cold. Just look and see how the Christians are getting on in the village close by. Do the police not fear them? Don't you see everyone is joining our religion?"

"And what about your girls, do you think you will be able to get them married if you remain where you are?"

The old folk, as a rule, don't answer, but the younger generation catch the argument. After my departure they talk the question over among themselves, and the result is that they come a little closer to us.

About two hundred boys from our schools went up for their final examination, and that for Kesramal, which after all is still a new mission. In 1922 I will admit some fifty of them in the Central School of Kesramal, and after a few years

### They Will be Our Catechists and Schoolmasters

All my hope is in these boys, and the money we spend on them is not wasted.

This year I awarded three prizes to the most zealous catechists. Tethe Francis prepared 133 adults for baptism and First Communion; Andrew, 96, and Barnabas, 47. All the catechists together prepared 845 men and women. Not bad! But heaven knows how often I shouted myself hoarse in encouraging them. Just a little prayer, for the conversion of Gangpur State. Why should not the whole of it become Christian?

\* \* \* \*

**P**OLICE is dead! That's the latest. I announce it with regret, for I was very fond of him. Poor chap! Police was my horse, and the reason why he was called so is that he was a police pony,

### Demobilized On Account of Old Age

He arrived here with good credentials and was happy to come and live with me. Plenty of food, no whipping, and some quiet rest from time to time, with a reasonable amount of work, made him happy in his old age and we became close friends.

Three years ago, my dear Police got something wrong with his right hoof. Fr. Cardon, who likes to play the vet, prescribed some drug which brought no relief. However, the good old horse dragged himself up and down the hills a little worse than before and found the climbing harder, and so did I, too, for on those occasions I had to dismount. I consulted the veterinary of Gurula. I should have known though, that where Fr. Cardon had failed, I could not expect much from any other medico.

He told me he would cure the charger, and sent me plasters, herbs and ointment, which were soon followed by a little bill of Rs. 40. I carried out the prescription to the letter, without any result. Rs. 40 gone! and what is worse, the disease spread to the other three hoofs! Old age alone was at fault.

For a while I thought of buying two pairs of crutches, but who has ever heard of crutches for horses! In my absence, Fr. Feron sent a bullet through the head of old Police. I could never have summoned enough courage (or rather cruelty) to kill my friend. When I came home they were just skinning him, and to console me in my sad bereavement they promised to make me a pair of riding boots from the skin as a souvenir which would accompany me on all my journeys. Very soon the vultures and kites made a banquet of the carcass.

When I contemplate now, O Police, your desecrated dry bones, I feel how fond I was of you. For many a long day you have carried me over mountains and valleys, through forests and rivers, all over the Jashpur State. Do

you remember the only time you would not obey? It was when

### **A Tiger Had Come Up Close to Us in the Jungle**

And now I must look for a new charger, which requires money! Impossible to do without a horse. Cycling is out of question for the greater part of the year. How can I visit 20,000

Christians who live dispersed over a distance of 90 miles! Since the death of my old friend, I have had to travel on foot from Soso to Majhatolli. It is true, when I was young I did not mind long journeys on foot, but now it becomes impossible. The other day I marched for four hours, and it was rather hot. I arrived in Patratolli a bit tired.

The Zemuidar, a friend of mine,

took pity on the old missionary; he gave me some tea and some fruit, and lent me his horse for the rest of the journey to Majhatolli. How I reached Gholeng and then Ginnabahar, I shall not relate for fear of making you impatient, but often I had to give in to the thought that I was getting old, and that without a horse I could not venture far from home.

### **The School Question in the Philippines is Acute.**

In the Philippine Islands, Manila Diocese, there is a young priest named Fr. Ignatius Cordero, who is pastor over ten thousand souls. He has no curate, his house is in wretched condition, and he has to contend with strong Aglipayan opposition. Naturally out of his ten thousand parishioners he has many children of school age and therefore he needs schools. An American Archbishop recently said: "Build capacious schools before stately churches." This remark applies especially to missions, for though "stately" churches are never the rule, even moderate-sized ones often have to be sacrificed before the demand for schools. The present generation demands education and the missionaries must supply the demand or lose the children.

### **The Apostolate of the Press.**

"Print can penetrate everywhere, even in the darkest Africa."

This truth, which appeared in the letter of a missionary, should carry weight and lead people to think more seriously of the good that can be done by the printed word. Many missions would like to install small printing presses and be able to shower leaflets and papers broadcast. The lessons contained therein may reach sections that have never seen a priest or even a catechist.

### **Match Making a Difficult Task in Africa.**

The missionaries of Bishop Larue's Vicariate in Banguelo are supposed to keep the marriage mart busy, but the task of arranging truly Catholic alliances is neither so easy nor so amusing as it might seem to the lay person.

Mgr. Larue says in a recent report:

"The subject of matrimony must receive attention. There were four hundred and eighty-five marriages during the past year. Perhaps this number seems small to the reader, but it would not be wise to make that comment to the Superiors of our mission posts, who have had the directing of the delicate and often thorny roads to the altar.

"How many hours of teaching, how much advice, how many irregular situations to arrange, how many tricks and ruses to avoid do these marriages represent to the long-suffering priest! I am convinced that in consideration of the arduous toil needed to bring about Christian nuptials in this country, the good Lord will receive our missionaries directly into heaven, foregoing entirely their period in Purgatory.

"And what about the domestic life that follows the Christian marriage? To tell the truth, it presents one of the most interesting pictures of our improved moral state. The census of the Banguelo gives 6,089 Catholic families. Of these, about five hundred possess only a father or a mother. This category of widows and widowers was absolutely unknown twenty years ago and is one of the importations of Christianity."

### **Japan's Daughters Crave Liberty and Independence.**

Near the University in Tokyo, Japan, conducted by the Jesuit Fathers, there is a convent of nuns, belonging to the Society of the Sisters of the Infant Jesus. They are doing splendid work for the girls of the city of whom there are about eight hundred under their care. The school has an excellent reputation and is patronized by an admirable class of people.

But young women are becoming emancipated in Japan, as well as elsewhere, and very efficient teachers are needed to train and direct the modern Japanese maidens. Sister St. Theresa, who writes from Tokyo, says:

"It is becoming difficult to find Japanese school mistresses sufficiently well educated to take charge of our numerous classes.

Girls of today have not the blind docility of their mothers, but have imbibed ideas of liberty and independence that alarm their elders who are not always capable of controlling them. Very well trained and well educated teachers are needed if we are to hold the young generation, and the only way to secure such teachers is to form native nuns devoted to educational work. I believe a number of our former pupils would dedicate themselves to this apostolate if we could open a convent for them. The value of the enterprise speaks for itself, and a few persons, getting together, might easily subscribe enough to purchase a piece of land. After that we would ask Divine Providence to go still farther and give us means to put up a building. I trust this appeal may not be made in vain."

*One of the most wonderful and fruitful conversions ever made in the history of the Church is that of St. Paul. Reclothed in Christ, he carried the Gospel throughout the Gentile world, undaunted by perils of land or sea, and crowning his apostolate by a glorious martyrdom, he remains the exemplar of the true missionary.*

### **Remarkable Faith of a Black Mother of Central Africa.**

When at mass the Negro mothers of the Soudan have a beautiful custom. Each one takes her child in her arms during the Elevation and extending it toward the altar murmurs:

"O God of goodness, You give me Your Son, and in return I offer You my child."

Now the Great War robbed many of these black mothers of their sons, and the Vicar Apostolic of the Soudan, Mgr. Lemaître, meeting one of them who had lost two sons, offered her his sympathy. But the bereaved woman was almost offended at his condolences.

"I see, then, Father, that you thought me insincere when I used to offer my sons to God at the Elevation. But I meant what I said and God has taken me at my word."



## CORPUS CHRISTI AS THE SANTALS SAW IT.

Rev. L. Meller, M.F.M.

*Despite the drawback of poverty, missionaries all over India report a satisfactory attitude on the part of the population. Many of the converts are from what was formerly called "wild tribes," but even the tribes show an enthusiasm for the Faith and above all for the celebration of its feasts.*

**T**HE twenty-third of October, last, was indeed a glorious day for our Santals. The forest itself neither witnessed such a gathering, nor watched so high enthusiasm here, even on a fiery hunt-day.

People came in the evening before from all quarters in troops, on foot or by railway. Arches of welcome were erected at the entrance of the village and near our residence.

### Thousands of Colored Festoons

Flags and flowers decked the village streets; bombs, bands, songs, beating of drums overwhelmed the eager ears of the Santals. Several of the Fathers had gathered in Thanjuri from other districts, and in the evening they had the task of hearing confessions.

The following morning the small straw chapel was a spectacle. Insufficient for such a great multitude, it was overcrowded for many hours. Mass after mass saw the faithful pouring out from the chapel, others entering, while still more outside waited for their chance.

At nine o'clock the great function began in real earnest, every village headed by their catechists invaded the

pandal erected on the occasion in the compound of the residence. The Santals were simply taken away by astonishment and admiration at the imposing ceremonies of high mass. On the altar, bright with lights and flowers, was the Blessed Sacrament.

At the end of the high mass a procession moved slowly from the compound to the village. Thousands of pagans stood by the street, witnessing the progress of the procession.

### The Schoolgirls With the Sisters of Charity

took the lead, holding flags and flowers. The sodalities followed, bearing candles and their standards. The group of drummers and the band preceded the knights of the Blessed Sacrament close to the canopy. Songs were alternated with band and prayers.

The procession stood a while in the centre of the village; Benediction was imparted. At that moment deep emotion was marked on every face; a hush fell even on the pagans. Surely Our Lord must have looked with mercy at those sheep, not yet gathered in His own fold. Then the procession turned back to the pandal, and all ended with the Benediction of the Blessed Sacrament.

The functions had made a vivid impression on all who took part in it. So, after all was over and the crowd scattered in the compound and began to cook at the fireplaces, some catechists called upon me; and here is what they said:

"Father, today we all feel very proud of our faith, but not of our muddy chapel. We must do away with it. What a reproach to us old Catholics it is, compared with the big and splendid pagodas and mosques of Hindus and Mussulmans! We want a new church for Our Lord!"

I told them that the desire of having a brick church was an old one. But for our poor mission it was a hard problem to see a way to that end.

"Try it, Father," they insisted, and so I promised them I would. So there you are!

A suitable church in Thanjuri is an urgent necessity. Our present chapel is unfit for the ever-increasing converts;

### The District Is Very Large

about fifteen villages, with a population of more than 4,000 Catholics; forty catechists with schools make the future look bright as far as Catholicity is concerned.

A large church, moreover, avoids the expense of keeping up the mud chapels.

Next year we will celebrate the fifteenth anniversary of the establishment of our mission. This is the mother mission amongst the whole Santal tribe.

So the new church will be the best investment of the mission; it will stand a glorious monument to the redemption of a new tribe from paganism. Is it not worth while, after fifteen years, to try and erect this memorial?

### Rizalism, a New Belief in the Philippines.

New and strange sects are multiplying in the mission world. China has trouble of this nature and now a letter from the Province of Nueva Vizcaya, Philippines, written by a Belgian missionary, Fr. A. de Gryse, describes a similar nuisance. He says:

"It was in 1910 that I came to the mission of Bagabag, and found here six villages in

a very critical situation. The Protestants were carrying on a propaganda, then the Aglipayanos doubled their efforts to win the people to them and recently there has appeared a new religion—Rizalism. This religion holds that Jesus Christ is the Saviour of the white race—McKinley the saviour of the black people in America and Rizal the one who saves the Filipino people.

"But this nonsensical stuff has not been able to destroy the fruit of our efforts. The mission has progressed. At present I have a flourishing League of the Sacred Heart, a Sodality of the Holy Rosary, and a Sodality

of the Children of Mary. This last has about 170 members, all pupils of the Government schools and I think the dear Virgin will bless her children who are an example of piety to all the villages.

"When I arrived the priest's residence and the old church were in ruins. I have been able to put a grass roof on the church, and last year I put an iron roofing on the convent and the sacristy. But the grass roof on the church is leaking badly and the building should, of course, have a permanent covering. Needless to say I have not enough money in my treasury for the purpose."



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## CENTENARY OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH

ON the third of May of this year The Society for the Propagation of the Faith will enter into the one hundredth year of its existence. We thought it was a proper occasion to issue a Centenary Number of the official organ of the Society, the *Annals*. In this booklet we give a sketch of the circumstances which brought about the Society's foundation and an account of its development and progress. We added a description of its present organization and administration, and, thinking it might be of interest to friends of the work to know the actual condition of the missions they assist by their prayers and alms, we submitted a list of those missions, together with the number of priests at work and the number of Catholics out of the total population; we concluded with a survey of the missionary world and the personnel of the missions.<sup>1</sup>



It is not for us to praise the work of the Propagation of the Faith and recite the good it has accomplished during these one hundred years; the missionaries and their converts who were benefited have already done this, and, if we were to publish the laudatory letters from bishops, priests, Brothers and nuns received by us during only the last twenty-five years, they would form several volumes.

But we may call attention to certain facts which deserve to be known. In these one hundred years the Society has collected and distributed over one hundred million dollars. This sum may not loom large in our age of billions, but let us not forget that the value of money is today probably 100% less than it was seventy-five or one hundred years ago. Let it be said to the credit of the administrators of these large funds that their honesty has never been questioned, their impartiality has always been admired and, through the protection of Divine Providence, they never sustained any serious loss.

Furthermore, it has been the constant rule of the Soci-

<sup>1</sup> The Centenary Number of *The Annals of the Propagation of the Faith* will be mailed free to all the subscribers of CATHOLIC MISSIONS who have not received it and will apply for it.

ety to make its affairs public, and each year it gave a complete report of its collections and expenditures. In consequence, it has never aroused the suspicion of the public. We may add that it has invariably kept aloof from civil authorities and watched that its funds were not used to promote political or commercial interests nor to serve the ends of any government. Anything in the shape of speeding up the acquisition of funds by appeals either to the humanity or to the personal interest of our Catholic folk has been carefully avoided and the Councils have remembered before anything else the spiritual feature of the work of the Propagation of the Faith.

The character of catholicity was impressed upon the Propagation on the very day of its foundation. It was declared from the beginning that the aim of the new undertaking was to unite all Catholics in a fraternal association that would support the apostolate throughout the world. It has been faithful to its program and those who know on what principles its allocations have been made were never tempted to accuse the distributors of partiality.

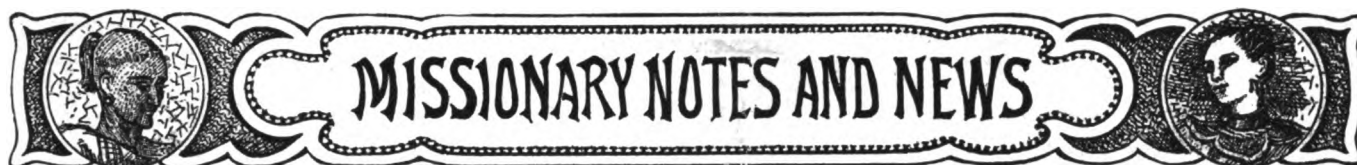
The Propagation of the Faith has always been, to the full extent of its power, ready to assist all Catholic missions in whatever part of the world they might be situated and to whatever nationality the missionaries at work in them might belong. The Centenary Number of the *Annals* contains a list of the dioceses, vicariates or prefectures assisted by the Society, over three hundred in number, and comprising over fifteen thousand missionary priests and about four thousand Brothers and forty thousand Sisters.



It is quite natural that an institution one hundred years old should be in need of some changes and reforms, and we know that the Holy See has been contemplating them for some time. The *Osservatore Romano* (the official organ of the Vatican) published on January 18th last an article on the "Propagation of the Faith" in which it was stated that the authorities of the Church had decided to transfer to Rome the Councils of Lyons-Paris and place them under the jurisdiction of the S. C. of Propaganda and the direction of an international committee. This will probably lead to a reorganization of the Society, but at this writing we have no knowledge as to the lines on which it will be made.



Whatever may be the future of the Society, we may assert that it has achieved a glorious record during these one hundred years, and we thank Divine Providence for its visible protection and guidance to those who directed the work. Personally, we are proud of having been privileged to serve the Society for nearly a quarter of a century, and we offer our sincere gratitude to all those who have shared or assisted our labors. May Our Lord reward their charity with His choicest blessings.



## AMERICA

**NEW YORK** On the feast of the Annunciation twenty young women received the habit of the Foreign Mission Sisters of St. Dominic, at Maryknoll. Fr. Walsh, Superior at Maryknoll, presided.

The Sisters who were received: Elizabeth Duggan, Anna Lappin, New York City; Florence David, Northampton, Mass.; Jane D. Stone, Boston, Mass.; Clare I. Cogan, Brooklyn, N. Y.; Lucille Kennedy, Chicago, Ill.; Regina B. O'Leary, Newsome, Idaho; Kathleen Clarke, Corona, L. I.; Bernadette Tam, Jersey City, N. J.; Agnes Meyer, Davenport, Iowa; Margaret Butler, Lowell, Mass.; Catherine Donahue, Jersey City, N. J.; Mary Gorman, Charlestown, Mass.; Anna Reynolds, Ogdensburg, N. Y.; Imelda Beck, Philadelphia, Pa.; Alice McDonald, Fall River, Mass.; Berenice Walsh, Cleveland, Ohio; Mary Scott, Passaic, N. J.; Johanna Mahoney, Passaic, N. J.; Elizabeth Collins, Ardmore, Pa.

**HAWAIIAN ISLANDS** The report of The Propagation of the Faith Society for the Hawaiian, or Sandwich Islands, for 1921, shows a remarkably high average in offerings. The sum of \$4,323.13 was collected. The Catholic population is only 68,821, and when it is stated that \$2,851.95 was also given to the Holy Childhood Society, the generosity of the Hawaiians will be better understood. The amount given, per capita, exceeds that of many rich countries.

## EUROPE

**IRELAND** Until the celebration of the tercentenary of the canonization of SS. Ignatius and Francis Xavier, practically nothing was known by Irish Catholics of the valuable crucifix of St. Francis Xavier which is preserved in the Presentation Convent, George's Hill, Dublin.

This crucifix was presented as a token of gratitude to St. Francis Xavier by an Indian of importance whom he had converted to the Faith. It remained for two hundred years at the College of Goa which the saint had founded. When the Portuguese Jesuits were expelled from India some French or Belgian missionaries who were returning to Europe happened to pass through Goa and succeeded in obtaining possession of the relic. It was brought by them to Paris, where it remained until 1763, when the Jesuits were expelled from France.

Amongst the Jesuits working in Paris at that time was Fr. James Philip Mulcaille. In the disturbances and confisca-

tion of property, Fr. Mulcaille was successful in preserving the crucifix, which he brought to Dublin. In Dublin he worked as a secular priest and was instrumental in introducing a community of the Presentation Order to the city. He died in 1807, leaving all he possessed, including the precious crucifix, to the nuns. From that day to this it has remained in their possession.

**TURKEY** Rev. Ambrose Acciari, O.F.M., has been made Prefect Apostolic of Rhodes, Turkey.

## ASIA

**INDIA** It is understood that Bombay is to establish a diocesan missionary society and to purchase waste lands in mission districts in order to convert them into agricultural settlements. A native religious order, under the rule of the Discalced Carmelites, has already been formed. The religious life of the monks of the Middle Ages has a peculiar appeal to the Indian character and the Christian spirit of India may well during this century become the modern manifestation of the revival of the spirit of the great ages of faith.

The diocese of Hyderabad, Central India, is evangelized by missionaries who are countrymen of His Holiness Pope Pius XI., belonging as they do to the Province of Milan.

The news of the election of Cardinal Ratti as Pope Pius XI. aroused great rejoicing and enthusiasm among the missionaries, as the newly-elected Pope is well known to most of the clergy of this diocese, especially to Bishop D. Vismara.

**PERSIA** Rev. Louis of Jesus Martin has been made Administrator Apostolic of Ispahan.

**CHINA** The mission of Lang Long has been confided to the Paris Foreign Mission Society.

An interesting bit of news for those interested in the propaganda of the press comes from Hong Kong, China. The Catholics there now have a monthly paper in the English language.

The monthly is known as *The Rock*, and is edited by a lieutenant-colonel in the British Army. Already the paper has gained the reputation not only of drawing into closer contact the Catholics of Hong Kong and Shanghai, but of serving the needs of those as far distant as Peking and Singapore.

The publication is directed by the Catholic Union and the Catholic Men's Club.

The province of Hupé, already torn by the disorders of civil war, has now a religious disturbance that threatens to be serious. Near the city of Koutcheng a new sect has arisen called *Limen*, whose principles and preaching are anti-Christian. The leaders come chiefly from Shantung and Kansu. Proclaiming that the Catholic religion is already destroyed in the north, they announce their intention of exterminating it in the southern districts. Christians have been maltreated and chapels destroyed. Naturally the missionaries must put forth all their efforts to counteract the influence of these disciples of the prince of darkness.

**JAPAN** The mission of Nagoya, Tokyo, has been made a Prefecture Apostolic and confided to the Society of the Divine Word.

The diocese of Nagasaki is to be divided. Its territory, crowded with 8,900,000 souls, comprises Kyushu and seven dependent groups of smaller islands. The new mission is to be entrusted to Canadian Franciscans and will include three districts in the southeastern part of Kyushu and the southern islands. The central post will be Kagoshima, the city at which St. Francis Xavier landed on his arrival in Japan, August 15, 1549.

The diocese of Nagasaki will still possess five departments and more than 50,000 Christians.

Tokyo, being the capital and most important city of Japan, holds a special interest for the natives of that country as well as for foreigners. To learn, therefore, that a gain in the number of conversions has been made there is a cause for rejoicing.

Archbishop Rey, P.F.M., reports: "Although our mission cannot be called prosperous, there were sixty more baptisms this year than last. In other words, two hundred and sixty grown persons were baptized this year, against two hundred last year. It cannot be denied that a change of feeling is penetrating the masses, like a light breeze playing upon the surface of the waters.

"In the provinces the altered spirit is less noticeable than in Tokyo; but, as Tokyo gives the tone to the entire country, the change is of importance."

## AFRICA

**ZANZIBAR** The station of Limerou, in Zanzibar, formerly in charge of the Holy Ghost Fathers, has been annexed to the Vicariate of Kenia in charge of the Foreign Missionaries of Turin.

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# CATHOLIC MISSIONS

A Magazine Devoted To  
Home & Foreign Missions.

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# The Society for the Propagation of the Faith

is an international association whose aim is to send Missionaries to the heathens, and to assist by prayers and alms the priests, brothers, and nuns who are at work among them.

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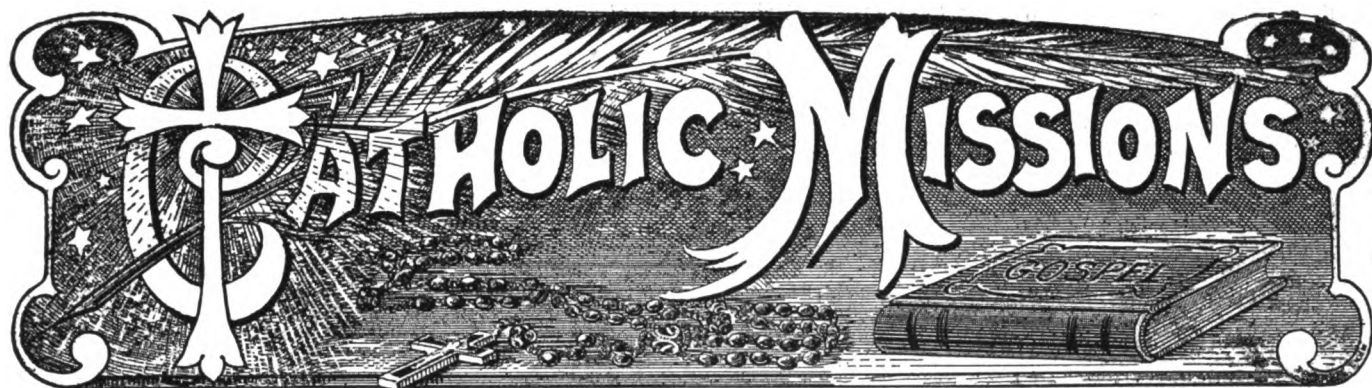
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No. 6

## ST. MARTHA'S HOSPITAL.

Sister Mary Euphrasia.

*This is the first time that the Sisters of the Good Shepherd have made known to American readers their important work in St. Martha's Hospital, Bangalore, South India. It comes as a surprise to learn that the hospital has not only nursing Sisters, but two qualified physicians—both nuns—and one lay woman doctor. The writer makes an eloquent plea for recruits to the invaluable medical apostolate.*

MUCH has been said and written of late of the need for Catholic medical missions, and regret expressed at their almost utter absence. I am therefore sure it will come as a surprise to many an American Catholic to learn that a well organized hospital with fully qualified doctors and nurses belonging to a Sisterhood has been in existence for nearly thirty-six years.

We herewith send a report of the workings of St. Martha's Hospital, which was requested for publication by the "Committee of the Marian Congress," held in Madras (South India), in December, 1920.

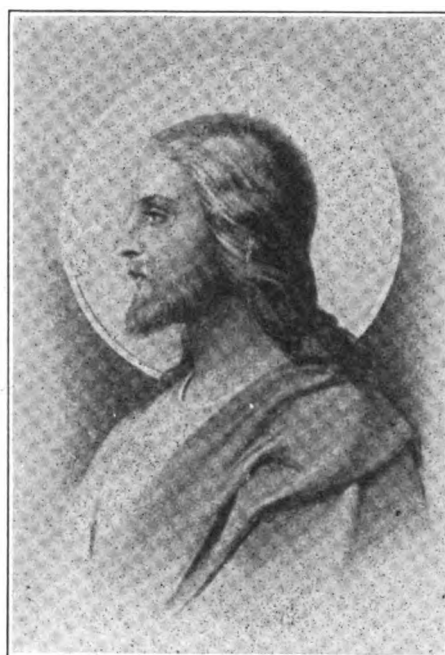
St. Martha's Hospital was founded in 1886, by the late Mother Mary of the Visitation, Leusch, the then

**Superioress of the Good Shepherd Convent**

in Shoolay, Bangalore. The original aim of the Sisters of the Good Shepherd is not caring for the sick, but

work among the young, both of an educational and reformatory nature.

In the missions, however, one has to cultivate adaptability, and as there was at that time no other hospital of its kind in Bangalore City, and recognizing the urgent need of one, and the immense amount of good that could



*The Sacred Heart for the World, the World for the Sacred Heart.*

be accomplished thereby, that liberal minded woman, with her truly apostolic spirit, did not hesitate to start a work which was in the eyes of the public regarded as "sheer madness."

Neither blame nor ridicule, nor the

apparently insurmountable obstacles could daunt her courage, however. To be able to further God's glory, relieve the miseries of suffering humanity and to save souls was sufficient reason to urge her on. Having once obtained the sanction of her Superiors and of Rome,

### **She Approached the Local Government**

which fortunately had at that time at its head a broad-minded statesman, in the person of Sir Sheshadri Iyer (a Brahmin, by the way), who well understood the long-felt want of a hospital in a city with nearly 100,000 inhabitants.

He, therefore, not only welcomed the offer from the Good Shepherd nuns to construct the hospital and to carry on the work, but urged it on and promised it all possible help and encouragement. He even made arrangements for the whole cost of the medical supervision and control of the institution, as well as for the treatment of all patients, being borne by the Government, the Sisters being in charge of the general organization and the nursing.

Seven years later, however, it was found advisable to take the entire management into their own hands, to which the Government agreed, helping them monthly with a small grant towards the maintenance of the work. This arrangement was hailed with

great satisfaction by the Sisters in spite of the enormous financial responsibility entailed thereby, as it gave them a much wider scope for doing good.

The fact that the number of patients treated annually has steadily increased after the management of the institution had been left completely in their hands, and that it has now four times the number of 1893 is sufficient proof that this arrangement was a blessing in disguise.

The hospital, which is built on extensive grounds, covering eighteen acres, consists of two large wards for European and Indian male patients and two similar wards for female patients, with eighty-six beds in all.

### In Times of Pressure

humanity compels the Sisters to receive a far larger number of in-patients than is warranted by the number of beds, the surplus being accommodated anyhow, on the floor between the beds, in the passages of the wards, on the verandas, in fact, in any corner, the Indian being accustomed to sleep on the floor. Medical treatment, diet and linen is supplied free of cost, to the inmates, as these are generally the poorest of the poor.

The hospital is open at all hours of the day and night to all classes of people, without distinction to caste or creed and the daily average number of in-patients in these wards is from eighty to ninety.

For the high caste patients, special arrangements are made, to respect their caste scruples as regards their food, etc.

Besides the free wards, accommodations for paying patients is also available, where they receive special attention and are surrounded with home comfort.

Another useful feature of this model institution is a separate ward for sick priests. Each patient has a fairly large room, with every convenience. A large dining-room, for those who are able to take their meals in common and an oratory where the convalescent priests can say mass. Not only do priests from Bangalore and its environs seek admission to this unique little spot, but also missionaries from all parts of India,

Burma, Ceylon, Straits Settlement, even as far as from Siam, Corea, Japan and the interior of China do they come, nor do higher dignitaries, such as bishops and archbishops, despise the Sisters' hospitality.

A similar ward has been constructed for the benefit of sick missionary Sisters, which is a great boon for the different religious orders working in various mission fields, who avail themselves freely of it.

The hospital further boasts of a fairly large sized chapel, for the use of the Sisters, Catholic nurses, servants and patients, with a chaplain attached; to administer to the spiritual needs.

The daily average number of out-patients, who receive medical advice and treatment free of charge, is three hundred and fifty, rising to four hundred.

The medical charge is in the hands of a resident surgeon of high European qualifications, assisted by two Sisters, both holding certificates of medical qualification, and by a secular woman physician.

The general nursing is done by the Sisters with the aid of secular nurses.

The institution is periodically inspected by the Government senior

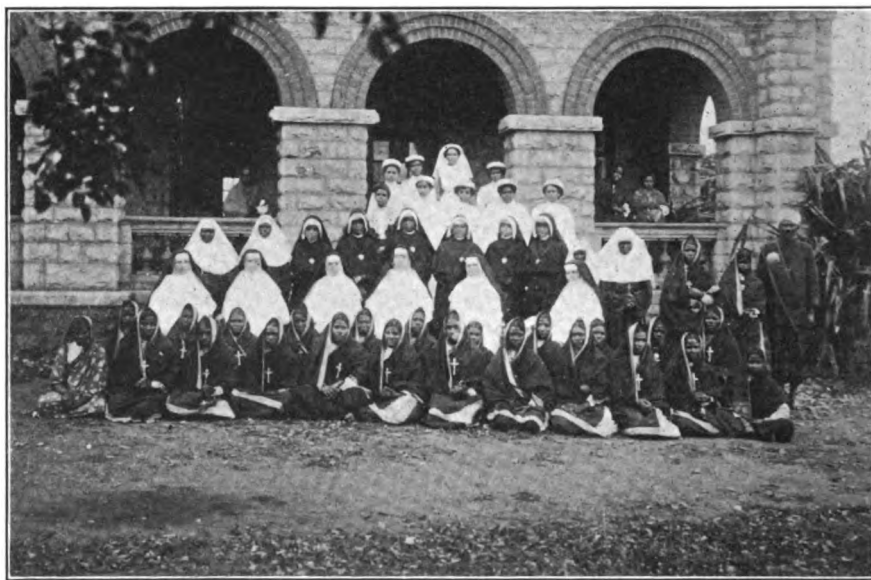
surgeon, and is also frequently visited by other high officers, who have invariably expressed great satisfaction with the way the work was carried on.

Detailed annual reports of the work done have to be regularly submitted to the Government which, when published side by side with the reports of other hospitals in the State, stand first with regard to the number of patients treated. The last annual report shows 48,027 in and outdoor patients treated in St. Martha's Hospital.

The expenditure for the maintenance of so large a number of patients must, of course, be very high, and calls forth the question: "How do you do it?" In spite of my twenty-five years of experience, both in the administration of the work and otherwise,

### I Have Yet to Learn How to Answer That Question

It seems as if the unlimited trust in God's Providence and the unflinching courage of that stout-hearted and zealous Mother M. of the Visitation, Leusch, under so overpowering difficulties in founding the hospital, earned her the good luck of striking a gold mine somewhere which yielded



*The Sisters of St. Martha's Hospital with their co-laborers. A truly Catholic assemblage in every sense of the word, consisting of French, English, Irish, Scotch, Germans, Dutch, Portuguese, Creoles and Indians—one of the Indian Sisters is even a convert from Mohammedanism. All work together in perfect harmony, and all join in sending "Kind Greetings" and a fervent "God Bless You" to their American friends. Each one also asks for a kind "Fairy Godmother" to enable the hospital to care for the poor and to ransom pagan children.*

treasures equally rich to the simple and child-like confidence of her saintly successor, Mother Mary of St. Hyacinthe Gounet.

Such unlimited and universal charity as these two famous ladies possessed, combined with their great common sense and ready adaptability to circumstances, must surely have a sway over Divine Providence, and I do not hesitate to say that their work is a living miracle. For the matter of that, ask of any of the other great Catholic works, how they came into existence and how they are maintained, the answer will invariably be: "By the help of Divine Providence." Even the most modern and worldly-minded persons are forced to admire our Catholic marvels.

"I know that the number of patients treated in your hospital, and the great amount of good work done there, would cost our Government countless rupees, but then, you Catholics can do great things with nothing," was the answer given by a high Government official when asked for help.

This, however, is gross exaggeration. Catholics, not even nuns, be they ever so self-sacrificing and economical, can do much with nothing. Still, to show that St. Martha's Hospital is not quite without a fixed financial support, I give here facts and figures: It receives an annual contribution from the Government of Rs. 4,800, which would be in American money about one thousand, three hundred dollars. It has also at its disposal the interest of the money for a dozen of endowed beds. Each bed is endowed for one thousand three hundred dollars. That the sum of money thus realized is utterly inadequate, is obvious, and the deficit has to be made up by contributions raised by friends of our work, both locally as well as in Europe and America.

Naturally the expenditure is considerably lessened by the fact that the Sisters give their services free, the more so as among them are three qualified doctors, they save the salaries the hospital would otherwise have to pay to secular doctors.

The good such qualified Sisters can do is incalculable and I must disagree

with Dr. Margaret Lamont, M.D., who has been touring last year in India and America in connection with the "Medical Woman Question." Writing of her impressions of St. Martha's Hospital, she says: "It must be recognized that a doctor limits her professional power for good by entering a religious order."

My experience is quite to the contrary. The mere religious garb inspires the Oriental with respect; being naturally inclined to religious superstitions, he asserts that a special blessing and healing power is attached to the work done, by persons consecrated to God. When the hospital is overcrowded with patients and the Sisters overloaded with work,

#### Request the Patients to Go to Other Doctors

and hospitals, they will invariably refuse to go, saying that only the blessed hands of the Sisters can cure them. It is to our Sister doctors that we have to attribute the unusually large number of Mohammedan women and children we get, both amongst the in and outdoor patients.

It is well known that the Indian woman in general and the Mohammedan woman in particular will resent being treated by a male physician, and the Mohammedan will rarely allow their women folk to be out of their house for even one single night, yet they will trust them to the Sisters' hospital. The numerous closed carts and wagonettes that can be seen daily in front of the Sisters'

consulting rooms, testify to their popularity, for these carts are filled with closely veiled Mohammedan or other pagan women, with their children, seeking relief from their ailments.

Note how the faces of these patients brighten and their timidity disappears at the approach of a Sister. Her gentle touch, sympathetic look and kindly words are like a healing balm to their ills and woes. If this can be said of the female patients it can be equally well applied to the male patients. The most dull and surly features will soften in the kindly and cheerful presence of the nun, and it is most amazing how these rough and often ferocious looking men become usually quite tractable and as gentle as lambs.

Is it then astonishing with so much influence and respect the Sisters are able to inspire, to witness so many beautiful deathbed scenes in this hospital? Death even seems to lose its terror when the Sister is near. Patients who are cured, on leaving the hospital, can be heard say: "We know now where to go to should we ever fall ill again; it is in the Sisters' hospital we wish to die, if die we must."

A special feature, writes Dr. Margaret Lamont, M.D., when visiting St. Martha's Hospital, is the absence of the bustle so usually associated in one's mind with hospitals. The calm and quiet, she thinks, must have a soothing influence on the patients. If, as Dr. M. Lamont assures us, such



*Meal time in a Christian school with the inevitable dish of rice.*

is the physical effect produced, how much greater must the moral effect be? In my humble opinion, there is no place better adapted to conversions than a hospital, where the influence for good can be so well effected. In no pulpit can the gospel be more eloquently preached than by the deeds of mercy practised in a ward. Is it then surprising that our conversions are so numerous?

The Sisters do not limit their work to the four walls of their hospital only, they extend their charitable ministrations also to the sick and poor in town and in the neighboring villages, where their services are much sought after and greatly appreciated. Here again, their religious habit gains them access in the most caste-ridden and superstitious Indian dwellings and huts. Many a life do they save

#### By Timely Help Given

and who can say how much suffering they can assuage by their visits? and then how much spiritual comfort they can bring to these blinded and idolatrous people! How many hundreds will open their eyes to the beatific vision in heaven obtained for them by the instrumentality of the Sisters?

Then again, the fact of being hospital Sisters gain them admittance to all hospitals, plague camps, isolation camps, leper asylums and hospitals

for infections and incurable cases; grateful are the eager looks on those suffering faces when the Sisters enter these wards. Visitors are rarely, if ever, seen among those stricken by plague, cholera, smallpox, leprosy and other similar infectious diseases; the Sisters' daily rounds are therefore a treat to these unfortunate victims.

The name of St. Martha's Hospital has long become a byword in every house and hut of this big city of Bangalore. How often have cart drivers acted the "Good Samaritan" and picked up some poor sufferer or moribund by the roadside, unable to obtain admittance anywhere owing to his repulsive or moribund condition, and deposited him at the gate of the Sisters' hospital, confident that he would meet with a "Bon accueil" and be well cared for.

This hospital does equally good work by sending out secular nurses to hospitals in towns and villages. The entire satisfaction they give is evidenced by the repeated demands for more, made by the medical officers and patients. Working for a considerable time side by side with the Sisters, these nurses must naturally imbibe some of their devoted and kindly spirit, and they are also well trained as to how to comfort the patients spiritually.

It has long been a cherished project of the Sisters of St. Martha's Hos-

pital to open a Hostel for young women who wish to study for the medical or nursing profession. Bangalore, on account of its salubrious climate, as well as on account of the medical school it possesses, lends itself admirably for this purpose. Dr. Lamont, did not fail to see the advantages of this one idea,

#### And Desires Its Success

The project is still only a dream, and owing to the utter absence of funds, I fear it will remain one, in spite of our ardent desire for its realization.

God grant that many a woman will join the medical profession or learn sick-nursing, for a wide and fruitful field of labor is open to such, be they members of a religious order, or seculars. I know of nothing more noble or meritorious than that of devoting one's life to works of mercy amongst the poor sick and afflicted, especially in a pagan country, like India, where women doctors are so urgently needed. He, Whose first concern when dwelling on earth had always been the healing of the sick, must surely hold out special blessings for such as follow this noble calling and give them a rich reward.

St. Martha's Hospital, being at present in great financial difficulties, would most gratefully receive any help sent them for their noble and fruitful work.

#### Truly a Moving Picture.

Scenarios taken in the missions would be moving pictures in every sense of the word. The poor, the sick, the aged, the ignorant would furnish the cast of characters, with a handful of priests and nuns for directors.

Sister Gertrude Hanley, from her new post on the island of Chusan, writes:

"The babies are brought to our shelter a few days old, and sick and dying men and women come from far and near, either to be cured, or prepared for the Last Sacraments. It is truly the house of God's poor—poor in soul and body. If only some of the American Catholics could get a cinematograph view of things here, their eyes would be opened. We are all of the same flesh and blood, but divine charity has not yet illumined many persons who will have to give

an account of the riches confided to them by the good Master.

"I also ask prayers that my health, now very poor, may improve so that I may once more have the happiness of going on baptism expeditions to help to send the little ones to heaven."

#### Where is the Money Coming From?

A Sacred Heart missionary whose address is Marihatag, Liango, Surigao, writes a few telling words that ought to touch somebody's heart: He says:

"On account of the crowded condition of my school, its expenses have increased greatly and give me the greatest anxiety. I do not know where the money is going to come from, and the closing of the school would be a calamity to our holy faith and an irreparable loss to many souls. Although

my expenses have become much larger, I am receiving less assistance than in former years, and I shall be in a precarious situation if help is not sent very soon. The school is the most important factor in our missionary endeavor, here in the Philippines, and all our other needs must take second place."

#### Old Superstitions Do Not Satisfy the Younger Generation.

A missionary in Japan says in regard to the new interest in Christianity:

"The young are especially affected, for they find that the old beliefs can satisfy neither the mind nor the heart of those who are educated. May this dissatisfaction tend to the profit of our holy religion, and may the spiritual gains already made rapidly increase."



## CATHOLIC MISSIONS ON THE IVORY COAST.

Dom Maternus Spitz, O.S.B.

*"Heroic" is the only word that applies to the early apostolate of the Lyons African Missionaries and the Holy Ghost Fathers on the western coast of Africa. They had to combat slavery and the grossest superstitions, and the climate demanded a dreadful toll. But for every priest who died another appeared, also ready to make the supreme sacrifice. Now, after twenty-five years, conditions are better and a great harvest of souls is being gathered.*

IT is rare indeed that one hears in periodicals, pamphlets or books of travel of the heroic missionary work which was begun by the Missionary Societies of the Holy Ghost and that of the Seminary of Lyons, and which is still carried on by them in both English and French colonies in those parts of Western Africa known as the "White Man's Grave."

Yet a glance at the "Atlas Hierarchicus" will convince the reader that they have done Christian and Catholic pioneer work

### In Senegal and Senegambia

in French Guinea and British Sierra Leone, in the colonies of the Ivory and the Gold Coast, in Dahomey and Benin, in the upper and lower regions of the Niger, in Gaboon and Loanga, in Cunene and Cimbebasia.

In spite of hard struggles and heavy trials and of serious losses of many valuable lives, they have persevered, founded the Church of God and rooted her firmly in the ungrateful soil of the Dark Continent. And surely these missionaries who have planted the Church of God in their blood on the inhospitable shores of Africa and their successors deserve the sympathy and the generosity of those who are able and willing to propagate the kingdom of Christ on earth.

This article will take the reader to a comparatively recent mission field of the Missionary Society of Lyons in the region of the White Man's

Grave, the French colony of the Ivory Coast, which has just completed

### An Apostolate of Twenty-five Years

on that dread west coast of Africa. True, its history is not a romance story of brilliant achievements, nor that of a consoling spectacle of numerous and powerful centres of missionary activities or Christian villages, nor that of heartrending scenes of violent persecutions and martyrdoms. It is the narrative of the simple life of apostles whose work is hidden from the eyes of the world, who toil under the burning sun and in the depths of impenetrable forests, who fight the battles for the kingdom of God against Fetishism and Mohammedanism, against paganism and immorality; of missionaries who suffer without complaining, who fall without being mourned for, who die in the flower of their manhood only to be succeeded by others who are animated by the same heroic spirit for the love of God and the salvation of immortal souls.

The French West African colony of "Cote d'Ivoire" or Ivory Coast is bounded on the south by the Gulf of

Guinea and the Atlantic Ocean, on the west by Liberia and French Guinea, on the north by the colony of Upper Senegal and the Niger and on the east by the Gold Coast, Ashanti and the French Sudan. The colony covers

### An Area of 120,000 Square Miles

or over half the size of France, and is probably populated by 2,000,000 inhabitants though the official estimate of 1908 placed the native population as low as 980,000 souls.

The coast line, which extends to the length of three hundred and eighty miles and to the width of forty miles, is very low and difficult of access on account of the submarine bar of sand and the heavy surf caused by the great Atlantic billows. It is bordered with lagoons such as those of Grand Lahu, Grand Bassam and Assinie. Further in the ground rises from one thousand to two thousand feet and finally becomes mountainous, reaching a height from four thousand seven hundred feet in the Kommono mountain and six thousand in the Gom region. The plains are watered by the Cavalla, the San Pedro, the Sassandra,



West African natives in the wild state.

the Bandama, the Bia and other rivers, all of which are unnavigable.

The colony of the Ivory Coast is divided into two zones, the maritime or forest zone, inhabited by the Krumen, Ashanti, Assini, Jack-Jacks and Kwa-Kwas, who are devoted to fishing and hunting, and the Sudanese, Negro or Berber zone, inhabited by wild and laborious tribes—Mandigos, Wangoras, Jamans—who are given to the cultivation of land and the rearing of cattle. Maize, plantations, bananas, pineapples, pepper, cotton, palm oil, rubber and mahogany form the chief articles of export, for which reason the colony has been called by the French "the *Pearl of our West African Colonies*." The export of ivory, however, for which the colony was so famous in former times, has almost ceased.

But far from being a paradise for colonists or missionaries, the colony possesses a hot, humid and therefore unhealthy climate with a heavy rainfall. The impenetrable forests,

#### Infested By Venomous Insects and Savage Natives

who have not altogether forgotten the cannibal tendencies of their forefathers, the prevailing disease of yellow and enteric fever and the variety of seventy different dialects make life and work extremely difficult.

The Ivory Coast was visited as early as the fourteenth century by Dieppe merchants, and by the Portuguese in the fifteenth, who exported ivory and slaves. French colonists began to settle at Assini and Grand Bassam between 1700 and 1714 and along the coast in the nineteenth century. In 1830 Admiral Bouët-Willaumez (1808-71) began a series of surveys, and in 1843 occupied the territories of Assini and Grand Bassam in the name of France. These were left under the care of a merchant, Verdier, after the War of 1870 till in 1883 France once more asserted her rights. Between 1887 to 1889, Captain Binger and others explored the colony anew and made treaties with the native chiefs.

The boundaries between England and France were settled by treaties in 1889, 1893, 1898; those between Liberia and France in 1892. On March

10, 1893, the Ivory Coast was made an independent colony with Grand Bassam as the seat of the government, and its administration was entrusted to Captain Binger, who three years before had won general admiration for his enterprising exploration of

#### These Unknown Parts of Western Africa

One of his first cares was to secure the help of Catholic missionaries, knowing full well that their co-operation was indispensable for the work of civilization which France was going to undertake in the newly acquired colony.

Having ascertained that the territory in question was under the jurisdiction of the Missionary Society of Lyons, he addressed a letter (January 11, 1895) to Fr. Planque, the Superior General, "that the Government was quite favorable to any missionary enterprise in the colony, and that the local administration allowed a certain sum of money for public instructions which may easily be reserved for missionary purposes." The Superior accepted the invitation and took at once the necessary steps to carry it out.

In the month of June, 1895, the Ivory Coast was separated from the jurisdiction of the Gold Coast and erected as a Prefecture Apostolic with Fr. Matthew Ray as Superior. As,

however, his health was not quite restored from the labors in the Benin district, Frs. Hamard and Bonhomme were sent to prepare the field and open the new mission. On board the steamer *Dahomey* they left Marseilles on October 7, 1895, and arrived at Grand Bassam on the twenty-eighth, and were received by M. Pascal, the *locum tenens* of Captain Binger.

But fever soon struck the missionaries down, whereupon they removed to Alepé and Petepé and visited other places with a view of opening a station, which was finally started at Memni. At the request of the Governor, Fr. Hamard undertook the school of Grand Bassam, whilst Fr. Bonhomme returned to Memni to open the first mission in the colony on December 28, 1895.

On January 23, 1896, the *Dahomey* anchored again at Grand Bassam and brought Fr. Ray. His first care was to get a church and a house ready which were opened June 14th, on which the first fruits of their apostolic labor, forty-three adults were baptized. Captain Binger had in the meantime been replaced by M. Bertin, and after his death by M. Moustet, who having noticed the utter failure of the lay schools in the colony, organized the Catholic schools under the management of the missionaries.

Encouraged by him, they opened the new stations at Dabou and



A farm "house" in Sierra Leone.

Moossau in 1896 in the midst of some 10,000 natives. Whilst these two stations exercised a great influence and

### Enjoyed Peace Under the Protection of the Government

Fr. Bonhomme fared differently at Memni which was hidden in the forest and very seldom visited by a European. His only work of charity was to redeem slaves who were destined to be sacrificed to the fetishes.

For seven months he had lived isolated among these savages, deprived of all help and consolation of companionship, till in November he was joined by Fr. Mérand, who had just arrived from France. Towards the beginning of 1897, fifteen months after the opening of the Ivory Coast, the mission numbered four stations, poor and humble enough, which, however, gave hope for a future development.

One would think the missionaries would stop for a time extending their work in order to build it up and improve it. But the zealous Superior thought it more advisable to open more centres, especially among larger populations, whilst the Government urged him to open schools. Two more stations were therefore opened in 1897 at Bonoua and Assinie. The following year was not only one of material improvements of the stations already in existence, but of founding a new one at Yacqueville at the request of M. Mouttet, the indefatigable promoter of the Catholic schools in the colony. In the same year he also secured the help of four *Sisters of Our Lady of the Apostles*, who arrived at Grand Bassam in the month of November, 1888.

The year 1899 commenced under the most favorable circumstances. In less than four years seven stations had been founded among five different tribes and each had a fair number of fervent neophytes and catechumens; the schools were well attended by native children and everything promised a prosperous future development. But the colony was visited by the yellow fever, and the mission had to deplore the loss of Fr. Ray, its Superior, three priests (Vigna, Teyssier, Pellet), one Sister and the house at Grand Bassam,

which was burned down by the authorities for sanitary purposes.

On June 14th the surviving missionaries—seven in number—assembled at Bonoua and elected Fr. Hamard as Superior. The missions were resumed, three new priests arrived to take the places of the deceased. In the first year of his administration Fr. Hamard strengthened the existing stations, filled up the gaps and prepared new fields. On February 12, 1900, the Prefect Apostolic and M. Roberdeau, the new Governor, signed

### A New School Contract

by which the mission was to supply the place, the furniture and the teachers, whilst the Government promised to pay the sum of eleven pounds



*One of the good black's mothers.*

monthly for each school. This arrangement, however, was canceled four years later. Again the mission had to mourn the loss of two apostles, Bumann and Meyer, both of whom died at the age of twenty-three years; but seven others arrived to replace them in 1901.

As the seven stations of the Prefecture were all situated along the coast, the missionaries looked forward to the time when they would be able to extend their work into the interior. After a successful exploration by Frs. Bedel and Fer, a new station was proposed at Bouké. But death cried: *Halt!* For the year 1902 once more demanded its victims; nor was the year 1903 of better augury.

One can feel the sentiments of a missionary Superior in the Ivory Coast who stands in the midst of his dying priests and Sisters, sees his homes demolished and promises made by the Government broken, never kept or fulfilled. Since 1899, fifteen missionaries died, *i. e.*, twelve priests, two Sisters and one Brother, whilst a great number had to return to Europe to restore their health. But the bitter chalice was not yet full. Eight days after the death of Fr. Rauscher, the Superior received a letter from the Governor of the colony that "the convention made on February 12, 1900, between the Colonial Administration and the Prefect Apostolic regarding the elementary schools in the Colony of the Ivory Coast were rescinded and that the new measures would come into force on January 1, 1904." This meant a loss to the mission of £800 (pounds) a year.

Yet the immediate answer of the natives and the missionaries to this note was the opening of a new school at Adjacounti at the request of the chiefs. Two priests set out to find new localities for further extensions, explored Korogo and settled there on January 3, 1904, in spite of the constant

### Fear of Being Expelled

from the laborious mission field owing to the anti-Christian legislation in France against the Religious Orders and Missionary Societies, and in spite of the sad summary of 1903 adverse to missionary enterprise in the Ivory Coast.

The apostolate, which from 1895-1899 opened with such a bright future, had received the baptism of fire, persecution and death between 1899-1903, and now it commenced to reap the fruit in joy. On July 5, 1904, Frs. Hamard and Bonhomme celebrated the silver jubilee of their priesthood at Dabou surrounded by thirteen of their fellow-laborers. The stations were rebuilt, two mission steamers, *Pierre Claver* and *Madeleine*, rendered good services in promoting the sacred cause, schools and out stations were in a satisfactory condition, Korogo had been opened for the extension of the apostolate, etc.

The services which the mission-

aries of Lyons had rendered to the colony were recognized and appreciated by M. Le Hérissé, a member of the French Parliament and a delegate of the Ivory Coast in the Colonial Department, and it is probably due to his influence that the missionaries were allowed to stay. In 1904 new foundations were made at Bingerville and Abidjan, whilst the following year saw the opening of yet another station at Aboisso, and the apostolic visitation of the whole Prefecture.

In the middle of the year 1906 a French official also visited the Ivory Coast to inquire into the status of the schools and to report to the Government. The result was a foregone conclusion. Seven schools were closed to make room for Government schools, and this in spite of all the promises made by the Colonial authorities, at whose request the missionaries had opened them.

To take a decisive step as to the future of the schools in the Prefecture, Fr. Hamard summoned all the missionaries to a conference in January, 1908, to discuss matters, with the result that

### The Work Was Resumed With New Fervor

Stations which had been closed were reopened, new foundations were made in the Ivory Coast and the Korogo districts, new churches and convents were built. Fr. Hamard, who since 1899 had governed the Prefecture as Superior, died on November 30, 1909. His faith, zeal and energy had helped him to overcome all the difficulties which nature and climate, friends and enemies had placed in his way and made the heavy burden heavier still.

To make measures full, the year 1910 opened with an insurrection of the natives in the interior which threatened both the Colony and its missionaries for a time. After peace

had been restored, the missionaries resumed their work and

### Opened a Large Farm at Bingerville

On August 6, 1910, Fr. Moury took over the administration of the Ivory Coast as successor of Frs. Ray and Hamard. Houses for the missionaries and temporary churches were replaced by brick buildings in nearly every station, a village for freed slaves was dedicated to Joan of Arc and an orphanage was opened at Moossou.

The spiritual progress went hand in hand with the material develop-



*"Where two or three are gathered together in My Name, there am I in the midst of them." A sermon to the rich.*

ment, for there was a great movement among the natives to enroll themselves into the list of the catechumens or the adherents. Owing to the repeated demands of the natives for more missionaries and the extension of the field, the missionaries appealed to Mgr. Pellet, their Superior General, and recommended the division of the Prefecture and the erection of the latter into a Vicariate, in spite of the

infancy of the missions and the comparatively small number of native Christians.

On November 17, 1911, Pius X. separated Korogo as a Prefecture and raised that of the Ivory Coast to the rank of a Vicariate Apostolic with Fr. Moury as Titular Bishop of Ariasso and Vicar Apostolic. From 1889 to 1911 the apostolate in this portion of the "White Man's Grave" demanded from the Missionary Society of Lyons the lives of twenty-one missionaries, *i. e.*, seventeen priests, one Brother and three Sisters. In 1913 the Vicariate numbered 2,945 native Catholics with seventeen priests, three Brothers, seven Sisters.

During the Great War the missionary staff was reduced to six priests and the Vicar Apostolic. And one would have thought that there would be at least stagnation, if not extinction,

### In This Much Tried Mission Field

And yet what was the result, when on October 28, 1920, the Vicariate of the Ivory Coast was able to celebrate the silver jubilee of its inauguration? According to the statistics published for the occasion, we find there: 6,780 native and 1,200 white Catholics under the care of eighteen priests, three Brothers and six Sisters; eighty-two catechists with eleven principal and thirty-nine secondary stations, ten churches and fifty-three chapels.

Moreover, the future promises well, for there are also 5,085 catechumens and 15,000 adherents who are not yet enrolled in the list of the catechumens. The initial difficulties, such as those of climate and language, have been overcome; in spite of a heavy death roll, the missionaries have persevered in their work of charity for the love of God and the salvation of souls; they have sown in tears, they begin to reap in joy. *Prospere procede ad multos annos, et regna.*

### A Home for Poor Widows.

Fr. G. I. Gross, S.J., of Trichinopoly, India, says in a letter:

"Allow me to appeal for help in a good work I have just started, viz.: a home for poor widows.

"The bishop has lent me a small house to

begin the work with two widows, mother and daughter, for whom I was obliged to find shelter. The mother, a Protestant, was living with her daughter, a convert of two years' standing when the husband of the latter died, leaving the two women and two small children without any provision.

"There are besides several other poor women in the parish going to a Protestant

institution for work and some charity which implies religious instruction and the possibility of living and dying without the Sacraments. Our mission with its many works for the pagans is not in a position to support this new work, and from the Catholic Anglo-Indians I can get but little help, as they are mostly poor. I must therefore raise funds from outside."

## THE CHRIST-CHILD IN THE JUNGLE.

Brother George, M.S.H.

*Communications from the Oceanic missions are always welcome, as this part of the apostolate rarely appears in the lime light. New Guinea or Papua is really very far away from the centres of civilization, but the good Brother's description of the Christmas-tide celebrations shows that its Christians were made happy in exactly the same manner that we are. The missionaries in Papua belong to the Congregation of the Sacred Hearts of Jesus and Mary (S. H. Picpus).*

PERHAPS a description of the Christmas, New Year and Epiphany ceremonies held in New Guinea last year may be of interest to readers of CATHOLIC MISSIONS, since here the natives at present are only partially civilized.

As there is no priest stationed at Arapoina and we only have mass once a fortnight or when a priest happens to be passing on his way to the mountain or Mekeo districts, Brother Peto, who is my companion, went to Yule Island, the headquarters of the mission, and I went to Inawaia, in the Mekeo district, for Christmas.

I arrived there Christmas eve after a three and one-half hours' walk. The church had already been decorated by Fr. Branger, who is in charge, and

### Three Sisters of Our Lady of the Sacred Heart

I may here state that one of these Sisters, Sr. Clothilde, is the only Irish Sister in the mission, and has been here nearly twenty-five years.

Besides the palm leaves, which are very plentiful here, the decorating was done mostly with paper painted different colors, as other materials are very scarce in this part of the world. Chinese lanterns, all made in the station, were hung on every available point in the church, and the crib, which was made of painted brown paper placed in a wooden frame, was

very beautiful. It looked natural, and some of the pagans thought that it was made of stones and asked where the Father got them from, as there are no stones to speak of in the district.

Other natives replied that they were brought from the mountains, but were not believed, as nobody had seen the stones carried to the church. In New Guinea the road always passes

### Through the Centre of the Village

and the houses are built on each side. The only houses not on the road are those of the widowers, which are usually built behind the others, so it would be almost impossible to bring stones to the church without somebody seeing them.

At one side of the crib, through an opening in the paper, could be seen in the distance a view of Bethlehem, and when a lantern, placed near the top of the crib at the back, made like a turbine and driven by the hot air from four candles, was lighted, it gave the impression of a moonlight night, and as the lanterns turned it seemed as if

clouds were slowly passing over the city.

This lantern also shed light into the crib through an opening shaped like a star in which fan blades were placed, and these constantly moving gave the effect of a twinkling star.

About 11:30 P. M. Father made a blank cartridge and fired it to wake the village. Here the people do not take long to dress, as they wear practically no clothes, and as the church is only about one hundred yards behind the village they did not have far to go. Then we began to light the lanterns and candles, and the natives were wonder-struck at the sight that met their eyes as they entered the church.

At the stroke of midnight mass commenced, the natives reciting the prayers of the mass in their own language. Everyone present received Holy Communion. The devotion with which these people assist at mass and receive Holy Communion is wonderful. After the mass they gathered around the crib and sang in their native tongue several Christmas hymns. One of which was very beautiful. I give the chorus:



Seminarians who will one day be full-fledged M.S.H.'s. At the left is the first native student for the priesthood in New Guinea.



Jesu pau emaungi,  
Alo ngama nga uengekai.  
Jesu pau emaungi—  
Noel, Noel, ama ivi!

Today Jesus is born,  
It makes us very joyful.  
Today Jesus is born—  
Christmas, Christmas, let us sing!

Then Father Branger gave instruction on the meaning of the crib, also on the birth of Our Lord, after which the natives returned to the village to relate all they had seen and heard to those who had not come. The latter waited very anxiously for the masses at daylight in order that they also might see the marvels described.

To the late mass, besides the residents of Inawaia, came also the people of Jesu-Baibua and Eboa, two villages some distance from Inawaia.

### The Natives Do Not Travel at Night

especially when there is no moon, for fear of snakes. So as the night was very dark the villagers did not come to the midnight mass.

Again at the late masses a great number went to Holy Communion, making about two hundred and fifty at all the masses. Also the prayers in the native language were to be heard throughout. After the last mass Father gave another instruction on the birth of Christ.

Several times during the day groups of natives gathered round the crib to recite some prayers in common, also to sing Christmas hymns.

Such ceremonies, especially if there are plenty of decorations and color, impress the Papuans very much and are often the means of leading many into the Church.

Unfortunately I could not wait for Benediction in the evening, as I had to return to my station. Brother Peto would be at Yule for a week or so, and there was only the chief from a neighboring village to guard the church and Blessed Sacrament in Arapoina.

The nearest village to our station is one and a half hours' walk. We have the mission sawmill here and are right in the bush. From this post starts the main roads for the moun-

tain stations and the Mekeo stations. A caravan consisting of about twenty pack horses passes here about once every three weeks, leaving provisions for the different centres. So that Arapoina is a sort of way station, and though remote, sees plenty of life and activity.

\* \* \* \* \*

On New Year's Day the Islanders again witnessed something new in the form of what in Europe is called a "Pastoral," and were greatly impressed, especially the pagan chief of Jesu-Baibua.

Before mass the children dressed, or rather decorated, in all their native ornaments, which consist chiefly of dog's teeth and beads, came in pro-



*Devout Catholic family, the father being a teaching catechist.*

cession from the school to the church. At the door they were met by four angels, who asked: "*Kapaina lo kapunga*."—What are you seeking?" The children replied: "Our angel told us that Jesus was born in Bethlehem and we have come from our village to adore Him and offer Him our presents."

The angels then invited them to come and see Him, and as the procession advanced towards the crib, an angel explained that Jesus was living in a shelter in the rocks.

### He Had No House and Only Straw for His Bed

On arriving at the crib, the angels in-

vited them to kneel and adore their Saviour. After which each child offered his presents in the shape of bananas, taros, cocoanuts—these representing the principal foods of the natives—saying: "Jesus, I offer you my bananas," and so with each present. After which the angels again invited them to offer themselves to Jesus and also to beg Him to bless them and their people.

Then mass commenced, during which the children sang several hymns, and after mass all the presents which were placed at the crib were taken and cooked and given to the poor of the village.

In the church during the ceremony related above were many pagans, who seemed to be taken out of themselves, as they had never seen anything like it before. In fact one—the chief of Jesu-Baibua—walked up to the crib after the mass. Father went over to him

### And Explained Everything to Him

He could only exclaim: "It is true," and make a gesture common to the natives when astonished. This gesture consists in clipping the thumb nail on the teeth and then slapping the leg with the hand.

He also desired to be baptized, saying that a long time ago (when the missionaries first went to that village) he had been instructed, but could not receive baptism as he had three wives, having had them before the missionaries came. He remembered that and reminded the Father that, as he now had no wife, he could be baptized. As His Lordship is expected to visit Inawaia next month, Father Branger desired him to wait until he came, then they could have a big feast, since he was a big chief. This he decided to do.

Before leaving the crib, Father desired him to make the sign of the cross. He replied: "*Ma angifen*—let me kneel down." This was a great act of humility for a chief to kneel, and more especially as he is a pagan. He knelt down, made the sign of the cross, and also said some prayers.

\* \* \* \* \*

The feast of the Epiphany! Once again I am in Inawaia. This time Father had the visit of the Kings to the crib. It was intended to have

the village chiefs in all their ornaments to act as the kings, but they are all very old and were a bit nervous or frightened, so our missionary took some of the school children and dressed them like the kings of old. At the school the kings, each with three pages, and carrying their presents, formed in procession and followed an angel carrying a large star, to the church.

On arriving at the church door, they stated that they had seen a very beautiful star, which they knew to be the star of a big chief, and as they were desirous of offering Him their homage and their presents, they had come to find Him, and that the star had led them to the church.

They then advanced to the crib, while a number of children placed behind the crib sang the "*Adeste Fidelis*." On arriving at the crib they spoke to Jesus telling Him that He was a big Chief much greater than they; that He was also their Chief, and that they would serve Him. Then they offered their present. The first saying: "Jesus, because You are our Chief, I give You money," and placed the present before the crib. The second while placing some sandal wood—this wood is very plentiful in New Guinea

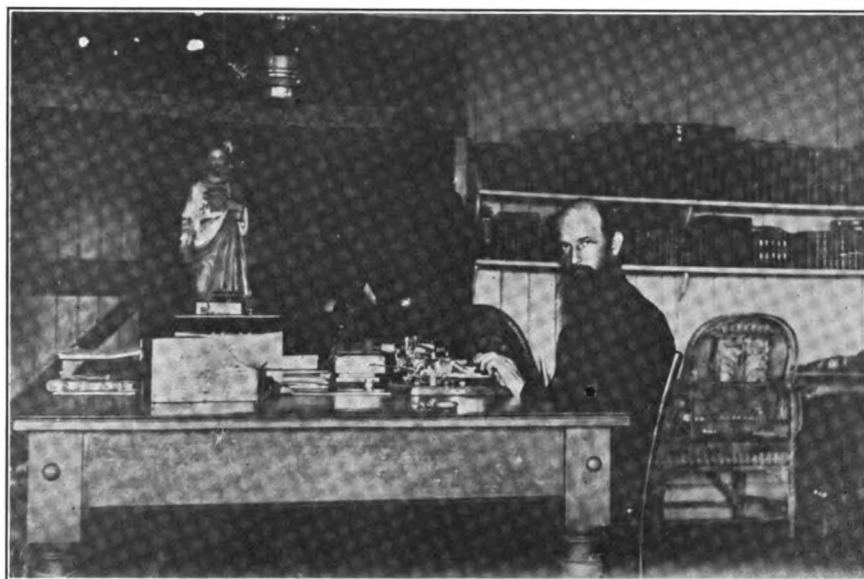
and is exported in large quantities to China to make incense—said: "Jesus, because You are our God, I give you incense." The third in presenting his gift said: "Jesus, because You are a man like ourselves, I give You myself."

#### Then They All Knelt and Requested a Blessing

for themselves and their villages. The children sang the "*Gloria in Excelsis*," but in their native tongue, and mass then commenced.

Ceremonies like these make a great impression on the Papuans and do more good than could be done by any number of instructions.

I trust that this little story may not only be of some interest to our friends, but also a means of gaining a few prayers and a little help for our poor mission, which has been weakened very much, not only by the war, but by sickness. Nearly all the missionaries have been here from fifteen to thirty-five years and are beginning to feel their burden of years.



*The Sacred Heart is the inspiration of the missionary in every land.*

### Lepers Have No Place to Pray.

A sad picture of the Catholic lepers in Zululand is given by Fr. Rousset, O.M.I., at Holy Cross Mission, Gindhlovu, Zululand, who writes:

"Fifty Catholic lepers humbly and earnestly beg a generous help that will enable them to build a little chapel in the Lepers' Location, in Zululand.

"Lately, I visited—and shall visit again from time to time—these unfortunate human beings, cut off from their fellow creatures' society, on account of the dreadful disease which slowly, but surely, eats away their limbs. I saw them and conversed with them.

"How glad, how eager they were to see the priest and listen to him. They suffer morally and physically, and yet they seem to be resigned to their sad fate.

"What pains and grieves them most is this: they have no place of worship. To hear their confessions, I had to sit down, and they to kneel down, on the bare grass in the open.

"They have no place to say mass, and yet they are longing so much for Holy Communion.

"Generous Catholics, help me, help them, to raise up a small church. Those poor lepers will pray for their benefactors; and surely Our Lord will bestow His blessings upon the families of those who will share in this most deserving deed of charity."

### Daylight Saving Time All the Year Round for Some Apostles.

The Holy Ghost Fathers, located mostly on the West Coast of Africa, have a long day of it and plenty of hard work between waking and sleeping hours. One of them says of the prescribed routine:

"We rise here in Moyamba every morning about 4:50, according to Brother Fabian's time, but according to God's time it is 4:30. We then have morning prayers, mental

prayer, Holy Mass, followed by tea and bread. At 11:30 we have breakfast, which consists of meat, potatoes and rice. At 3:30 we have more tea, and about 6:30 dinner, which is similar to breakfast. There are no creameries in this part of the country, the result being, no butter. We have goats, and one of them gives milk, so we have goat's milk for the morning tea. When all is said, the food is good; it is only a question of getting accustomed to things."

*While the United States, Canada or Mexico have never produced a white man who has been beatified, within the last forty years over twenty Negroes have died for the Faith in one African mission and have been formally placed by the Church in the ranks of the Blessed. They were among the first fruits of Uganda, a land of the Negro, but one of the brightest spots in God's Church.*

## REFLECTIONS OF AN APOSTLE IN JAPAN.

Rev. Joseph Schwieentek, S.V.D.

*"What does it profit the poor heathens if a missionary comes to them and yet is unable to do his work for want of proper nourishment and a decent shelter?" These words of Fr. Schwieentek especially refer to the mission of Niigata, but they apply equally well to many parts of the apostolate. The missionary, after all, is human and has not yet learned to do without the necessities of life.*

THE Prefecture of Niigata was formerly administered by French priests. It was a flourishing mission, with a fine church and parsonage, a Sisters' convent, a school for girls, an orphanage and a number of houses for the Christians.

In 1908 a great fire in less than one-half hour consumed all these buildings, together with 2,000 houses of the city. A new house of wood, earth and paper

### In Japanese Style

was erected on the ruins and placed in charge of the Society of the Divine Word. This house contains a living-room and a bed-room for the missionary, a spare and a reception-room with three chairs and two tables.

By removing the paper partition the reception-room serves as part of the chapel. Back of the chapel is the sacristy, the kitchen and the dining-room. In these rooms everything necessary for the mission is stored.

Under these unfavorable circumstances the first missionary entered upon his work, placing all his trust in God and hoping to find some generous souls to assist him. And his hopes promised to be realized, for he was on the point of erecting a new church in honor of the Sacred Heart, when the Great War put an end to all his plans.

I arrived at Niigata only recently. On my way I stopped at the mission stations of Patang Batavia, Singapore, Hongkong, Shanghai and Kobe. Reaching Niigata, a rikisha soon brought me to the street where the Catholic mission is situated. I scarcely could believe my eyes when I saw the simple

house. Everything spoke of poverty. I entered, but found that there, too, all that could speak of comfort was missing. The chapel was furnished no better.

The servant is not greater than the Master, and consequently the missionary does not desire more comfort than his Lord. Yet we have also beheld the palaces of the rich and the great, and when we see the miserable hut of a missionary and the equally miserable dwelling of the Saviour, we cannot but think of the contrast.

After I had seen all that could be seen at the mission, I took a stroll through the city. It looks stately and prosperous with

### Its Medical High School

hospital, its numerous schools and beautiful residences of rich merchants. The temples, too, are well kept, and the prayer houses of the Protestants do not look badly among all these buildings. Only the Catholic mission is to be pitied.

Near the mission there is a large play ground. When I passed the boys were just playing baseball. Europe has adopted the English football game and the Far East the American base-

ball. This is characteristic of American influence over Japan. It is to America, therefore, that the missionaries look to make its influence felt also in regard to religion.

Yesterday evening I again strolled through the city. Three members of the Salvation Army with their tambourines and cymbals stood at the corner of the street announcing one of their big men of America. And the poor priest stood by remembering with a bleeding heart that he had not a cent in his pocket wherewith to make propaganda for his work.

We passed a Shinto temple. It was elaborately decorated with costly lanterns and beautiful hangings. How sad to see irreligion and superstition so well provided with means, while the Catholic mission is destituted of even the most necessary. What a reproach for Catholics if they do not do all in their power to send the sorely needed alms to the soldiers of Christ who fight so bravely against such sickening odds in the foreign mission.

We know that the world is full of unhappy and suffering people, but in heathen lands misery seems even more awful, for it is the wretchedness of souls buried in deepest darkness.

In Japan alone there are sixty mill-



First Communion time in Christian Japan.

ions of such souls. Niigata could furnish hundreds of thousands. And whither are they wending their way? To the altars of their gods, for they changed the glory of the incorruptible God into the likeness of the image of a corruptible man. Their souls are starving and hungering for God, but in their ignorance they do not recognize Him.

It is not my intention to give statistics of the various missions in the world. I will only mention Niigata, where I have been stationed, and show what is necessary to make our work a success. When one arrives at a mission station where an old missionary has waited more than seven years for a recruit, it does not take long to initiate the newcomer into the hopes and trials of the post.

First of all, more priests are needed to give the older, hard-worked mission-

aries time to recuperate. Next, it is absolutely necessary to recover the piece of ground once the property of the mission, but lost after the fire, in order to gain space to erect new buildings. Then a new church, otherwise our dear Lord will not fare any better than He did at Bethlehem. The people of Niigata know that we are in their midst to preach the Gospel to them, but

### Refuse to Come to the Poor Little Hut

which we call church, unless drawn by a special grace. A little convent for Sisters is also necessary. The Sisters could relieve the missionary of more than one-third of his work, and are indispensable in the conversion of the heathen woman.

Another crying need is a kindergarten, a Sunday School and a high school for girls. We could supply teachers,

but have no kindergarten and no school for the simple reason that we have not the means. The things required for Niigata, therefore, are prayer and money. The Catholics of Europe are still sending missionaries, but their means are exhausted and no alms can be expected from them. It is to the Catholics of America the Catholic foreign mission looks not only for recruits, but also for their means of existence.

What does it profit the poor heathens if a missionary comes to them and yet is unable to do his work for want of proper nourishment and a decent shelter? We can well understand that the heart of the apostle under such circumstances is sometimes oppressed with melancholy. Give him the necessary means and he will soon be his true self, fired with zeal to fight bravely to the end for the salvation of souls.

### New Church in the Transvaal.

The efforts of Bishop Cox, O.M.I., to provide his Catholics at Witbank Township, Transvaal, with a church have been crowned with success, and His Lordship had the gratification of opening the building last December, when he was assisted by Fr. de Hovre, O.M.I. The Witbank Catholics are delighted, as well they may be, to get a church of their own, and although two empty niches on either side of the altar call for the statues of the Sacred Heart and Our Lady Immaculate that would complete the sanctuary, they hope for benefactors, thinking, with their bishop, that here is a chance for Catholics enjoying all the privileges of well-appointed churches nearer home to show their sympathy with Witbank.

### They Are All-Important.

Few people understand the nature and necessity of catechists in mission countries. They look upon these auxiliaries of the priest as some kind of Sunday School teachers, whereas they occupy an entirely different place. With us the priest is everything in the

parish, and in case of emergency can attend personally to every part of the work; in fact, many pastors of small parishes in the South and Far West are working unaided. Such cannot be the case in pagan countries. Without a catechist the missionary can do practically nothing for the conversion of the people, whereas a well-trained catechist, even if left alone, can do a great deal for the diffusion of the Gospel. Owing to the shortage of missionaries caused by the war, there is at present a great demand for catechists, but the means of training and supporting them are lacking.

### Present Forms of Slavery.

*African Missions*, organ of the White Fathers of Africa, has this to say regarding rescue work among women and children in their mission field:

"In the future the word '*Adoption*' will be substituted for that of '*Ransom*.'

"This term recalls too vividly the public trade in slaves which flourished in Africa before the might of the European Powers made itself felt upon that continent. Official slavery exists no longer; the raids in which men, women and children were car-

ried off into captivity are no longer possible; human cattle are no longer sold in the markets.

"In many tribes, however, there still linger different forms of slavery. The former slaves, women especially, are still regarded as such, and the native law, which still rules these tribes, allows certain prerogatives to the owner.

"There are cases of children given by a father to his creditor in payment of a debt. These children can never become free until the debt is entirely discharged. In certain tribes, the women at the death of their husbands are the property of his heir. In others, when a man dies, all his daughters become the rightful possessions of the king and sultan, and these give them in marriage as they see fit.

"Servitude, if not slavery, is prevalent amongst the tribes where the woman has no say in the choice of her husband.

"The little girl is sold in advance to the highest bidder, who is often an old man of means, and a polygamist who wishes to increase the number of his servants.

"*Adoption* means something else. Wives are driven from home by their husbands because they wish to be made Christians; young girls, for the same reason, see the door of their parents closed to them; the children of pagans, Mussulmans and Protestants are refused food and clothing if they persist in their determination to embrace the Catholic religion.

"The sum of twenty dollars suffices to set these sufferers free."

## A REMARKABLE CONVERSION.

Rev. Pius Lyons, O.S.F.C.

*Appropriate to the month of June is this relation of what may be called the miraculous conversion of a Mohammedan woman of India. Our Lord in the tenderness of His Sacred Heart appeared to this secluded creature and gave her no rest until she had obeyed His command. The conversion of a Mohammedan is always an event in the mission world.*

**I** AM going to relate what I consider a very remarkable occurrence, which will give fresh hope to all who are working for

### The Conversion of India

to the True Faith, or who are giving help to missionaries so employed. Certainly nothing in all my life has given me greater pleasure.

The Spirit of God breathes where It wills, and sometimes in the most unexpected quarters. What more unlikely place for the influence of Christianity to be felt than the carefully and jealously guarded Mohammedan *Zenana*? And yet it is precisely here that Our Divine Lord made the conquest of a soul that, braving all opposition and overcoming all difficulties, has finally obtained admission into the true fold of Christ.

The story is full of consolation and hope. I withhold names of persons and places for reasons that will appear in the course of this account.

The other day two Mohammedan gentlemen, accompanied by an Indian lady, closely veiled under a *burkha*, presented themselves before the Catholic chaplain of one of our military stations, through which I happened to be passing, and said that the lady who had come with them wanted to be instructed and

### Received Into the Catholic Church

She was their cousin, and they had brought her a great distance away from their home so as to escape the notice of their friends and acquaintances. I was present at the interview

and this is what the elder of the two gentlemen related:

"About twenty days ago," he said, "my cousin had what I would call a very vivid dream. Jesus Christ appeared before her and casting a look of love upon her He said: 'My daughter, if you would be happy and save your soul, you must undertake My service.' [The gentleman spoke in Hindustani, and the word he used was *ghulāmi*, which means slavery or servitude. In the ritual for the baptism of adults, this very term is used, namely, *jugum servitutis Dei*.]

"'Sir (Sahib),' said the girl, 'how am I to do this?'

"'Go to a Catholic Church,' Jesus Christ said, 'and ask the priest to instruct and baptize you.'

"The apparition then disappeared, and my cousin," continued the Indian gentleman, "insisted upon being taken at once to a Catholic Church so

### That She Might Receive Baptism

This is a disgrace which has never yet befallen our family. We are very respectable and strict Mohammedans. We have tried our best to dissuade our relative from her determination and

have reasoned with her to spare us this disgrace, but to no purpose. We cannot understand the nature of the influence (*robe*) that this apparition is exercising over her. It is a good thing to see a Prophet in one's dreams, for with us Jesus is a Prophet; but to wish in consequence of a vision of Him in her sleep to forsake the religion of our Prophet is what we have tried in vain to crush.

"If even now that we have brought her so far away from her home to gratify her determination you (addressing himself to me) can induce her to give up this foolish desire we shall be thankful. Ever since this vision she has made our lives very unhappy. She has wept and begged and implored us to get her baptized, and four days ago she declared that she would certainly die if we opposed her any longer. We all love her very much; this declaration of hers frightened us, and we have therefore very reluctantly brought her to you to make her a Catholic. We must return home today, so please give her the necessary instructions and baptize her at once."

In reply, I said I would certainly not try to change her resolve. It was clearly a most remarkable grace that



Young Women of India who are preparing for a religious life.



God had given their cousin. And briefly I explained to them that even according to their own Koran it was no disgrace to become a follower of Jesus. I would therefore at once instruct her in the necessary articles of our faith and would then baptize her.

On hearing this the girl cried out: "Now, I begin to live again."

A godmother was procured, and I proceeded to instruct and baptize her. I took care to explain the beautiful prayers in the rite for the baptism of adults. She was particularly struck by any reference in them to the *ghulámi* (or *servitus*) that the Vision had used when speaking to her, as for instance in the words: *signo tibi scapulas ut suscipias jugum servitutis ejus; dignare exaudire eam, quae tibi cervicem suas humiliat*. "That is the *ghulámi* I was told to take up," she remarked. She never removed the *burkha* or veil that enveloped the whole body, only uncovering in the slightest degree possible the forehead or head to allow of the ceremonies being performed.

After baptism she asked to be led around the sacred edifice and have everything in it explained to her. All was accepted with the most perfect simplicity of faith. She had no difficulties to be reasoned away; she accorded a ready and full belief to everything she was told concerning our holy Faith.

She herself asked about the pictures and statues of the Blessed Mother of God, whose name she had received in

baptism, and of the saints. But when she saw the large statue of

### The Sacred Heart of Jesus

she at once exclaimed: "That is Jesus Who appeared to me. It is His likeness, and He was dressed exactly like that, and His hands were stretched out in the same way with the only difference that He rested His right hand on my head when He told me I must embrace His *ghulámi*."

She asked for something as a keepsake of the great day of her baptism when she declared she had begun to live again. We gave her a little statue of the Sacred Heart of Jesus under a glass cover which she reverently and affectionately received. We also gave her a badge of the Sacred Heart, which she at once placed in her pocket and said she would suspend it around her neck when she got home.

But she wasn't yet satisfied. "I have," she said, "little nephews and nieces at home; and when they see me they will crowd around me and ask me what have I brought for them. If I can give them little pictures or medals or other religious articles, they will be satisfied." We gave her a number of sacred pictures and medals. Here we have the beginnings of a little apostolate which in time may extend even beyond the limited sphere of the Zenana in which the Mohammedan woman has to spend her days.

When the little veiled lady wished me good-bye and thanked me for the

inestimable service I had done her, she fervently took my hand in hers, still covered by the *burkha*, and impressed a kiss—a veiled kiss, shall I call it?—upon it, and asked God to bless me because I had enabled her to live again.

But the two Indian gentlemen had also a request to make, a request dictated by that human respect that had brought Nicodemus to Jesus by night and that has proved and will continue to prove so great an obstacle against the acceptance of the Faith by the upper classes of Indian society. They asked that I should not make known the name of their family or the place from which they came. This I promised to do, feeling certain that the Lord would make use of His own time and means for making known the marvel He has worked in this Mohammedan family of high social standing in a place where hitherto no Catholic missionary has labored.

The hand of God is not shortened. But whenever in the immense missionary field of India is touched by this munificent Hand, such a stream of graces will issue forth from It as to cause extraordinary conversions not only of individuals, but even of whole villages and towns to the True Faith.

India's field is ripening unto the harvest. The Kingdom is at hand for her. Herein lies the hope and consolation of Catholic missionaries in India; here lies the incentive for redoubling our labors and our prayers for India's conversion.

### Education in India.

A native priest, Fr. Mascarenhas, writing from South Kanara, India, tells how he was sent to a new district and with almost no capital opened two schools that are now flourishing.

"St. Sebastian's School," he says, "was opened in June, 1916, with sixty pupils, in a hired hut, just big enough to contain them. The number steadily increasing, it was continued in a large thatched shed until June, 1919. Meantime I put up a new school-

house which was occupied in July, 1919, after a solemn consecration of the same to the Sacred Heart. It has four hundred and sixty pupils and a staff of seventeen teachers.

"I began St. Joseph's School in a rented building, which originally was nothing more than a tavern by the roadside. The number of pupils was fifty. There it continued with increasing numbers until January, 1920, when a new building was got ready. The number of pupils now is two hundred and fifteen, under seven teachers.

"In both the schools most of the children

are Catholics. The buildings are still in an incomplete state, and there is much to be done in the way of providing them with the necessary furniture and apparatus according to the rule of the Government, on the observance of which depends their small grant. It is also very difficult to make both ends meet and provide the salary of the numerous teachers. All the same, what Providence has enabled me to do is much, and has exceeded my most sanguine expectations, and I cannot be sufficiently grateful to my benefactors who have helped me by their alms to work thus far."

## HOW THE SINHALESE HELP ONE ANOTHER.

Rev. A. Lowers, S.J.

*Beautiful, indeed, is the spirit of hospitality and brotherly love displayed by the people of the island of Ceylon. Charity covers a multitude of sins, and this mantle is surely possessed by the Sinhalese.*

**T**HE Sinhalese have their shortcomings, of course; who will claim to be perfect in this world! Happily they make up for these wants at least partly by many good qualities. Among these qualities, one of the most striking and most peculiar to the East, is the way they help one another. We find this attitude working into all the details of daily life, and no one can understand it thoroughly but those who have an intimate knowledge of Sinhalese life.

A few examples, to which we might easily append proper names, will illustrate our point. We could easily multiply them if it were necessary.

When a Sinhalese sets out on a journey, he has not to be anxious about either provisions or shelter. If he be a beggar, each stage of his travel will be marked by an act of hospitality: a plate of rice for his meals, a shelter for the night will not be wanting

### During the Whole of His Peregrination

If no hospitable house is to be discovered in lonely places, little shelters will be found along the main roads, near a river or a well, furnished with benches or even a couch, prepared by a charitable hand to meet the needs of poor travelers.

Any one may call on a friend or on a man whose acquaintance he has formed, and he may be sure that he will be welcome, and treated as a member of the family. As for the clothes our traveler is wearing, they are not always his own. Before starting he goes to his neighbor's and from Peter borrows a cloth (sar-rong), from Paul a coat, from James a nice horseshoe comb, from another

one a traveling bag or a gold ring or a watch or anything useful to his purpose.

We must not wonder, for instance, on a wedding day we see the poor people dressed in the latest fashion: for the bride a white dress, a beautiful veil, large earrings, bracelets, tinsel, nothing necessary to enhance her beauty will be missing. Most of these ornaments, you may be sure,

### Were Used Already for the Same Purpose

friends willingly lent all these necessary fancy goods. This kind of friendly help is momentary and after all does not cost much.

There are some other services of greater consequence; if a man loses his wife, there will not be much trouble about the children; a brother will take the boys, the girls will go to some woman relative, who will undertake to bring them up, and thus the widower is relieved of a burden often distressing in our countries, especially if the children are still in their infancy.

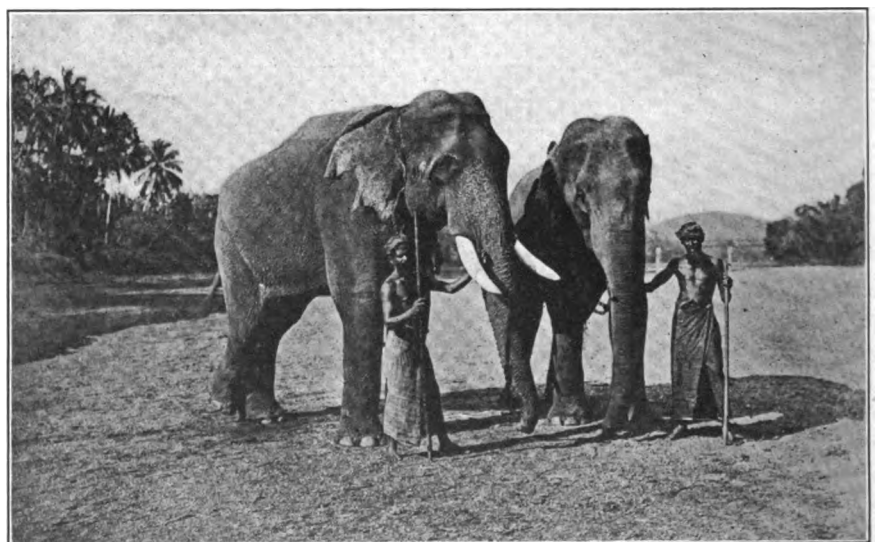
In cases of sickness, I do not know whether anywhere else so much care is lavished on the patient; near and distant relatives hasten to come to the patient's house, and the room is full of visitors anxious to show in-

terest and friendship, though it may be detrimental to the patient, who can hardly breathe in a small room of which the hygienic condition grows quickly unbearable even for a healthy man. I saw a dying man attended to by one of his relations as mother to her own child. It seems to me that I behold still this *frater adjuvatus fratre* sinking in the arms of this tender nurse who every hour made him drink the prescribed mixture and continually wiped with a handkerchief the face of the mon-boud wet with the sweat of the approaching death.

Sometimes a young missionary, beginning works among the natives, is shocked at their behavior, which seems to perfect contempt for feelings of gratitude.

"What!" he will exclaim, "this schoolmaster has for two full years given private tuition to a friend, without any remuneration; this child adopted by a friend brought up by him and provided with a good education, does not, when he has found a good position, send a cent to his benefactor; all the money advanced for his education will not bring the least interest; is it possible that such valuable services should be so completely forgotten!"

Let us not pass judgment too



*Valuable laborers that rarely go on a strike.*

quickly. If hard times and difficulties, if money matters occasion sore trials, help will not be long in coming to enable the benefactor to build a house, to buy a plot of ground, to find an employment, to marry his daughter; and this kind of help, if it seems to come late, will be the more welcome, that it is the more needed.

When a young man after long years of study has found a good position, you imagine, no doubt, that he will hasten to marry, and have his own home. You are mistaken; an elder sister is still waiting for a husband,

#### A Younger Brother Should Continue His Studies

A father who sacrificed much for his education is now sickly and wants support. Well, most of the young man's salary will go to help the family, and that perhaps for a good many years. Consequently a Sinhalese does not put by much during the prosperous years.

But will he not think of his old age to come, of reverses of fortune, of accidents and illness probable? Not much; what he has done for the others, he hopes will be done for himself. Such a way of investing one's

money is certainly as good as a deposit in a bank. Yet, one would wish to see the Sinhalese a little more thrifty and provident in his domestic affairs.

People here find it so natural to get help when they request it, that they think very little of those marks of gratitude which we expect after having done a service to anyone. Our "thank you" so refreshing, when it comes from a grateful heart, is not much known here: the very way of expressing a wish or a request looks at first rather rude. "Mate oney—I must have, I want." Not so uncouth, however, if we understand the attitude and give it a more natural meaning: "I should like to have."

This tenderness of the heart of the Sinhalese people is not limited to men, it embraces animals, too, even the most mischievous. The number of people who die victims of poisonous snakes is reckoned for India and Ceylon to be yearly some 200,000. If every native destroyed, as I did myself in my excursions through the estates, a score of these baneful animals, the country would soon be free from such a pestilence. But, no, we must be kind to animals, so Buddha has taught his disciples.

A man had succeeded in getting hold of a big snake; making a noose

with the extremity of a cane, he had caught it deftly. The snake for his early meal, used to come every day to the hen yard and swallow the newly laid eggs. I thought naturally that he was going to kill the dangerous thief, when to my surprise I saw the man, gently dragging the snake so as not to hurt it much, go to the forest and there let loose the vicious pest. I soon showed the man how to treat such a dangerous enemy, which had probably more than one crime on its conscience.

We have spoken of Sinhalese hospitality. "Hospitality," so goes the saying, "blossoms in the East as the flowers in the fields." We might insist a little more on this point. Is there anywhere else a more cordial way of welcoming a guest? It is, especially for the missionary, a refreshing spectacle to see how eager his Catholics are to receive him well. They spare nothing to repay him for his trouble and labor and to offer him a comfortable shelter.

Oh! were such spontaneous communism, such mutual help based on Christian charity, what beautiful blossoming of virtues we would witness in Ceylon! It would be then the *Cor unum et anima una* of the first Christians which provoked the admiration of the pagan world.

#### West Tonkin has a Bright Outlook.

The Vicariate Apostolic of Western Tonkin reckons 150,000 Catholics in its population, including 132 native priests, 252 seminarists and 523 native nuns (Lovers of the Cross).

Mgr. Bigolet, P.F.M., Coadjutor of West Tonkin, writes:

"Our difficulties are financial ones: tackling the budget successfully is the Bishop's cross, for we are in a community contract, and he is both superior and steward. Without this we should be all right; for, although we have to work hard, that is nothing compared with financial anxieties.

"My burden is heavier than ever: Mgr.

Gendreau has obtained leave from Rome to make me solely responsible. His lordship still remains Vicar Apostolic, but has retired to a quiet corner of the mission, having reached the age of seventy-two, after being thirty-four years a bishop. He is now the patriarch of the bishops of our Paris *Foreign Missionaries*.

"Here, politically speaking, we have peace. The war has improved our position: we are not regarded any more as outsiders, and people are no longer afraid of being friendly with us. There are many conversions among the Annamites who have returned from France.

"For some time past it seems as if the Divine Grace had specially worked among the educated classes. At Hanoi, for instance, religious problems appeal to many young people in the secondary schools, who are more used to reflection than the laboring

classes. Fr. Drouet, the parish *curé*, is fostering this tendency, and as far as he can is promoting the circulation of booklets and brochures. The reading-room he has opened is frequented by many pagans, and the example and arguments of the numerous young Catholics are supplementing the interior action of grace among their heathen comrades, so that from every point of view the future is very full of hope."

#### Food for Thought.

In the year 1920, the Seventh Day Adventists in the United States (numbering 100,000) gave \$4,658,941.19 for foreign missions—an amount representing two dollars for every cent given by Catholics in our country.

## A WAYSIDE INCIDENT.

Rev. Venance Guichard, O.F.M.

*There is plenty of superstition left in China. This Franciscan apostle of Chee-foo, in Shantung, says that he has an immense field confided to him, and to fight ancient pagan beliefs he should have numerous schools. At present he has hardly any.*

**D**ARK clouds veiled the sun. The clear, cold weather we enjoyed so much had been succeeded by rain, day after day. The mountains and valleys

### Were Swathed in Gray Mist

Upon a road cluttered with débris of all sorts, so tortuous as to be dangerous to newcomers unused to keeping their balance, a palanquin, suspended between two mules, advanced slowly down the rocky highway.

The occupant of this strange old car was thrown backwards and forwards, then from side to side. He was in no danger of indigestion from lack of movement.

His gaze wandered from mountain to mountain, as if he sought to relieve the tedium of his trip by absorbing the majestic scene before him. Anon he watched the motley crowd of muleteers and merchants also toiling along the way. Sometimes a fleeting smile crossed his bearded lips.

Suddenly, at the edge of the village of Tchang-cha-p'ou, in the district of Eifia, he uttered a cry of astonishment. Why? A gigantic tree with an immense trunk and

### Superb Spread of Limb

loomed before him. Scarlet banners inscribed with Chinese characters were suspended here and there amidst the verdant foliage.

Several peasants knelt before the enormous tree trunk. Five or six times in succession they touched the ground with their foreheads. Then rising, they bowed ceremoniously.

One of the devotees took down a red banner

### And Read the Inscription

in a high voice. Then with happy faces, the little group filed off, and soon disappeared at the turn of the road.

The traveler asked his driver for an explanation of the comedy.

The pagan muleteer cried: "But it is not a comedy! This giant tree possesses a spirit who cures all ailments, and I am going to tell you its history.

"In a certain little village lived a poor farmer. Each day he worked hard trying to support his large family. One day, weak from fatigue, he fell ill and was obliged to remain in bed. Finding himself unable to earn bread for his children, he wept in anguish till sleep closed his eyelids and put an end to his grief.

"He had a dream. A tall, stately man of great muscular development and fine, regular features, richly dressed in ancient garb, stood before him. A sweet smile disclosed teeth of marvelous whiteness as he spoke to the sufferer.

"'You are ill, and you lament because of your family. I heard your sighs and I have come to dry your tears. Listen. Go out beyond your

house till you reach a little knoll on the left. There you will find a bowl containing a remedy that will cure you.'

"Having spoken thus, he disappeared. The sick man marveled at the dream, and wishing to test the veracity of the man's words, went to the specified place. To his stupefaction, he found upon the highway

### A Bowl Containing a Liquid

With joy, he raised it to his lips and drained the vessel. As if by magic, his strength returned and he was instantly cured.

"The following night he dreamed again. The genii again appeared, saying:

"'Are you better now?'

"'Yes, thanks to your kindness. I beg that you will tell me your name so that I may never forget to whom I owe this unparalleled favor.'

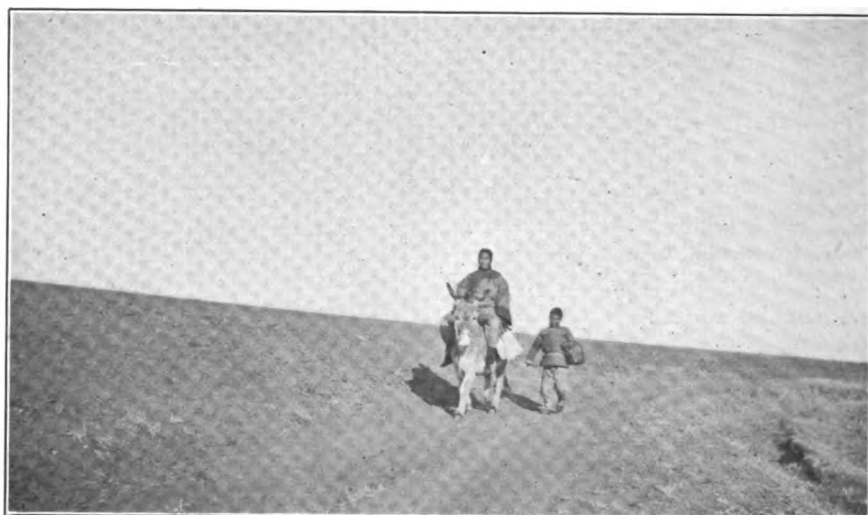
"'I am called Foai.'

"'Where do you live?'

"'At Tchang-cha-p'ou, just outside the village.'

"The protecting genii vanished in a light mist, and the man passed the entire night repeating the name of the genii. He desired to retain it perfectly.

"The next day at sunrise he set forth on the road to Tchang-cha-p'ou,



Scene in East Shantung. A fine specimen of photographic art.

and at six o'clock in the evening entered the town.

"Do you know Tfoai?" he asked each villager he met.

"No," was the answer.

"He lives here, nevertheless."

"No. We do not know any such person," was the response.

"Having traversed all the village, he perceived on the roadside, far from all the habitations, a 'Toai chou,' or an acacia tree. As it rose in all the

magnificence of its verdure before him, he understood at once that the spirit of this tree had appeared to him.

"He told all those who would listen to him of his marvelous cure, his two dreams and the two apparitions. Everyone hastened to honor the tree, and it was called *The Curer*. Since then pilgrims flock here from all parts of the country and reputed cures multiply."

The traveler with the flowing beard was simply a missionary returning from a distant station. Upon hearing that tale, he shrugged his shoulders and murmured: "Poor pagans! The devil made game of them. When will divine light illumine these souls sunk in spiritual darkness?"

The rest of his soliloquy was lost in the rumble of stones dislodged by the sabots of his porters as they trotted down the steep hill.

### Missionary Classmate of Marshall Joffre Dies in Tonkin.

Fr. Lecornu, of Tonkin, recently died in Hanoi, Tonkin, after a prolonged illness.

Fr. Lecornu was a personal friend of Marshal Joffre, and also his old schoolmate. He was born in the native town of the Little Flower of Jesus, Lisieux; graduated from the Ecole Polytechnique and the School of Application of Fontainebleau. He entered the Engineering Corps and fought as captain in the Tonkin campaign with another pupil of the Ecole—the future Marshal Joffre.

During the Tonkin campaign, Captain Lecornu became greatly interested in the work of the missionaries, and began to study the Annamite language.

Upon the death of his parents he resigned from the army and enrolled as a student at the Seminary of Foreign Missions, Paris. Being ordained, he was sent to Tonkin, became pastor of Hanoi, and later was appointed Pro-Vicar Apostolic.

During his recent trip to French Tonkin, Marshal Joffre had the happiness of greeting his old classmate at Hanoi.

### In Warm Weather Prepare for Cold.

Some nuns in Yen-tse-Tang, Peking, China, have as many inmates in their orphanage as there are inhabitants in small towns. Peking is in the northern part of China, and the winter is almost Siberian in its severity, so that not only must eight hundred children be fed, but also well clothed and pro-

vided with warm rooms, else they would freeze to death.

No comments are necessary; orphan asylums, even in "rich America," always need help, so how much more pressing is their necessity in poverty-stricken China.

### Palm Sunday in Nigeria.

Fr. Leo Taylor, S.M.A., who is now in charge of the Catholic Church at Lagos, West Nigeria, had the satisfaction of seeing Palm Sunday devoutly observed by his flock, whom he thus describes at their devotions:

"Palm Sunday in Lagos is a big day for the natives. Everyone who has ever thought of being a Catholic turns up at church; also curious pagans, Protestants and Mahommedans. All carry a palm branch, a large specimen of the real thing. Each person brings one into church, only two or three for the priest and altar boys are laid in the sanctuary. Distribution would be too difficult, so at the blessing the priest merely turns round and blesses from the altar the palms which their owners hold aloft.

"Then comes the procession, led by cross-bearers and acolytes: it is a good moment to look at the congregation. In front come the children, boys and girls dressed in their best, boys on one side, girls on the other. Many are quite tiny, almost all bare-legged and bare-footed. I do not remember what the rubricists say should be done with such unstable elements of a procession, but I can quite easily suppose that, on that far-away day in Jerusalem, when the crowd hailed Jesus as King and Son of David, these unmanageable mites had their prototypes.

"Behind the boys are ranged the men, not very interesting, for almost all are clad in coat and trousers of European kind, made of white cotton or khaki. Behind the girls are the 'ladies,' dressed in native fashion, or at least in the long gowns of the American negress—that is, they are wrapped in cotton cloths with handkerchiefs twisted into turbans on their heads.

"But what a glow! What a variety! What a brilliance and violence of color! Boots and stockings are not worn. As the women come from their benches and file out of the building, one can see the babies comfortably fastened on their mothers' backs by a broad belt of cloth passed round above the hips and fastened, goodness knows how. Some are peacefully sleeping, but most are awake and taking notice."

*St. Teresa holds a unique position among mystical writers because of her deep insight and analytical gifts of so unusual order. Probably there is no saint in the entire Calendar who probed more skillfully the depths of human nature, or who understood from more varied experience the joys and sorrows of the human heart.*

### One Way to Avoid Trouble.

Fr. van Oost, of the Scheut Mission, Southwest Mongolia, relates some curious customs practised by the natives in March, when, on the second day of the second moon, the dreaded Dragon is supposed to be showing his head, and consequently trouble may be brewing. The pagans then scatter a trail of ashes all round their houses as a defence against scorpions and snakes and other venomous reptiles; and if the wind disperses them during the night, so much the better omen, for it means a favorable harvest.

### Their Rightful Name.

In accordance with their ambition for national independence, the people of India desire no longer to be called *natives*, but to be given their rightful name—*Indians*. The word "Hindu" really means a member of the native Aryan race, and Hindustani is the official and ordinary language of India.





# Catholic Missions

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RIGHT REV. JOSEPH FRERI, Editor

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**T**HE Holy Father has early evinced his interest in the Apostolate by two decrees just issued by the Congregation of Rites. The first orders the celebration of an annual votive mass in every diocese for the propagation of the Faith; the second introduces into the Litany of the Saints an invocation for the conversion of infidels.

\* \* \* \*

**D**EATH has taken a heavy toll of missionary bishops during the past months and Oceanica has been called on to part with two of her veteran prelates. The region is especially difficult for white men, but overcoming climatic conditions these two bishops were able to found the Faith solidly in their respective vicariates and to reap some reward for their herculean labor. On the second of April occurred the death of Mgr. Julien Vidal, S.M., Vicar Apostolic of the Fiji Islands, at the age of seventy-two years. He was sent to Samoa in 1872 and remained until 1887, when Pope Leo XIII. created the Vicariate of Fiji and named him Vicar Apostolic.

Ten years later the Holy See confided the evangelization of the Solomon Islands to the Society of Mary, and Mgr. Vidal had the joy of sending forth an apostolic caravan composed of missionaries from his own field and natives of the Solomon Islands who had been converted in Fiji to undertake the work. During his long episcopacy, Mgr. Vidal founded many stations, each having a substantial church, and erected at Suva, the capital, a fine cathedral, which stands as a fitting monument to his memory.

**T**HE venerable Bishop of Tahiti, Mgr. Verdier, S.H.Pic., passed to his reward last January. Mgr. Verdier, who was the second Vicar of Tahiti, was born in France in 1835. His first mission was at Quito, Tahiti, where he went in 1874. In 1882, the Holy Father appointed him Coadjutor to Mgr. Janssen, first Vicar Apostolic of Tahiti, whom he succeeded. The Polynesian mission of Tahiti is called one of the largest in the world, including, as it does, a number of islands scattered through this part of the Pacific Ocean. After twenty-five years of the severest episcopacy, Mgr. Verdier in 1905 consecrated his own successor, Mgr. Hermel, retired from active duty and devoted himself to prayer and study. Like Moses on his mountain, his constant petitions drew abundant blessings on the mission of Tahiti, and at the age of eighty-seven he peacefully fell asleep in the Lord.

\* \* \* \*

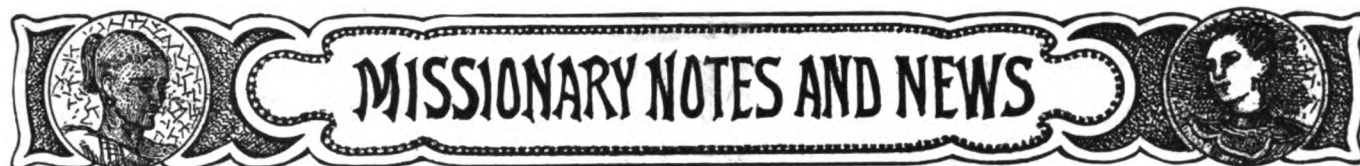
**I**T is reported that Jesuit priests are to enter the famine district of Russia. Though going for relief purposes, it is safe to assume that conversions will be made. Indeed, Rome has great hopes of Russia, as there is a movement toward the Catholic Church on the part of numerous members of the Orthodox Church. The Orthodox Church, no longer a State religion, and no longer positively opposed to Rome because of its State policy, does not present a formidable obstacle to unity with Rome. On the other hand, Russia's present government can not be said to favor religious training in the young, since it has forbidden such training before the age of eighteen years. As the Church's chief efforts are centred in children of school age, this edict is rather a blow to the propagation of the Faith.

\* \* \* \*

**P**OLAND, up to this time, has taken small part in the missions, its lack of political independence and of proper national organization being the explanation of its isolation.

But Poland is going to resume its ancient traditions, for the Polish Jesuit Fathers have founded a mission in the southern part of Africa and the Resurrectionists have opened establishments among the Slavs of the Balkans.

In December, 1921, the Polish bishops met at Varsovie and appointed a secretary of the missions. His task will be to promote the zeal of the clergy for the conversion of Russia, and to organize various works to that end.



## AMERICA

**NEW YORK** The one hundredth anniversary of the foundation of The Society for the Propagation of the Faith was celebrated on Wednesday, May 4th, at the American headquarters of the Society, 343 Lexington Avenue, with a banquet tendered to Archbishop Hayes and a number of ecclesiastics by Mgr. Freri, the National Director. Among those invited to meet His Grace at the banquet were Auxiliary Bishop Dunn of New York, Mgr. Glavin of Albany, Mgr. McGlinchey of Boston, Mgr. Cantwell of Perth Amboy, Dr. Garrigan and Rev. T. J. McKay of Philadelphia, Rev. T. J. Leonard, Rev. J. A. Murphy, Rev. J. M. Hilpert of Brooklyn, and Dr. Bruneau of Baltimore.

**CANADA** Announcement of plans for the foundation of a seminary for the education and preparation for foreign mission service has been made here in a pastoral letter issued by His Eminence, Cardinal Begin, and signed by all the bishops of the Province of Quebec.

The letter declared that the matter had been given due consideration by the prelates, and that it had been decided that the time was ripe for Canada to enter the field of the evangelization of other countries. The seminary will be called after St. Francis Xavier, Apostle of India. The project has received the approval of Cardinal Van Rossum, Prefect of the Congregation of the Propaganda.

**SOUTH AMERICA** Mgr. Dominic Carrérot, O.P., Prefect Apostolic of Conceicao do Araguaia, Brazil, has been made Bishop of Porto Nacional, in the State of Goyaz.

## EUROPE

**ROME** Six Cardinals and many Bishops and Prelates attended the solemn ceremonies marking the centenary of The Society for the Propagation of the Faith on May 3d. The services were conducted in the hall of the Cancellaria. The Cardinals present were Vannutelli, Vico, Gasparri, Fruewirth, Gasquet and Laurenti.

Monsignor Noncalli, President of the Central Italian Council of the Propagation of the Faith, delivered an address, recalling the foundation of the Society in Lyons, France, on May 3, 1822; of its development and extension to all countries, including the United States in the year 1839.

After the conference there was a solemn service in the Basilica of San Lorenzo in Damaso. The whole gathering joined in singing the Te Deum. Cardinal Van Rossum gave the Benediction of the Blessed Sacrament.

**PORTUGAL** Mgr. Dolci, Apostolic Delegate to Constantinople, has been transferred to Lisbon, Portugal. He will be replaced in Constantinople by Mgr. Roberto Vincentini, titular Archbishop of Helenopolis and former Nuncio at The Hague, Holland.

**DENMARK** Bishop von Euch, of Denmark, who had celebrated his eighty-eighth birthday two months ago, passed away after an illness of only two days. At Christmas, and again at the requiem mass for Pope Benedict XV., Mgr. von Euch celebrated the pontifical office without betraying any signs of fatigue.

His funeral was an occasion of national mourning. The army was represented, for King Christian X., several years ago bestowed upon Mgr. von Euch the dignity of Commander of the Order of "Dannebrog," which is the Danish Legion of Honor.

## ASIA

**CHINA** The mission of Ili, in charge of the Belgian Foreign Missionaries, has been suppressed as a special mission.

The missions of Kansu and of Mongolia are now divided in the following manner:

The Vicariate of West Kansu is given to the Fathers of the Divine Word.

The Vicariate of East Kansu is given to the German Capuchin Fathers.

The Vicariate of Tehagar is given to the Belgian Foreign Missionaries.

The Vicariate of Souli-yuen is given to the Belgian Foreign Missionaries.

The Vicariate of Ninghia is given to the Belgian Foreign Missionaries.

The new Prefecture of Tatung-fu, taken from North Shansi, has been created and entrusted to the Belgian Foreign Missionaries.

Further advice concerning the Belgian missionary who was murdered by brigands in China not long ago, shows that his name was Rev. Julien Adons, one of four brothers all appointed to the Chinese mission field.

The yearly report of the Paris Foreign Mission Seminary publishes a very ap-

preciative report of the Maryknoll (American) Missions in China. The report has been prepared by Archbishop de Guébriant, Superior General of the Paris Society, and after a resume of his relations and those of his confrères with Fr. Walsh, he writes:

"Our dear Americans have gradually accustomed themselves to their difficult undertaking and have edified us with their simple confidence and their courageous zeal. The following is the actual condition of the districts which will soon form the first American Apostolic Vicariate: Territory, 20,000 square kilometers (5,400 square miles); population, about 200,000; Catholics, from 1,600 to 2,000; missionaries, 12.

**INDO-CHINA** Mgr. Lecroart, S.J., Vicar Apostolic of Southeast Che-li, China, has been selected by the Holy Father to be Apostolic Visitor of Indo-China. Mgr. Lecroart will start on his tour of inspection at once.

**JAPAN** Rev. Thomas de la Hoz, O.P., has been made Prefect Apostolic of Formosa. This prefecture was detached from Fukien in 1913. It includes the island of Formosa and the archipelago of Pescadores. Mgr. Clement Fernandez was the first Prefect, preceding Mgr. de la Hoz. Formosa, formerly a Chinese possession, has belonged to Japan since 1895. The mission counts about 5,000 Catholics out of a population estimated at 3,500,000 souls.

## AFRICA

**DAR-ES-SALAAM** The Prefecture of Iringua, composed of territory taken from the Vicariate of Dar-es-Salaam, Central Africa, has been created. It will be confided to the Foreign Missionaries of Turin.

**TRANSVAAL** The Benedictines of the Belgian Province have reorganized their Prefecture Apostolic of North Transvaal. A new Prefect, Fr. Frederic Osterrath, has been placed in charge, and seven new monks, coming chiefly from the Abbeys of Afflighem and Steenbrugge, will reinforce the personnel of this mission.

Owing to the division of the Natal Vicariate and the formation of its northern territory into the Prefecture of Zululand, confided to the Bavarian monks of St. Odile, the Benedictine Order now possesses in Africa an apostolic field which stretches with practically no break from Katanga, in Equatorial Africa, to the Transvaal.

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A Magazine Devoted To  
Home & Foreign Missions.

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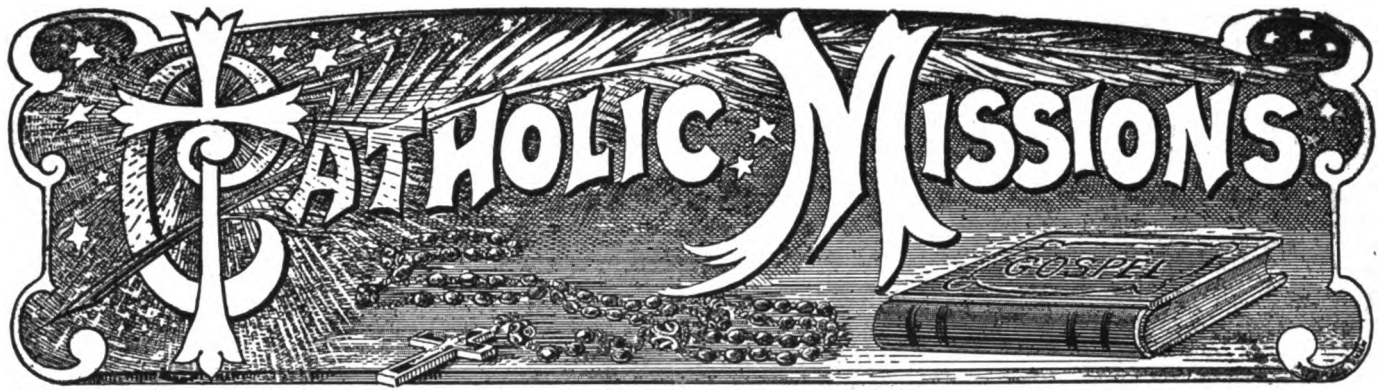
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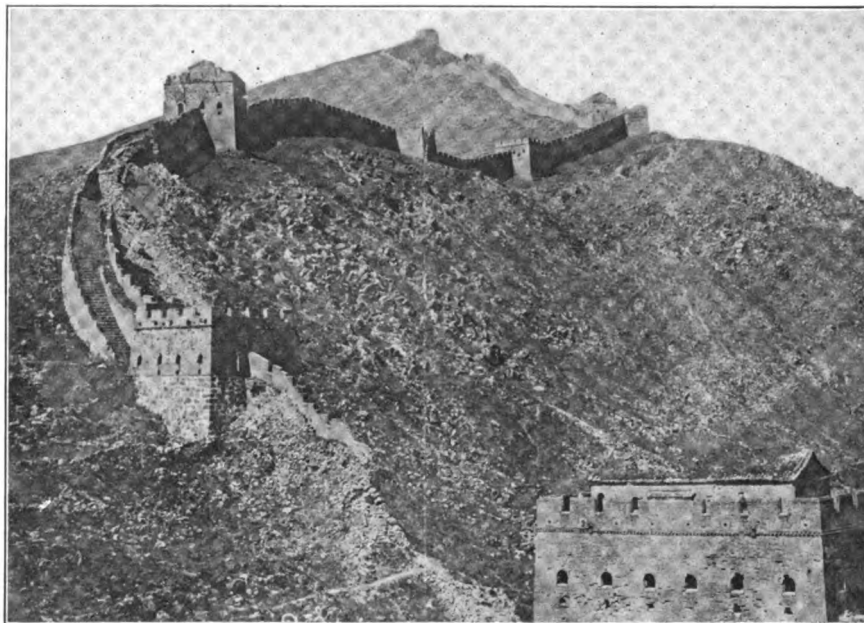
JULY, 1922

No. 7

## AMONG THE MANCHURIANS.

Dom Maternus Spitz, O.S.B.

*Dom Spitz's article on Manchuria is timely. Secular newspapers keep us informed of the troubles in China, and they once stated that Gen. Chang contemplated the establishment of a separate empire composed of Manchuria and Mongolia. Manchuria, the home of the Tartars, is a land of great natural richness and has been the object of many envious glances from neighboring countries. Its first resident missionaries were members of the Paris Foreign Mission Society, who began their work in 1838. Since 1920 North Manchuria has been evangelized by the Benedictines of St. Ottilien.*



Portion of China's great wall designed to keep out enemies. Manchuria is outside its northern boundary.

**W**EDGED in between China and Mongolia on the west and the north-west, between Corea and the Russian territory on the Amur on the east and the north, stretching about

### Eight Hundred Miles in Length

and five hundred miles in width, and covering an area of over 300,000 square miles, there lies in Eastern Asia a

large territory which to the outside world is known under the name of Manchuria, whilst the Chinese themselves call it the country of the Manchus or the Pure.

And this for the simple reason that the legendary ruler and founder

family. Politically divided into the three provinces of Hei-lung-kian, Kirin and Shen-king, or Northern, Central and Southern Manchuria, the territory consists physically, however, of only two regions, *i. e.*, Northern Manchuria forming more or less part of the Siberian world, and Southern Manchuria, which in its climate, vegetation and inhabitants belongs to China.

The northern district is one series of mountain ranges which reach a height of from 8,000 to 12,000 feet. The Manchu poets sing of these Shanalin or Long White Mountains as

### The Sacred Home of Their Forefathers

In their eyes it is the fairest land of the world on account

of the Manchu dynasty, which for 268 years ruled the destinies of both China and Manchuria (1644-1912) and came to grief on February 15, 1912, when the revolutionary party proclaimed China a Republic, chose that name to signify by an appropriate title the noble distinction and origin of his

of its woodlands, sunny glades and sparkling streams, which are all bathed in the bright atmosphere of heaven.

Southern Manchuria forms a large plain stretching from Mukden to the Gulf of Liao-tung, which is watered by the Sungari and its large tributary, the Usuri, the Mutan Kiang and

Nonni, the Liao and the Yalu, which forms the frontier river between Manchuria and Corea.

The surface of Manchuria is extremely varied, for there are sandy wastes and grassy steppes, rich arable land and dense forest tracts, vast prairies with tall grass eight to ten feet high. Owing to the Canadian-like climate of extreme summer heat, which is tempered by plentiful showers of rain,

#### And Extreme Winter Cold

which is rendered bearable by frequent sunshine, with a short spring and autumn of but six weeks' duration, Manchuria is a land of present realities and future potentialities.

Conspicuous by the salubrity of its climate, the fertility of its soil, the loveliness of its scenery, the magnificence of its forests, the many indications of its mineral wealth, the intelligence, industry and energy of its inhabitants, the navigable rivers and the capacious harbors, Manchuria is indeed a granary of wheat, barley and millet, a storehouse of cotton, opium and poppy; but by far more profitable are the rich coal and iron mines, the gold and the precious stones which are to be found there in large quantities. For this reason Manchuria has been and still is a bone of contention between Russia, Japan and China, and has served as the involuntary stage of bloody dramas which have been played thereon by the contending rivals.

Moreover, Manchuria is also a country of special interest to the historical student and contemporary statesman, to the economist and the ethnologist, to the student of comparative religion and the missionary, to the geographer and explorer. Here we find a petty Tartar chieftain who challenged the power of China and whose son after a determined struggle conquered the Celestial Empire and

#### Placed on the Throne the Manchu Dynasty

Here, we see the rapid rise of the little Manchu nation to a pinnacle that enabled it to impose an outward and visible badge upon the innumerable millions of its conquered enemies until its institutions, language and national

entity became absorbed in those of the subject race.

The aboriginal inhabitants of Manchuria may be classed under the generic head of Tartars, and as such have been known for many centuries past. And these Tartars of Manchuria belong to the same great stock from which have sprung the Chinese, Mongols, Tungusians, Japanese and Coreans in the north, and the Tibetans, Siamese, Burmese, etc., in the south.

But the Manchus are not and never have been a separate, well-defined nation, but are the descendants of petty nomad clans, half Mongols, half Tungusians, who were welded into one people by Nurhachu, whose descendants with the help of the Mongols and the



*Little Manchurians from the city of Harbin.*

Chinese themselves occupied the Dragon throne left vacant by the suicide of the Ming emperor. Today the Manchus are divided into the Solon and Sibu Manchus, the Goldis and Yiipi Tatzu (Fishskins), and Gilyaks (long-haired) Tartars.

Yet of the twenty million inhabitants of Manchuria at the present day, only about one million are Manchus, and perhaps only ten per cent. can speak the Manchu language. "The Manchus took China and the Chinese have taken captive the Manchus." After the conquest of China, the Manchus either emigrated or were drawn away by their

dynasty to China, whilst the Chinese by thousands and tens of thousands poured into Manchuria to occupy the fertile land, towns and villages which the soldiery left, and thus the Chinese, with their culture and influence, have entirely taken captive the rude, unbettered aborigines, and in turn they encouraged Mongols and Coreans to come in as tillers of the land.

In consequence of this mixed population in Manchuria, we find that religion here is a thing full of contrasts, a mixture of fetishism and spirit worship, of superstition and philosophy, of Buddhist idolatry and Confucianist Agnosticism, of Taoism and Shamanism. They have a deep conception of a Supreme Being or Shangli, *i. e.*, the Lord of heaven, but one who has no immediate concern with man. Instead they have a great assemblage of minor deities and deified heroes, statues of gods modeled in clay of gigantic size, gaily dressed and gorgeously painted of local demons and spirits, tutelary genii and noxious animals.

Yet even to Manchuria the Unknown and Unexplored, which for centuries never once revealed to the rest of mankind the secrets of her laws and religion, where neither merchant nor traveler has penetrated either to enlarge the sphere of commerce or to explore the nature of the country and its products, the Catholic missionaries have found their way in defiance of every menace, or torture and of death.

They braved the capricious fury of the Manchu rulers, penetrated and found a hiding place—they stayed on and traversed in their apostolic course mountains and plains, rivers and valleys,

#### They Toiled and Suffered

they conquered and triumphed; they found their way to the hearts of the Manchus, they found eager listeners to their message of peace, and finally, the Catholic Church found her martyrs and confessors, her native priests and Sisters. To them literature and science, ethnography and geography are indebted for the geographical and historical knowledge we possess of the "Land of the Pure" and its inhabitants.

Manchuria, like the rest of China, became dependent upon the Arch-

diocese of Peking in the fourteenth century. But at that time it received only temporary visits at unknown intervals from the Franciscans, to whom the vast field was then entrusted. The small results which they obtained were, however, destroyed by subsequent civil feuds and political upheavals. When the Jesuits arrived on the scene, they could find but a small remnant of Christianity.

In the reign of Emperor Wanli of the Ming dynasty (+1620) the first Catholic priest is said to have come to Manchuria; whether he came as a mere visitor from Peking or not, is unknown. So much, however, is certain, that there have been Christian converts in Manchuria three centuries ago, and they have never been wholly wanting.

Among the earlier Jesuit missionaries was Fr. Verbiest, "the imperial director of the astronomical observatory at Peking, who in 1682 accompanied Emperor Kanghi, the Manchu ruler of China, to Mukden and Kirin. Between the years 1701-1710, Manchuria was visited by Frs. Regis, Tartoux and Friedel, who, at the request of the Chinese Emperor, began cartographical designs in Manchuria, which were subsequently published by Fr. du Halde (1735), and later on perfected and completed by Fr. Amiot for Emperor Kienlong (1736-95).

That these scientific missionaries of the imperial court of Peking did not forget the divine command to preach the Gospel, we know from the fact that towards the end of the eighteenth century many Christian villages were to be found in Manchuria. The cruel edicts and the gruesome persecutions in China in the years 1796, 1805 and 1815 swelled the ranks of the Christians in Manchuria, for many left their native country to find shelter and protection—or were exiled—in the province of Liao-tung, and there were visited in 1830 by a Portuguese Lazarist, Fr. Castro.

The history of the vast mission field in Manchuria in its modern phase, however, is entirely identified with the life and work of

#### **Its First Vicar Apostolic, Mgr. Verolles**

who for thirty-eight years (1840-78) devoted his time to sowing the Gospel

seed into the hearts of the Manchus, which he watered with his prayers, and ruled the spiritual destinies of his converts, and thus raised Manchuria from religious decadence to a comparatively flourishing condition.

When in 1838 Propaganda detached Liao-tung as a separate vicariate from the diocese of Peking and entrusted its evangelization to the Missionary Society of Paris, Manchuria and Mongolia were included. But it being too extensive the two latter were separated each as an independent vicariate. Manchuria was given to Mgr. Verolles, whilst Mongolia was entrusted to the Lazarists under Mgr. Mouly and his successor, till in 1864 it was handed over to the Missionaries of Scheut.

The vicariate of Manchuria then embraced the provinces of Liao-tung, Kirin and Sanghalien. Mgr. Verolles, a missionary of Sechuen and Superior of the college there, after a tedious journey of twelve hundred miles, suffering unheard-of difficulties and privations, reached his vicariate on November 30, 1840. Touched by the consciousness of the heavy burden laid upon him, he kissed the ground. And indeed he soon found out the serious difficulties he had to cope with; the vast extent of the field and the rigorous climate were aggravated by the indifference, and even the ill-will of his flock, which numbered about 3,620 souls.

Of these, 2,000 were resident in Liao-tung, the rest scattered among

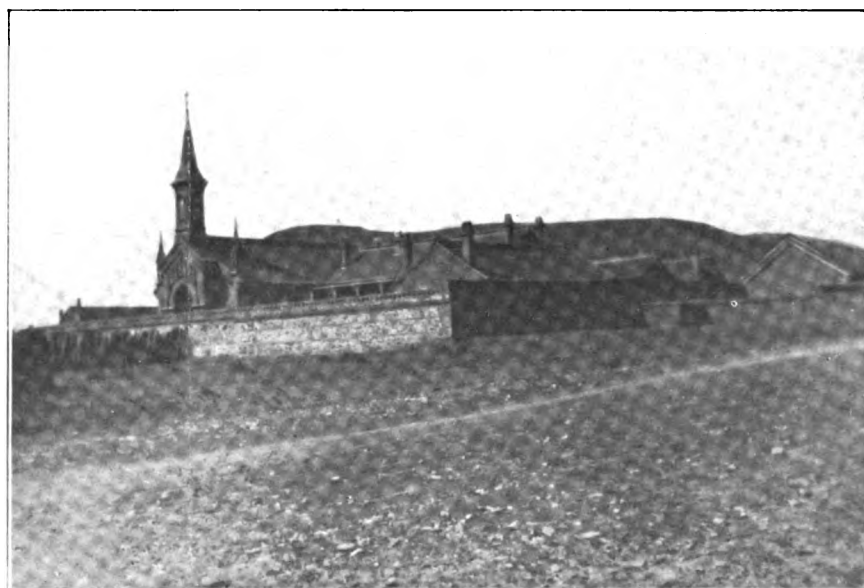
the numerous pagan tribes, were destitute of any spiritual help, and had fallen into lukewarmness and indifference. There were no churches, schools or priests' houses, and the only assistant on the spot was a Chinese priest, Hsu. But Bishop Verolles lost no time. He traveled through the length and breadth of his vast vicariate, ministering to the spiritual wants of his flock as best he could.

But the arrival of the Bishop greatly upset the minds of the native Christians, and he met with an indifferent and even hostile reception. Nay, being a European, he was

#### **More or Less an Object of Suspicion**

They refused to see or meet him, for the timidity engendered by generations of persecutions rendered his visits unwelcome to them, and they refused to give him food and shelter. "What if the mandarins or the pagans would know of your presence," was the first and a standing greeting he received nearly everywhere.

After a journey of six months through the vast solitudes of his vicariate on foot or in a native vehicle or mounted on a horse, mule or ass, Bishop Verolles was compelled temporarily to withdraw from Manchuria. But he soon left the place of his involuntary exile to welcome the first priest who was to share with him the toils of the apostolate. It was Fr. de la Brunière who had exchanged the study of medicine and a life of ease



*Mission centre. To our eyes it seems the last word in loneliness.*

and distinction for that of apostolic obedience and poverty (1842).

On March 24, 1844, two other pioneers arrived, Fr. Berneux, the veteran of the missionaries in the Far East who had been condemned to death when serving on the missions in Tonkin, and died as Martyr-Bishop in Corea (1866), and Fr. Venault. This Father, a nobleman by birth and a courtier of the Restoration,

### Gave Up the World for Christ

and for forty-two years endured a life of incredible hardships as a pioneer of the Gospel in Manchuria, devoting his whole private fortune to his work in building churches and orphanages, in relieving the sick and the needy and ever refusing to live better or more comfortably than the poorest of his flock. He died on January 12, 1884.

The treaty of England with China, 1840-42, and the French commercial convention of Whampoa (1844), opened up possibilities of future extension of missionary work and consequently demanded an increase of more laborers. Mgr. Verolles returned to Europe to obtain volunteers and went back three years later with four priests, Negrerie, Menard, Colin and Pourquie.

In the meantime, de la Brunière had been commissioned to evangelize the tribes on the banks of the Usuri River, and accompanied by some native guides started on his apostolic expedition on July 15, 1845. But as his companions refused to go any further with him, he dismissed them, bought a small river craft and provisions and rowed alone down the Usuri. His arrival caused great alarm among the natives, who proclaimed Christianity to be a beautiful religion, but alarming for its novelty. Repulsed and expelled by the Chinese, the missionary lived for five months of the winter in 1846 in a solitude and was murdered by the Gilyaks or Long-hairs.

On his return to Manchuria, Bishop Verolles re-arranged the missions as far as possible, opened a new station for the two hundred Catholics at Mukden, a school and a dispensary and a seminary for native priests. But a serious attack of wild fanaticism which was directed against his life induced him to retire for a time. Two of his priests were imprisoned in 1850 and

then taken to Canton; by diplomatic pressure, however, they were released and returned to their cherished Manchuria in 1851. At that time the vicariate numbered seven priests.

Owing to the constant vexations on the part of the local mandarins, the arrogant honors which the Manchu kings demanded from their subjects and the prevailing prejudices against a religion "whose followers neglect the present world to busy themselves about the future," the progress of Christianity was very slow. The doctrines of the Church were admired and praised, but for the materialistic Manchus they were too hard and too exacting. Yet, although a rich harvest of souls could not be reaped at the time, the apostolic ministry was not altogether fruitless. The indifference and aversion shown at the arrival of Bishop Verolles were gradually changed into admiration of the zeal, the

### Endurance and Perseverance of the Missionaries

whose number was increased in 1854 by the arrival of Frs. Boyer, Biet, Tagliabue, etc. The charity which they showed during the disastrous famine which visited Manchuria in the same year opened up a new field of activity, as they were able to baptize over two thousand children and save them from premature death.

In the meantime, the Russians had seized some Manchurian territory on

the Amur, and they enforced the laws against Catholic missionaries and their work. The Bishop was unable to obtain any relaxation, on the contrary, the most ridiculous fables and stories were spread far and wide to arouse the feelings of the Manchus against them. They were accused as partisans of the Russians, of conspiracy and treachery with them against Manchuria, although the invaders under Generals Muravieff, Ignatieff and Kasatsenich on three distinct occasions absolutely declined the requests of the Bishop to allow his priests to preach the Gospel to the natives in the Russian parts of Manchuria or to give spiritual help to Catholic Poles.

In 1869 Mgr. Verolles went to Rome to take part in the Vatican Council, and, although seventy years old, returned in 1875 with great reinforcements of priests and Sisters of the Congregation of Providence (Portieux). With their help he extended the work of the apostolate in every direction, organized new parishes, built new churches, schools and orphanages. Thus before his death and after an episcopate of thirty-eight years, he was allowed to see the fruits of his labors ripening in Manchuria (+April 29, 1878).

His successor, Mgr. Dubail (1878-87), found the northern part of the vicariate in the most flourishing condition and met everywhere with a hearty welcome, even from the mandarins,



*Seminary of the Paris Foreign Mission Society—the great model of missionary organizations. The Seminary is located in Rue du Bac, Paris.*

though rumors of war between Russia and China and an intended assassination of all the priests and Christians marred a peaceful prospect.

Under his auspices beautiful churches were built according to the plans of Fr. Chevalier, a priest of the mission since 1857 and an architect of considerable taste, sense and skill, assisted by the labor of the converts. In 1888 the Church in Manchuria numbered 13,000 native Catholics with twenty-four European and four native priests. The period from 1890 to 1900 under two Bishops, Raguit and Guillon (1889-1900), forms a very bright chapter in the missionary enterprise in Manchuria.

In 1894 we find 17,000 Catholics in 170 stations, served by 30 European and 8 native priests, 12 European and 200 native Sisters, "who capably manage the orphanages and schools; the training given is of the highest possible value, raising, as it does, communities of God-fearing men and women amidst a race eminently cruel and prone to gross self-indulgence."

As the following years were equally successful and the number of converts constantly increasing, the Holy See divided Manchuria in 1898 into two vicariates: the Northern with Mgr. Guillon at Khirin, and the Southern with Mgr. Choulet at Mukden.

But the period of quiet development was also a time of preparation for the great sacrifice which was demanded from Manchuria when during the Boxer riots (1900-01) it became the

scene of cruel persecutions and heavy losses. Yes, Manchuria had to mourn the loss of Bishop Guillon, of nine European and three native priests, of two Sisters

#### And Fifteen Hundred Catholics

all of whom were murdered by members of the secret society, Tsae-li-ti, or Fasters. In Southern Manchuria forty-five churches and chapels, twenty-nine residences, two seminaries and one hundred and fifty-nine schools were destroyed, whilst in Northern Manchuria only two stations out of sixteen were left. Thus the work and the sacrifices of sixty years were annihilated in the course of one month.

Yet Bishop Lalouyer of northern and Mgr. Choulet of southern Manchuria, who since those cruel days have ruled the mission field in Manchuria, put the hand to the plough, rebuilt what has been destroyed and carried on the work of peace and salvation. That they have not toiled, labored and suffered in vain is proved by dry facts which speak for themselves. According to the *Compte-rendu*, published by the Missionary Society of Paris, Manchuria numbered in 1918-19: 55,822 Catholics with 49 European and 36 native priests, 196 catechists and 500 Sisters, 245 churches and chapels, 267 schools with 6,000 pupils, 3 seminaries with 75 pupils training for the priesthood. On July 26, 1920, the administration of North Manchuria was placed into the hands of the Missionary Society of St. Benedict of St. Otilien.

In conclusion, let us hear a Protestant voice on these heroes of the Catholic Church in Manchuria:

*"Few men indeed have ever made a deeper impression on me than these missionaries. They were standing, transparent types of all that is best in man. They seemed to diffuse an atmosphere of pure, genuine goodness, which made itself felt at once, and we recognized immediately that we were not only with good, but with real men. Far away from their friends, from all civilization, they lived, worked and died. Their strong, yet gentle and simple natures, developed by the hardships of their surroundings, and loftiness of their ideals and untainted by the contact with worldly praise and glamour, impressed itself on us at once, and as we saw evidenced in the people around, had affected the Chinese likewise. These are the men who are a true light to the world and who will spread abroad the essence of Christianity, the doing good to others. The example set by the Catholic priests is very fine. They live lives of the greatest austerity and self-denial, their rooms cold and bare of comforts, their food simple and plain. They never dream of taking leave and enjoying themselves for a year among their friends at home. They have indeed forsaken houses and brethren and sisters, father and mother and lands for Jesus' name's sake, but they rely on His promise that they shall receive a hundredfold and shall inherit everlasting life."*

### Pilgrims to the Holy Land Now Travel De Luxe.

Automobiling through the Holy Land may be comfortable and expeditious, but surely the awe-inspiring solemnity of the journey and the "atmosphere" must be wholly lost. Discussing the subject of modern pilgrimages, *La Palestine*, organ of the Knights of the Holy Sepulchre, says:

"During the last two months there have been many pilgrims here, most of them Americans. But traveling in this country is not what it used to be. Today, autos are numerous in Jerusalem, and one can visit the entire Holy Land in a few days and in an altogether European manner. For the

rapidity of our trips we have almost attained the ideal. In one day it is possible to cross Judea, Samaria, Galilee, and see Nazareth, Tiberiade, and even the ruins of Capharnaum, returning the following day to Jerusalem. On another trip one can go to Jericho, the Dead Sea, and the Jordan. Jerusalem to Bethlehem and return only takes two hours. As to the cost, there is a certain latitude—one makes the best bargain possible with dragomen or auto proprietors.

#### Beginning Again.

Writing from Sikiang, Bishop Otto, B. F. M., Vicar Apostolic of North Kansu, China, says that the district is still very poor—so poor that many

women cannot come to church for want of proper clothing, and children have to stay away from school for the same reason.

But Bishop Otto has resigned as Vicar Apostolic of Kansu and is soon to undertake new duties in the Vicariate of Ninghai, Southwest Mongolia, to which he has been transferred. This is a territory in which everything is yet to be done. There is no church, no residence, no college, no seminary. Under these circumstances Mgr. Otto begs a little assistance in inaugurating the work of the apostolate in Ninghai.



## ST. BEDE COLLEGE, MANILA.

### A Benedictine Missionary.

*Spanish Benedictines were among the early missionaries to the Philippines, but the change of government altered their status, and they now devote themselves chiefly to teaching. St. Bede College ranks among the highest educational institutions of the Islands and is empowered to confer degrees.*

THE Philippine Islands, the only Catholic country in the Far East, have been evangelized and converted to the Catholic Church by Spanish missionaries of the four great Orders of St. Augustine, St. Francis, St. Dominic and St. Ignatius.

The number of islands is supposed to be about two thousand, and the total population ten millions, nearly all Catholics.

#### The Benedictines Came to This Large Field

at the last hour, just twenty-six years ago. Our Mother House is the well-known Abbey of Montsewat, so famous for the old shrine of the Blessed Virgin, whose beautiful image was found there about the middle of the eighth century, through a miracle, hiding in a cave.

It was on the fifteenth of August, 1895, the very day on which the writer was invested as a novice, that a group of twelve young missionaries under the leadership of the Rt. Rev. Fr. Abbot of the same community, Dom Joseph Deas, descended that holy mountain of Barcelona to go aboard the trans-Atlantic steamer *Isla de Panay*, which in less than one month, covered more than nine thousand miles, reaching Manila in September.

Our missionaries were met and welcomed at the pier by the representatives of all the religious Orders, members of the clergy and both the ecclesiastical and civil authorities. From the wharf they were taken to the Cathedral of Manila,

**Where the Te Deum Was Chanted** for the happy arrival of these new

recruits. For nearly six months our Fathers were the guests of the Jesuits, during which time the aforementioned Fr. Abbot was searching through Manila for a large, cheap, decent house in which to accommodate his community and to start the regular monastic life as observed in Montsewat. Not without some serious troubles he found and bought the house we are now occupying in the suburb of Tanduay.

But what was the particular purpose of bringing this new branch of the Benedictine Order to the Philippines? In 1884 a compromise was made by the Rt. Rev. Fr. Abbot of Montsewat and the Spanish Government by which our monasteries in Spain were empowered to admit novices into the Order free from the obligation of military service, provided a number of missionaries were sent to the Philippines to do missionary work assigned to them in

#### The Northern Part of Mindanao

Upon arriving at Manila, Fr. Abbot deemed necessary to have a residence in the capital with two or three monks in it, which at the same time would be the Procure for the missions in Mindanao.

On October 5th of the same year, Fr. Abbot Deas with four of his mis-

sionaries, leaving the rest with the Jesuits, sailed for Sungao, capital of Mindanao, a four days' journey from Manila. All the missions entrusted to the Benedictines, scattered over different Islands, were visited by the indefatigable Abbot not without risking his life while riding or sailing in small boats.

He found that about thirty priests were needed to attend nine parishes and sixteen missions, numbering no less than 80,000 souls, most of them baptized and made Catholics first by the Augustinians in the seventeenth and eighteenth centuries, and later by the Jesuits.

Having installed the four new missionaries, Fr. Abbot returned to Manila to place the Fathers in the newly acquired house at Tanduay and furnish it with all necessities not only for the nine actual monks, but also for another band of missionaries expected before the end of the same year.

In 1896 he made two more trips to the missions, fearless of the many obstacles and hardships met with everywhere, accompanying other laborers to the vineyard of the Lord. Fr. Abbot Deas had a great love for his mission, and in spite of being bent with age (he was in the late sixties), his heart glowed with the



Here is one of the "Independent" Churches, founded by Aglipay. In appearance it looks like a Catholic mission.

true fire of an Apostle and desired to have everything arranged before going back to Spain.

More than a year he spent in the tropics almost without rest and careless of his health. Then he broke down, and his doctor urged him to take the first steamer for Spain because his life was in a great danger. About the middle of April, 1897, he arrived at Barcelona, somewhat recovered, but it took him the whole summer to regain his former energy and vigor, in the monastery of Montsewat.

Fr. Abbot was proud of his great work beyond the wide ocean in the Far East, but it must be stated that he returned to Spain with a thorn piercing his heart and giving him more pain than the physical trouble caught at Manila. The prospects for his mission certainly were not bright. The political situation in the Islands was like a moaning volcano

#### That Threatens a Destructive Eruption

Factions and plots worked by the Katipunan were astir to do away with the Spanish domain. The outbreaks of the war in 1898, the capture of Manila by Admiral Dewey, the horrible abuses and crimes committed by the revolutionists with many Spanish friars in their own parishes, the presence of some revolutionary agitators in the Benedictine missions eager to seize the money of the churches and threatening to murder the missionaries, caused them to withdraw from Mindanao to Manila, and some of them to Spain, much to the regret of thousands of good Catholics left orphans.

With the beginning of the twentieth century, the dawn of peace seemed to reappear in the Islands; Mr. William Taft, first American Governor here, started the era of pacification. Catholics from all quarters were summoning their pastors; two of our missionaries early in the year 1920 sailed again for Mindanao. For six months they traveled from town to town, from Island to Island, giving spiritual relief to the abandoned flock through the mass and sacraments of which they had been so long deprived.

A few more missionaries were sent in the following years, but Spain having ceded the Islands to the United States by the treaty of Paris, that compromise of the Spanish Government with our Order was no more in vigor, and consequently we could not afford to send a sufficient number of priests to the missions. The work for which twenty-five or thirty missionaries were required had to be done by eight or ten, to the detriment of the souls; hence it was decided in 1908 by our higher authorities at Rome, to leave the field at the first chance.

Through the negotiations of Mgr. Ambrosius Agius, O.S.B., Delegate of the Holy See in the Philippines, the Dutch Fathers of the Sacred Heart were invited to take up our missions, they accepted and within two years thirty of them were engaged actively in the parochial and school work handed to them by the Spanish Benedictines.

\* \* \* \*

This historical sketch of the Benedictine Monks in the Philippines will not be fairly complete if I do not add a few more data about our school work in Manila. St. Bede College was founded in 1901 by the Rev. Fr. Juan Sabaten, O.S.B., Superior of the small community living at the residence of Manila and of the missions in Mindanao. It was his aim to impart a sound Catholic education to the Filipino youth along with the mental training of which he is so fond, and keep the Fathers busy in some pleasant work after the recital of the Divine Office.

To this effect a large house was secured with ample rooms at the basement and on the upper floor which the carpenter in a few weeks remodeled into class-rooms. All was ready for the seventeenth of July,

#### The Day of the Opening

in which the *Chronicle* says: "Early in the morning a brass band paraded the nearby streets, making the event solemn and attractive; at eight o'clock the building was blessed by the Rev. D. Silimo Tunon, Dean of the Cathedral; then followed the mass, celebrated by the Rev. Fr. Rector of the College, D. Sylvester Jopec, O.S.B.,

at which about two hundred boys and some distinguished families attended."

Twenty years have elapsed since this new field of work was undertaken by the Benedictine Fathers, the fruits therein reaped have been by far abundant. St. Bede slowly but gradually has been developed into one of the highest reputed institutions of learning of the Philippines. The attendance being increased from year to year, made it necessary to enlarge the old house with two beautiful additions, in which about one hundred boarders can be accommodated. More than ten thousand dollars have been invested in scientific material, such as physical, chemical and biological laboratories, in order to keep the college abreast with the Government high schools.

Since 1910 we are empowered to confer degrees of Bachelor of Arts and diplomas of high school. The St. Bede Alumni Association numbers more than two hundred members; many of them are holding very good and lucrative positions in society as business men, lawyers, physicians, engineers, and about five are priests. Athletic sports are cultivated at St. Bede with great enthusiasm; our football and basketball teams are organized every year and contend not only with their similar of Catholic Colleges, but with the strongest of the public schools.

As far as the faculty is concerned, the college does not spare money to have the instructor perfectly equipped with the scientific knowledge in the branches they are teaching. Up to 1913 most of the topics were explained in the Spanish language, but at present English has become the official language for schools and colleges throughout the Philippines, and St. Bede students are quite familiar with it since nearly all the subjects along with the text-books are learned in English.

Although we have not yet any American Fathers to conduct the institution in thorough American ways and principles, large expenses have been incurred to train five members of the faculty in our renowned Abbeys of the United States. Four clerics of this community are getting

English education in Australia and three in the United States. Furthermore, eight lay teachers are included in the staff to conduct the primary classes. Debating Societies are organized throughout the school year, and frequent declamation exercises, as well as English public contests, are held to arouse enthusiasm and ambition among the students.

The Superintendent of Private

Schools, appointed by the Bureau of Education, comes every year to the college for inspection, examines the boys and many a time shows satisfaction for our good standard. Fully aware that success is the result of practical methods, we consider it of paramount importance to give the boys weekly written tests, a great factor in their class standing, of which every teacher must give an account

monthly to the secretary of the college. Midyear written examinations and public reading of notes are held about the fifteenth of October, and the closing exercises take place around the tenth of March. A solemn entertainment is prepared for the occasion, an English play being part of the program, along with the awarding of prizes, medals, degrees and diplomas to the graduates.

### The Pagan World Waking Up.

An editorial in *The Bengalese* says:

"Travelers in India report some interesting after-effects of the European War.

"A million or so of India's sons fought in France, Turkey and Mesopotamia, and brought back with them new and—to India—startling ideas of progress.

"One recent traveler found two returned soldiers in uniform addressing an entire village seated on the public square, drawing maps in the sand to explain where France lay in relation to India, describing what they had seen of automobiles, street cars, modern agriculture, the absence of caste, etc. These two youths were going from village to village, inspired with the hope of arousing their countrymen.

"It is just this sort of activity, going on all over the country, that is bringing about a new India. The European War has had the same tonic effect upon India that the Crusades had upon the Europe of the Middle Ages, and the 'unchanging East' is a phrase of the past."

It may be added that India's natives were not alone in absorbing new ideas as a result of their service in the war. Africans were specially interested in seeing the white man at home, so to speak, and returned to their own country with an ardent desire to imitate him in learning and civilization.

### Catholicity in Africa Advancing by Leaps and Strides.

The latest statistics from the Ivory Coast mission, entrusted to the Fathers of the Lyons African Missions, sent by Rev. Fr. Gorju, show that in the last five years the mission has increased by three principal and three secondary stations, two churches, forty-nine chapels and fifteen thousand Catholics.

The progress indicated by these figures shows that the Ivory Coast is already well on the way to apostolic conquests. It was only last year that it

kept the twenty-fifth anniversary of its foundation, and Fr. Gorju, alluding to this epoch, says:

"Now, missionaries of the Ivory Coast, let us turn our backs on these twenty-five years—already only a memory. Trials they brought us, as well as tears and mourning, but these have been the ransom of the souls that are ours today. Let us thank the Lord of the Harvest Who made those lean years so fertile for us, and let us set out full of courage and joy towards the radiant dawn of a new day to be."

*The mission field takes us back to Judea and Galilee more really than any description. The modern missionary lives the Gospel pages again, and experiences the joys and sorrows, the toils and hardships of the Master's life.—Bishop Broderick, L.Af.M.*

### The Sacred Heart will Not be Outdone in Generosity.

This touching anecdote is selected from the *Claver Almanach for 1922*, and was related by a missionary in Africa:

"A poor man, employed in a European Seminary, was able to put by, cent by cent, the sum of \$40. As he had no family, he intended to dispose of this money for masses to be offered for him after his death. But of what sacrifices is a heart, filled with love for its neighbor, capable!

"A young priest was about to leave the seminary to go to the foreign missions.

"The old man, having heard this, made up his mind to give him the whole of his little fortune for the propagation of the Faith.

"'Father,' said he to the young priest, 'please accept this offering to help you in your evangelical labors. I saved this money to have masses said for me after my death, but I am quite willing to remain longer in Purgatory for the greater glory of God.'

"The future missionary was very much touched and did not want to take advantage

of the generosity of a poor man, but the latter knew so well how to plead his cause, that it was impossible to refuse him; the alms was accepted.

"Several days after this, the magnanimous benefactor gave up his soul to his Maker. There has been no revelation to make known to us his fate when he entered the other world, but do we need any? Do we not know that the Sacred Heart of Jesus will not allow itself to be outdone in generosity? Therefore, we may well suppose that one who desired so much that the knowledge of salvation be brought to the pagan world and who forgot his own interests to help in the great work—surely found superabundant mercy before the tribunal of the Eternal Judge."

### India's Pioneer Capuchin Missionary Dead.

India has lost another of its pioneer missionary priests in the death of Fr. Lievin, one of the last of the first group of Capuchin missionaries to India, who arrived there in 1889, taking charge of the newly-constituted diocese of Lahore.

He worked in India with unremitting zeal for thirty-three years, never even once making the trip back to his beloved Belgium. During this period he did notable work in erecting special mission houses, orphanages and parishes in the Punjab. He was the originator of the Christian colony in Maryabad, a haven of sanctity and Christian purity in the midst of pagan superstition and ignorance. Maryabad impressed itself upon the Punjabees and whole Hindu villages have been converted to the Faith as a result of being attracted by the spirit of peace and plenty that reigned among the inhabitants of the Christian colony.

Fr. Lieven founded a vernacular Truth Society in Lahore and promoted much Catholic literature in the Indian languages.

## IN THE VALLEY OF THE SHADOW.

Rev. S. Van Haaren, S.J.

*Read the lament of the poor Indian grandmother, left with four orphans whom the cholera, in its course through the Morapai mission, Calcutta, had just robbed of their parents.*

LIFE is not all fun, least of all the life of a missionary; and so I cannot always keep telling pleasant stories. Here is a sad one:

One Saturday evening Jacob Paida, the giant of Kharry and the man with the longest beard in the whole of my district, rushed most unceremoniously into my room. Without honoring me with the usual salutations, he said in his peculiarly authoritative manner:

"Father, you must by all means come to my village. We are down with cholera, several people are dead; my wife and one of my children died yesterday. Father, when can you come?" And then the strong man collapsed and began to cry like a little child.

### When His Grief Had Abated a Little

we discussed the situation and came to the conclusion that it was impossible for me to set out at once: there was the Sunday mass at Morapai, and it was impossible to find anyone just then to accompany me on the journey.

However, it was agreed that I would go to Kharry early in the week, as soon as I could find men to go with me. If any fresh cases of cholera occurred they would send me a message, and I would start alone if necessary. Thereupon Paida knelt down for my blessing and returned to his village, fifteen miles away.

On Monday and Tuesday I tried in vain to get men: besides no message came from Kharry. But at 11 o'clock that night two men came with the sad news that ten people had died within four days.

"You must come at once," they said, "even this night. We will carry your chapel box and all things necessary."

"I was only too anxious to go that I might be among my poor stricken flock. The packing did not take long. At the last moment Okhoy, my valiant cook, as fearless and as small as Napoleon, volunteered to go with us, saying that he was ready to pass through the fire for the padre: his services were accepted.

Shortly after midnight we were on the march, praying as we went along: God alone knows how many rosaries we said that night. At 6 A. M. we were at Kharry-Bahmanerchok and beat the gong to arouse the villagers. They understood that the Father had come at last, and soon

### The Little Chapel Was Full

How happy they all looked and how grateful when they saw the priest in their midst. The catechist sent word that he would come soon and show me round the huts of the cholera-stricken: but between hearing confessions, saying mass and speaking words of solace and encouragement to the people, it had become 8 o'clock, and no catechist turned up.

So I went to his hut: it was locked, and not a mouse stirred nor a dog

barked. All the other huts were locked, so that everyone in the village seemed to be dead. After much calling, my catechist emerged from his back door.

"Are you perhaps afraid to visit the sick with me?" I asked.

"I afraid!" he said in a quivering voice; "for whom do you take me?"

"Then let us go round at once," and off we were on our sad errand.

Alas! I have rarely witnessed such a scene of desolation, and I hope never to see such a spectacle again. Death seemed to hover over the village. I saw him sitting at the door of every hut with his hollow eyes, and his fleshless ribs, and his fearful scythe, ready to mow down the first comer.

Rakhal, the catechist, pretended not to observe him: he saw only microbes (the man has had some schooling and has heard of microbes), he kept shutting his nose with his fingers, and he spat and squirted like a dozen fountains in a public square. I must say, however, that he showed a good deal of courage.

In the first hut we entered, two little children lay asleep under a miserable piece of matting: two new orphans. Death has spared them, but



close by both their parents sleep their last sleep under the cold earth.

In the next hut four more orphans lay asleep. Temu, Brisputy, Chonchola and Sundary. I knew Temu's father and mother well; such exemplary Christians! No children in the whole of Bahmanerchok know their prayers so well as Nimay's orphans.

### And They Slept Like Roses at Dawn

"Father," croaked their old grandmother from beside the fire, "now you are their *mabap*; you must take them."

"Yes, Granny, I will. Generous souls will help me to feed them and bring them up to be as good Christians as their parents."

And thus we went from hut to hut, the whole day long and till far into the night. How distressing, and yet how consoling, too. I saw the sick and the healthy sleeping under the same roof, nay, under the same covering. They would not abandon their suffering relatives. And how welcome I was in all those poor homes. How glad they were to receive Extreme Unction, the remedy for their soul, or the medicines we had brought for their bodies. And how fervently we prayed together by the side of the sufferers that the Master might spare them, if such was His good pleasure.

Late in the night we came to a lonely hut where all seemed to be asleep. I called that the Father had come, but there was no answer.

"Do not call, Father," Rakhal told me, "they all sleep forever."

"And who lived here?"

"Jacub Paida, the man with the long beard." Jacub Paida, and he the strongest man in the district: and he was with me last Saturday.

"And when did he die?" I asked.

"This morning shortly before you came."

Alas, so I had come too late. It would have been a consolation to me if at least death had spared one of his orphans, but in Jacub's hut not one soul escaped.

It was late, but I had still to visit the house of a girl named Phuly: for I was told that she was very bad. The girl was seated by the fire, warming herself, and told me that she was

much better and could come to church tomorrow. Phuly's grandmother sat by her side, with a little baby in her lap: the poor infant was in its agony and died that night. Phuly's father lay asleep in a corner on a mat; in another corner lay another person, also seeming fast asleep, close to or rather under the growling dog.

"Where is your mother, Phuly?" I asked. "There she lies, Father, near the dog," and tears burst from the child's eyes.

"Is your mother also sick?" Phuly rose and without a word uncovered the face of the sleeper, and there lay Phuly's mother—dead.

This was my last visit that night.

Next morning I had a record assistance at mass and distributed Holy Communion. My sermon was very short, but never have I been listened to with such breathless attention: this time nobody slept, whereas I find that my eloquent homilies generally have a soporific influence on my audience. The classical example of old Job seemed to go home to their hearts: "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

Then came the illustration of the cutting of the paddy: thus death stalks about in our midst with a sharp sickle and mows down whomsoever he pleases: the good grain is garnered in, the bad grain is cast into the fire. Lastly as you build dikes around your fields to prevent the sea water from rushing in and spoiling the crops, thus let us erect a dike of prayer around each home. Meanwhile, be ready: "*prostut hauk!*"

After Mass I blessed holy water enough for the whole village, a huge earthen vessel, called *gamla*, big enough for the devil to get himself drowned in. As I took of the holy water and solemnly made the sign of the cross, I thought that this was surely the largest holy waterstooop on the face of the earth, and that even the Pope at Rome has not such a one under the vast duomo of St. Peter's.

At last the congregation dispersed to their homes, except a few widows, some orphans and three or four men: these formed a silent group of worshippers around the statue of Our Lady, the Mother of Dolours. One

of them was Bindumukhi, who had with her four orphaned grandchildren. The poor old woman

### Gazed Intently at the Statue of Mary and Sobbed Piteously

Then she stood erect and gave vent to her grief, whilst she still gazed at the statue and whilst from her eyes pearls rolled down at Our Lady's feet. I translate the words, but nothing can give you an idea of the infinitely pathetic tone in which she uttered them.

"O! Mago, O dear Mother, why did Jesus take away the father and mother of these children? O! Mago, why did He not take me, a useless creature, O! Mago!"

"The father of Temu yoked the buffalo, and ploughed his field. Who will now yoke the buffalo and plough the field and reap the harvest? O! Mago, who will now give food to these children, O! Mago!"

"The mother of Chonchola early in the morning husked the rice, and lit the fire to cook it. Who will now prepare the food for these children, O! Mago! I have no breath left in my body: why did God not take me, O! Mago!"

"It was so pleasant in our hut when Brisputy's father unyoked the buffalo. The cocoanut tree cast a long shadow, but in our hearts there were no shadows: for Sundary's mother had boiled the rice, and there was enough for us all. But, now, O Mago! I am old and my eyes are dim and my limbs are stiff, and who will give rice to these children when they are hungry, O! Mago!"

"Do not let them die of hunger, O! Mago! Be Thou their Mother, O! Mago, for I am worn out and cannot feed them. Take me away, but let them live, O! Mago! . . ."

Thus spoke Bindumukhi in her grief: and widows and orphans and men that were present, listened to her lament and all wept with her. I, too, was overcome with emotion and had to go and hide my tears in a corner behind the chapel. At last Bindumukhi left the church with her poor orphans, but as she wended her way across the rice fields to her lonely hut, she still kept singing her beautiful



song: O! Mago! You can guess the feelings in my heart as I listened to the plaintive accents, waxing weaker and weaker and finally dying away in the distance.

This day I spent again in going

from hut to hut to my poor stricken people, consoling, encouraging, praying with them and distributing medicines to all. Then on my way back to Morapai, a good five hours' walk, whilst I prayed the heavenly Father

to have mercy on these poor people, I cast about in my mind as to how I was to support so many new orphans who have no one but me to look to for assistance. And this made me think of you, dear readers.

### "More Help" is His Cry.

This report comes from Dahomey, West Africa, and was forwarded by Fr. Antonio Gautin. It begins and ends with an oft-repeated sentiment, but one which may not be omitted for all that.

"Conversions of infidels are very numerous in Dahomey, and they would be more numerous if we dispose of more resources.

"Our central mission is Wydah, a town of fifteen thousand inhabitants; our four out-stations are Savi, Sèybohoné, Bopa and Kodéha. With greater subsidies we could have four or five neophyte groups more, and four new out-stations in some large agglomerations where we are called by the pagans. We are only three Fathers (of which one is very aged) to carry on the work. Sometimes we feel completely exhausted, but so sweet appears the harvest that we count for nothing our fatigues, and even we cheerfully look for them.

"We are now preparing 860 catechumens for holy baptism, and for this work our expenses are about forty dollars every month.

"Moreover, I have charge of a school, whose cost for teachers reaches thirty dollars a month.

"With more assistance I could found two other central places where catechism would be taught to adults. The construction of a chapel requires two hundred and thirty dollars.

"These figures show that after all we do not think in thousands here in Africa, but are able to do a great deal of good with a few hundred dollars."

### Even the Dread West Coast Has Native Nuns.

The black races of Africa have proved themselves able to place priests upon the altar and nuns in the cloister, and statistics show that their numbers are rapidly increasing.

Bishop Francis Steinmetz, of Dahomey, West Coast, has founded a convent for native nuns and says of them:

"The Sisterhood is not yet a large one, but its members give great satisfaction by the piety and good-will they evince. When they become more numerous I shall send them into different missions, especially to

cities where they will exercise a valuable apostolate among the aged and the sick and by teaching catechism in the homes."

### Catholicity in the Hawaiian Islands.

The total population of the Hawaiian Islands is placed at 260,000. The Japanese number 100,000, and the Chinese about 20,000; almost all these Orientals are pagans. The remainder of the population is made up of Hawaiians, Portuguese, Filipinos, Porto Ricans, Koreans, Spanish, English, Germans, Russians and Americans.

Religions are as varied as the races. The Catholic Church, however, maintains an honorable position, with its 68,821 faithful. The vicariate possesses one bishop, 43 priests, 46 Brothers and 73 Sisters. There are more than a hundred churches and chapels, an orphanage for boys and another for girls. And finally the Catholic priests and nuns have charge of one large Government leper asylum and several smaller ones for leprous children or the offspring of lepers.

### The Oblates in Ceylon.

Of the 365,000 Catholics in Ceylon, India, 325,000 have been evangelized by the Missionary Oblates of Mary Immaculate; 265,000 of these are in the Archdiocese of Colombo, where the Most Rev. A. Coudert, O.M.I., is Archbishop. Rt. Rev. J. Brault, O.M.I., Bishop of the Diocese of Jaffna, numbers 55,000 Catholics in his flock. In these two dioceses, which are by far the most important of the island, the various works of the ministry remain confided to the Oblate Fathers, who continue the work begun by their illustrious predecessors more than seventy-five years ago. There are about 150 Fathers and 16 Scholastic Brothers preparing for the priesthood. St. Joseph's College at Colombo and St. Patrick's at Jaffna,

both of which are directed by the Oblate Fathers, are standing proofs of what the Oblates are doing for higher education in Ceylon; the former has 1,400 students and the latter more than 600.

### The Doings of Fr. Turquetil.

Many persons feel a special interest in the doings of Fr. Turquetil, O.M.I., whose habitat is so far up toward the North Pole, that the spot is scarcely to be found on the map. But there are Eskimos in the icy wilderness whose souls must be saved, and it is Fr. Turquetil's appointed task to save them.

A letter from this missionary reaches New York about once a year, and such has just arrived, dated "Chesterfield Inlet, January 30, 1922." He says:

"As my friends know I spent a year in civilization, seeking help for my Eskimos. I came back to my little flock last August, bringing two new companions. One of them is a young missionary, the other a Brother, who is studying theology. Fr. Pioget, who was with me temporarily, has returned to the Montagnais Indians at the Lake Caribou station.

"I do not forget my friends in the United States and send them my warmest thanks for the aid they have accorded this lonely mission of the Northland."

### South African Station is Destitute.

Basutoland is a barren, mountainous region where Nature does little to make life easy or even passably comfortable. The Oblate missionaries are there and a hard struggle they are having of it. One of them, Fr. A. J. Kieger, has been sent to a place called Mekaling and is evidently feeling rather discouraged, for he says:

"Dear friends, many a time have I heard of the generous help you have given poor missionaries. I am one amongst the poorest, for I have to start a new station without funds. A church and a school have also to be built, and it is most necessary to help the poor Sisters of the Holy Cross to erect a decent lodging for themselves and the novices. In my difficulty I call on your charity, hoping that you will help us."

## YOUNG AND STRUGGLING.

Right Rev. J. D. Plissoneau, C.S.Sp.

*Strange as it may seem, there are some missions still at the starting point, and one of them is in the Cameroons, West Africa. The Holy Ghost Fathers have bravely undertaken some of the hardest missionary fields in the Dark Continent, and managed to make them productive in souls. Without doubt, they will do the same thing in Cameroon, but their success will not be easily bought.*

**I**N the young Prefecture of Adamana, practically nothing has been done, and therefore everything must be done, before our holy religion

### Can Begin to Function

These first steps are fraught with difficulty—a difficulty that is caused primarily by that spectre of the missions—poverty.

We have decided that out of the many works to be founded, we must begin with the most important, and therefore we have opened two schools for catechists in different zones. At any cost, we must have catechists if we would see the mission develop.

And these catechists! From all quarters come demands for them, and we are anxious to place a number in the field as soon as possible, but in these regions,

### Deprived of Missionaries

for several years, with few Christians and no educational facilities, the young men who know how to read, even, are few and far between.

We must therefore start with those who show a pious disposition and apt intelligence and give them training in the fundamentals. About fifty are now grouped together for this purpose and we hope in time to see them transformed into the assistants we so sadly need.

The money question is particularly acute in this Prefecture on account of its geographical position.

### It Is Far From the Coast

and from the head sources of sup-

plies; the long journeys we are compelled to take make serious inroads on our income; then we *must* undertake a few constructions even in a modest way if we are to hold our catechumens, so that there is little left for catechist work.

As for a native clergy! Alas, we dare not look to that goal as yet. We must, as I have already stated, begin at the beginning, and the beginning is a school for catechists.



*Native Sultan, a great friend of the Catholic priests.*

Our first post, in French Cameroon, was opened at Fumban, our second at Kumbo, in English Cameroon. Kumbo is the capital, so to speak, of the Bansa tribe—a people strong and good-looking, and in times not very remote, showing a fondness for making war on neighboring tribes.

The pagans were glad to see the missionaries disappear during the

stress of the war period, and view our return with a bitter eye. They cordially detest us because they know that we have come for the purpose of changing many old customs.

And truly the Decalogue and the Gospels accommodate themselves poorly to pagan rites and habits. For example I know of chiefs who possess hundreds of so-called wives who are in reality slaves, held in a bondage like that of dumb beasts.

### These Poor Creatures Constitute the Wealth of the Chieftains

and many of them would like to escape their servitude and become children of the mission. Some of them tried to come to the catechism class, and it cost them dearly. With my own eyes I saw that they had almost been beaten to death for this attempt at salvation.

No, the white people of other lands do not understand the wretchedness of our poor black women, nor how much tact and labor will be required to free them from their chains.

Enraged to see that in spite of their interdict many catechumens ventured to the post for instruction, some notables of the district set themselves to work to impede our progress. They spread falsehoods and calumnies concerning the priests, seeking to represent us to the Government as disturbers of the peace and the instigators of rebellion and disorder.

Actual warfare against the Christians broke out in one of the tribes recently and the poor converts were tracked and beaten like wild beasts, and suffered also the loss of their belongings. Twenty are still in the prisons of the local chief or of the Government, and the administration

### Seems to Be Taking Sides Against Us

for we have received official notification that two chapels are to be closed. One of these had an attendance of five hundred persons, all well-dis-

posed. The officials paid no attention to the formal denials which I lodged against the calumnies of the pagan chiefs.

But, our divine Master, Who permits these trials, designs them for His greater glory and our own good. And we must not forget that carrying the cross is a means and a condition of salvation—"Is the disciple greater than the Master?"

One joy in the midst of our sorrows is the firm and enduring attitude shown by the Christians. The fortitude of the majority atones for the defection of a few who through fear returned to paganism.

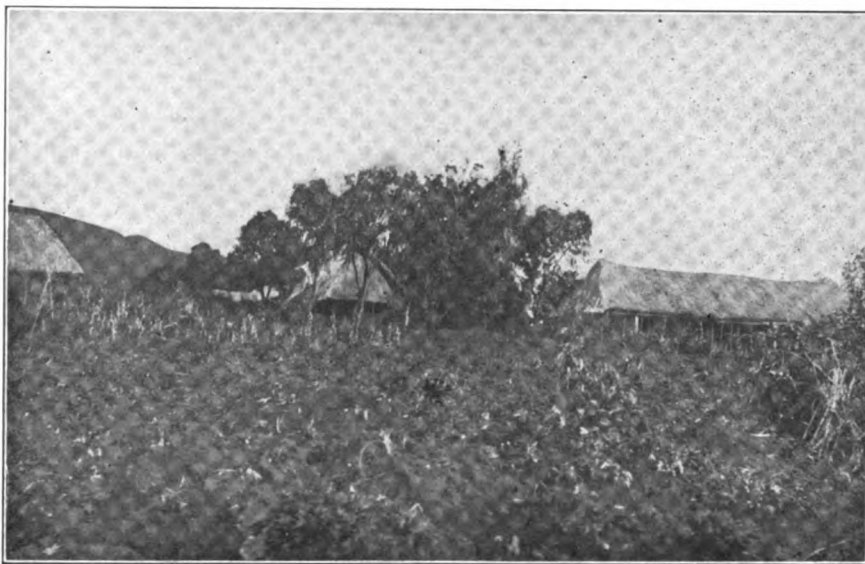
At Christmas many did not hesitate to make a two or three days' journey to the mission in order to confess and communicate at mass. On their return, some of them were arrested by the chief and placed in irons to expiate this crime.

But the propagation of the faith goes on. In December I baptized one hundred and sixty neophytes in two

stations and confirmed one hundred and twenty-six. After the ceremonies our first prayer was for the benefactors of the mission. The dear black Christians with fervor invoked the benediction of the Sacred Heart upon all those whose offerings had made it

possible for them to belong to the Holy Roman Church.

It is needless to say that I am personally grateful for the prayers and material assistance given to me by distant but faithful friends of the missions.



*Apostolic poverty of the station at Kumbo.*

### Fire in the Mumias Mission.

A letter from Fr. P. Coenen, E.F.M., of the Mumias station in Uganda, Africa, dated February 3d, tells a sorry story and one that should excite generosity. The Father says:

"A great catastrophe befell us last night, when fire made an end within half an hour of six of our buildings. The fire started in the huts of our catechumens and soon a second house became a prey to the flames. Burning grass was taken up by the dry-season wind and carried to the school building. Immediately after this, one of our own dwelling houses, although about 250 yards from it, burst into flames, then, the store-room with all its contents, and then, alas, our church caught on fire as well.

"Saving our dear Lord in the blessed tabernacle and the sacred vessels in preference to all else, we neglected the greater part of the contents of all the other buildings.

"Schoolless and worst of all churchless, our desolation and sorrow is very great. Our best efforts and those of the good and generous benefactors of four long years were totally destroyed in an hour. The Master, only, in Whose footsteps we are following, can console us and give us the strong sustaining hand we want so badly now in this, our great affliction."

### From the Cradle to the Altar.

A little offering sent to Sister Mary Raphael, of Visate, Solomon Islands, brought a prompt acknowledgment and some further enlightenment on the problem the Sisters of the Third Order of Mary have to work out in the heart of Oceanica. Her letter says:

"Here in the Solomon Islands the word *school* signifies also nursery, orphanage, hospital and every other sort of shelter, for we take the children when they are babies and keep them until they are married.

"Our school at Visate has now more than two hundred children in the various classes. Eighty-five are girls and the rest boys. Almost all have been baptized. The school, of course, is the hope of the mission, and the Sacred Heart brings us plenty of little ones; but how are we going to take care of so many creatures? They come to us from the bush, quite wild and clad only in garments of leaves. We must clothe, feed and shelter them as well as make of them civilized Christians. The work is a great one, but it depends not only on us, but upon those who remember us with their alms. About ten dollars a year covers the cost of a child, and every child protected by us means a soul saved."

### Life of Our Lord in an African Dialect.

"The missionary passes; his words pass likewise; but his books remain, bear fruit, and sow the divine seed in a multitude of souls."

This true and forceful sentiment was uttered by Fr. A. Biton, Holy Ghost Missionary, at Franceville, in the African Congo. Living up to his ideas, Fr. Biton has not only put a catechism into the native tongue, but attempted something still more difficult. He thus speaks of his literary enterprise:

"I am preparing for press a *Life of Our Lord* in the native language. It is a work of considerable magnitude, to which I have devoted all my energies—nay, my powers would not be equal to it, did not the thought of the Divine Redeemer of men spur me on to its completion. For He Himself has visibly willed the work, and my Superiors have long begged me to do it.

"Did we but know Our Divine Lord better and more fully realize all the tenderness of His Sacred Heart, what graces should we not draw down not only on ourselves, but on all those—whether Catholics, Protestants or pagans—that we are desirous of bringing into the fold!"

## THE SHORT AND SIMPLE ANNALS OF THE POOR.

Rev. A. Mostaert, B.F.M.

*The Mongolians are neighbors of the Manchurians in North China, and live in a somewhat primitive state. But the Catholic Faith, brought to them by the Belgian Foreign Missionaries, is beginning to take a firm hold in the country in spite of the lamas, or Buddhist priests. Though poor, the Christians are remarkably generous, and often give almost their entire wealth for masses intended to benefit suffering souls.*

THE Christian settlement I am about to describe is situated in southwestern Mongolia, near the frontier city of Eing-pien, in the confederation of Ortos.

A Christian village in Mongolia does not resemble the usual picture in one's mind, of a number of families.

### Grouped Around a Church

because the Mongolians make a living by raising horses, cattle and camels. Thus, needing plenty of space, they seek good pastures and are dispersed over large territories.

Most of the Christians of the settlement of Toro Balgason live far from the church. As the number of converts is constantly increasing, it has been necessary to build a chapel in another quarter. A missionary celebrates mass there every Sunday. The origin of this settlement dates back to 1876, when Frs. Devos and Verlinden were sent to establish themselves south of Ortos.

Their intention was to try and penetrate into the homes of Mongolians, who up to this time had repelled all attempts at evangelization. The times were propitious. Ortos had just been ravaged by rebellious Mussulmans, so the Mongolians, having lost their cattle, were poor. Thus Providence had chosen at last the acceptable hour.

The missionaries at once settled upon the territory of the Prince of Otok, and little by little formed a

community. There was plenty of trouble. The Christians were annoyed in many ways, and when the persecution of 1900 rent the province, it found only about four hundred converts after twenty years' labor.

This persecution which destroyed most of the Christians in northern China, did not spare the Mongolians.

### The Mission Was Burned

so all the Christians were sent back to their original homes. Although no convert had the honor of shedding his blood for his faith, each one suffered much.

When peace was restored, the residence at Toro Balgason was rebuilt. Some Christians who had fled to Ortos appealed for help. The minister of France quickly responded with a sum sufficient to buy live stock. Thus they were able to resume their pastoral life as comfortably as in former years. Since then, the Christians have prospered, converts constantly augment, and the good reports of the Church have penetrated the remotest districts.

The diffusion of the Gospel amongst the Mongolians is extremely slow and difficult work. A race without towns or cities, thinking little of spiritual things, practising innumerable superstitious rites, are converted with difficulty. Almost every family

can boast of several lamas. Therefore lamaism is the chief obstacle.

Nevertheless each year many individuals and even entire families are converted. Among them are many of the poorer element. Such converts expect either money or cattle. Others are attracted because some relative is Christian. Many pagans weary of the injustice of their neighbors or the authorities of their tribes.

Certain individuals wish to desert the lama sect they have joined, marry and found a family. I accept all these reasons for conversions,

### Not That They Are Very Elevated

but I do not wish to hinder the workings of Divine grace. By aiding humble souls, I often form devout and edifying Christians.

Many Mongolians are very fervent Catholics. This is true of the converts of earlier years, who have given ample proofs of it. Later converts have also displayed admirable fervor, for neither the intense cold of our winters, the tropical heat of summer, nor trips of ten to twenty miles can keep them from mass on Sundays or holydays. Dressed in gay riding habits of red, green or purple, mounted on swift horses, they dash up gayly, presenting a dazzling picture.



Troupe of entertainers with trained animals near a Mongolian mission.

Special mention should be made of converted lamas. These lamas have a bad reputation. They are called liars, hypocrites, grossly ignorant, and degenerate. All this is true in most cases. Still, one finds the elect even among them. We have here among our Christians twenty men who were formerly lamas. Most of them are fathers of families, and I am certain that they never regret their lamaseries.

I have asserted repeatedly that a converted lama makes a good Christian. He is interested in Christian doctrine, respectful in church, assiduous at mass, and receives Holy Communion frequently; in brief, he is better disciplined than the other neophytes. This is because he has lived since his infancy

#### Under the Ferule of a Master

The lama who has taught him to memorize Tibetan texts, has at the same time inculcated a certain amount

of moral principles, and corrected his faults in a measure. Thus he has been given a certain education which distinguishes him notably from the masses.

Mongolian Christians thoroughly enjoy elaborate ceremonies, so they gladly assist at processions and at high mass. They are very earnest at their devotions, and love to join in oral prayers. They are especially devoted to the Blessed Virgin, St. Anthony and the souls in purgatory, and many masses are offered for their deceased parents, relatives and friends.

I must record a touching custom of giving the priest the mount of the dead man or woman. On the day of the funeral, the relatives lead the horse to church and offer him to the priest, praying him to say some masses for the repose of the soul of the dead. The Mongol is generous by nature, and the Christians show this by their desire for celebrating masses for their dear ones.

Recently one of my friends, a for-

mer lama, lost his wife. He presented me with five cows and three lambs as an offering for masses. Knowing that this was about all the good man possessed, I asked him if he had no other way of helping the departed souls, and that in view of the future he should retain at least part of his cattle. He said that he had kept one horse, and that, with the two strong arms given him by God, would be sufficient.

Two years ago a young woman lost her twelve-year-old daughter. She brought us for masses her silver headpiece, her wedding ring and her ear-rings. One day a man, the father of a family, who could scarcely make both ends meet, sent twenty taels for masses for the souls in purgatory. This sum represented the savings of several years.

At the hour of death the Mongolians give special proof of the sincere spirit of faith and admirable fervor, and it is truly consoling to assist at their last hours.

#### From the Hanyang Mission.

Fr. Edward J. Galvin, Superior of St. Columban's mission in Hupeh, Central China, speaks in enthusiastic terms of the results achieved by his Society up to date.

"I am sure you will be glad to hear," he says, "that we are meeting with good success since we came out here. Just before Christmas our second band of priests arrived and we were glad to see them. We had midnight high mass in our little church and it was well attended. There were about four hundred people present. Of course, the majority of them were not Catholics, but perhaps they will be some day. After Christmas we had the pleasure of baptizing fifty-two people, and about Easter we hope to have another large band ready to receive the Sacraments.

"All our priests are now gone out on the missions and are getting on well. The reports from them are most encouraging. One priest went to visit a little village in his district and twelve pagan families came to him and gave him the idols which they had been adoring. They are all going to become Catholics now.

"We had the pleasure of welcoming five Passionist Fathers to Hanyang a short time ago. It is grand to see such fine men coming along, and I am sure that they will do

grand work. Needless to see there is room out here for very many missionaries.

"A short time ago we got news from a neighboring vicariate that a priest had been murdered by bandits. It is very hard to tell who the murderers were, but the poor priest got eighty-two wounds. He was just about to sit down to his dinner when the bandits rushed in and killed him. They took away whatever money they could lay hands on."

#### Send a Corona Typewriting Machine to the Soudan.

Bishop Stoppani, of Bahr-el-Ghazal, Africa, pleads for typewriting machines, not for himself, but for the use of his priests. Some of them are engaged in the very important work of translating small booklets into the languages of the various tribes of the Soudan among whom the missionaries of Verona labor.

Many of these languages have never before been written and numerous difficulties are met by the translators. Clearness and conciseness demand typewritten copy, and Mgr. Stoppani suggests that if a few persons would contribute small amounts to a type-

writing machine fund, so to speak, a couple of Coronas, which are easily portable, could be supplied to the missionary transcribers. A typewriter is no longer considered a luxury, but a necessity, even in the apostolate.

#### And Still Another Centenary.

Santa Clara has just commemorated the centenary of the third mission founded in California. The centenary program lasted a full week. Notable among the features was the presentation of five performances of Martin V. Merle's famous "Mission Play of Santa Clara." Three Franciscan Fathers, successors to the founders of the early California missions and wearing the original vestments made by the Indians of the old mission a hundred years ago, officiated at the Solemn High Mass on Sunday. There was Benediction in the evening, with the old mission bells, the gift of King Philip of Spain, chiming the Angelus, which opened Benediction services.



## TWENTIETH CENTURY SLAVES.

Rev. A. M. Camisa, S.J.

*It seems incredible that human beings in the twentieth century are living in the abased condition described in this letter, but we have a missionary's word for it and must believe it. A dollar forwarded to the Korgans of the South Kanara mission, India, is surely destined to accomplish wonders.*

SOME months ago I began to read CATHOLIC MISSIONS, and I came to the conclusion that the charity dispensed therefrom must be really a universal charity, as I see that it is the universal refuge of all the poor missionaries scattered throughout the world.

So I said to myself: "I also shall find some place in this publication—I also will write to it."

I state my case briefly: Ten years ago the British Government gave to Monsignor Perini

### Three Hundred Acres of Waste Ground

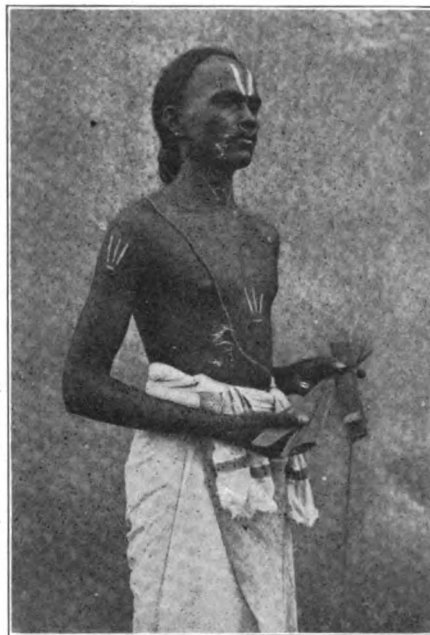
for a settlement in which to gather the poor Korgans of this district. The ground was a desert among deserts. The Korgans are an aboriginal tribe, forming the most depraved class amongst the depraved classes of India.

They are poor slaves of the rich pagans. True, the English Government abolished slavery, but practically the Korgans are in the hands of their old masters, and I shall say in a condition worse than that of the slaves of old times. They are kept in their jungles and do not dare to pass to another village.

When the masters are in need of their services, they have to serve them for a handful of rice. When they are not in need of them, they are left to themselves. The poor creatures then manage to make baskets out of creepers found in the forest and to sell them not for a good price, but for what is given to them. They are forced to sacrifice the baskets by their hunger.

Hunger is their great enemy against whom they have to fight every day. Considering their extreme poverty, one wonders how they can live at all. Some of them have not even a small hut in the jungle; they sleep under the trees. During the rainy season, they retire into the caverns which are found on the slopes of the hills.

Their nakedness is awful. Not only they have no money to buy cloth, but they are forbidden to dress themselves by their masters. So much so that if I give them a decent garment,



*Brahmin reading from a book of palm leaves. The Brahmins are the highest caste of India.*

they cannot wear it. If they make themselves presentable, they are insulted and ill-treated.

A rag must suffice for the men and for the women a short piece of cloth from the waist to the knee. In some remote villages even now the women are covered only with leaves. The Government forbade them to enter the town of Mangalore unless they have a piece of cloth.

The humiliations which the Korgans have to undergo are indescrib-

able. They cannot walk on a public road when there are other people; they cannot drink water from the public well; they cannot put up their hut in any village; they cannot enter a house or shop; they are considered unclean, so much so that their contact is taken for a horrible contamination. In fact they are considered

### Far Less Than the Beasts

The pagans touch many sorts of beasts with their hands, but never would they touch a Korgan. The former keep their cattle, their buffaloes in the village, near their houses, in the stable; but never a Korgan could even enter the stable.

But my vocabulary does not enable me to describe the wretchedness of the Korgans. It is beyond words.

I was given the task of looking after this tribe. So I went to seek them up in the jungles. Now there are about one hundred in my settlement, almost all baptized and very good Christians. About as many are in the catechumenate of Mangalore.

The ground given by the Government was utilized and transformed into a cocoanut plantation. A small church was built, a residence for the missionary, hut for the settlers, etc.

So far the work went on with the help of the alms given in Italy for the Korgans. I say purposely "given in Italy" because the war came to upset everything. It was not possible to exchange the money on account of the extremely low rate of the exchange. At any rate, I went on by making debts with the permission of my Superior. Now my debt is very large. We thought that after the peace was concluded, finally matters would be settled, but instead they are getting worse and worse.

Not long ago, Mgr. Perini told me plainly that he cannot give me more than one hundred rupees per month. With that sum I have to support the orphans, the widows, the children, the old people, the sick and three cat-

echists, who cost me thirty-six rupees a month, and also provide for myself.

One catechist is my servant, the other is sacristan, and the third is sent out. I cannot do without these three. As it is impossible to provide for so many people with one hundred rupees, I borrow fifty rupees more every month, and somehow or other I get on, but my debt is ever increasing.

Therefore the future is very dark. The reason is this: we now exist in some way, because all the settlers who are able to do something are sent out to work; and as long as the dry season lasts, they will find work. But what happens in the rainy months? There is no possibility during that

time of going to the forest in search of creepers. There are rivers and torrents, which cannot be crossed. It is impossible to sleep under the trees, and to venture far under a deluge of water, which comes down day and night.

Hence the only thing to be expected is that all the settlers, during the monsoon will turn to me asking work. Work to give I have in plenty, but I shall have no money for wages.

Humanly speaking, I do not see how we shall be able to live during the months of July, August and September. But I do not lose my confidence in Him Who feeds the birds of the field and He has inspired me to write to the universal benefac-

tors of all missionaries who are in distress, namely, the Americans. If charity helps me to go through these terrible months of the monsoon, oh! what a blessing it will be for my poor destitute Korgans.

With a dollar here I can support an old man, or a boy for a month. After three or four years, we shall begin to gather the fruits of the coconut trees and my poor settlers will be able to manage by themselves.

I know I do not write eloquently, but charity understands easily even poor English. So I hope that my letter shall not be written in vain. *"Beatus qui intelligit super egenum et pauperem, in die mala liberabite sum Nominus."*

### North Burma Crying for the Faith.

Learn from this letter, forwarded by Fr. Roche, P.F.M., Nanghlaing, how hungry the Burmese people are for salvation and how hard it is to satisfy their need.

"After having had charge of the Mandalay Leper Asylum for five years and a half, I have been sent into the jungle to work among the Shans and the Katchins, who are ready to be converted not by twos and threes, but by entire villages.

"Unhappily our Society can give only a single priest to these kindly, if primitive, people and so it cannot gather the glorious harvest of souls that waits only the reaper. In fact for want of men the Paris Foreign Missionaries have had to consign to other Congregations beautiful missions in Corea, Kwei-chow, Kwang Tong and other territories.

"Here in Burma we have five immense districts, practically untouched. Some American Baptists tried to win the Katchins, but without success—they wanted only Catholic missionaries. And how is a single priest to cope with the situation?

"In order to multiply myself I have founded a school for catechists, and when some are formed I'll scatter them about. But I must wait for these helpers, and meanwhile the prospect is rather appalling."

### Unhappy Egypt Wants the Faith.

Bishop Girard is authority for the statement that the apostolic outlook is bright in Egypt.

"Latest events in Egypt, the country that once sheltered the Divine Child, seem to indicate that His reign is to be extended. In all the villages of the Nile Delta yet unprovided with our schools, the people ask for them. The Copts, especially, a simple and religious people, show a very friendly spirit, and thanks to help received from the 'Propagation,' we were able to give them two schools taught by native catechists. There is need of a hundred schools and chapels among them if we had the means to make the supply fit the demand. Millions of American dollars have been spent by some of the sects among the Copts, and now it would be a fine thing to have some American Catholic dollars begin a counter movement. There are about 30,000 Protestant Copts. The Copts are a schismatic people."

### Ancient China.

Whether or not St. Thomas the Apostle and his disciples penetrated into those parts of Asia which today are known as China to deliver the message of salvation has been and still is a very much disputed question. That Christianity, however, was known in the "Flowery Kingdom" in the first half of the seventh century, and that it was in a flourishing condition, is testified by a stone monument and an inscription thereon written in Chinese and Syriac in the year 787.

This monument was discovered at Sigan-fu, the capital of Shensi, in

1623, and its mysterious inscription was deciphered by Fr. Trigault, S.J., in 1625. It gives a summary of Christianity in China from the year 636 to 780.

That this form of Christianity was not the heretical form of Nestorianism, but the religion of Rome, is strongly defended and proved by Mgr. Favier, the late veteran Vicar Apostolic of Peking and pioneer missionary of China. But how far the influence of Christianity extended in China in those centuries—whether it was limited to Shantung, Shansi and Shensi—is not known. For, owing to a severe persecution, every trace of Christianity in the Celestial Empire seems to have disappeared when five centuries later Christian missionaries re-entered China.

*The eloquence of St. Peter and St. Paul did not convert the judges at Sanhedrin or the savants of Areopage. The same experience befalls many missionaries. The well-to-do regarded the priests with indifference or contempt; those that listen to doctrine of salvation, who make no resistance to the working of grace in their souls, are the humblest of the humble, the poorest and most miserable, sometimes being slaves.*

## "HAIL, MARY."

Rev. L. Meller, S.J.

*The name of "Mary" is potent in the mission world, where the Blessed Mother often lends her aid to weary apostles when they are at the point of despair. Strangely enough, the woman here was cured of a malignant disease after receiving the waters of baptism. Fr. Meller belongs to the Dhanjuri mission in Bengal, India.*

THE missionary, a weak instrument, is fully aware of his absolute inability to save souls without assistance. He therefore instinctively turns to her, who is the dispenser of God's graces, and says to her: "O Mother, help me, as without thee I can do nothing." And in the midst of difficulties, unpleasantness and want of success, he is seen with his Rosary in hand saying the "Hail, Mary." The "Hail, Mary," frequently said,

### Puts the Demon to Flight

and is a hammer which crushes him. The "Hail, Mary" is the sanctification of the soul, the joy of the angels, the melody of the predestined, the song of the New Testament, the delight of Mary, the glory of the Most Holy Trinity. The "Hail, Mary" is a loving salutation which we give to Mary—it is a fragrant rose which we present to her—a precious pearl we offer her—these are the comparisons of the saints.

We can do nothing without Mary. This will be seen from the following account I am going to relate:

Assumption Dingi, one of my recent converts, is now happy, but time was when she was unhappy, and led a most miserable life. She was born of pagan parents and lived like a pagan from her childhood, she and her mother resisting all the while the grace of conversion. She contracted a painful disease; it ate her up in a thousand ways, and it threatened to put an end to her very existence at the age of about thirty years.

She was the object of my most tender care for her body and much more for her soul. I let no occasion pass without speaking to her of her bap-

tism. How many times I visited her in vain! How many refusals I met with at her hand! For days together my mind and thoughts were turned towards this poor and unhappy creature.

Of an evening, after having earnestly recommended the matter to God, I would wend my way to her cottage, but I was always obliged to come home, full of anxiety and with a heavy heart, which refused to entertain any hope for her except in the Mother of Mercies, who is wont to manifest her



*"Hail, full of grace, the Lord is with thee: blessed art thou among women."—Luke i. 28.*

sovereign power and motherly kindness. "Who ever had recourse to Mary and was not heard by her?" says W. Bernard. And here is now a new proof of his consoling sentence, because the answer I received far exceeded the hopes that had been entertained.

Having entrusted the whole matter to Mary, behold one early morning my catechist presented himself before me. "What is the matter?" I asked. "The sick person whom you know wishes and asks for baptism."

Such an unexpected turn of events filled my heart with joy and consolation. My first thoughts went to Mary, and I was struck with her excessive goodness. I could not find words to thank her. I did not lose time, but made haste to gather the fruit which Divine mercy had ripened.

I hurried to the home of my penitent with a joyous and satisfied countenance and approached her to hold that conversation with her which the occasion, or better, which Our Lord had put in my mouth. To ascertain her disposition, I did not wish to be the first to speak of baptism. I therefore inquired about the state of her health. At first the woman answered my queries, but all of a sudden she interrupted me and said: "Listen, Father, I wish to receive Holy Baptism." She could easily see the pleasure I felt at such a request. Nevertheless, to encourage her still more in her good intentions, I tried to make her know of it by as many exterior signs as I could give.

On the morning of the fifteenth of August, Feast of the Assumption of Our Lady, our convert was baptized and was given the name of Assumption. How well I remember that fine day! The sick person was not only peaceful, but joyful, too.

### She Looked and Spoke With an Air of Such Amiable Sweetness

she had continually about her lips a smile so simple and natural that one would have taken her for an innocent child of tender years. She seemed to have linked together her will with the wisdom that comes from the Holy Ghost.

This grace was followed by another, no less remarkable a thing than her cure. And now our Assumption is a fervent Christian who professes her faith, keeps the Commandments of God and of His Church without the least human respect. May this conversion be a hope to every sinner, a shame to hell, everlasting glory to God and to the Blessed Virgin, Mother of Mercy and the Refuge of Sinners!

## TERCENTENARY OF ST. JOHN BERCHMANS.

Rev. V. J. D'Souza.

*St. John Berchmans is the great apostle of youth and patron saint of altar boys. His death occurred in 1621 and therefore its three hundredth anniversary was celebrated in many places last year. Fr. D'Souza tells us that the sodalities in his part of India made a fine showing.*

**T**HE year 1921 saw the third centenary of the death of St. John Berchmans, the saint and model of youth and patron of altar servers.

In Tangalore, in the far-away East, this event was celebrated on the twenty-seventh of November. The chapel of Our Lady of Dolors, attached to the residence of

### The Bishop of Tangalore

was the centre that drew to it altar servers from the seven different churches in the town. Over two hundred sodalists robed in their distinctive garb—the red soutane, the white surplice and a pink badge over all—were present on the occasion.

As these different sodalities arrived, singing sacred melodies, preceded by their directors, the home sodality met them at the chapel gate and conducted them to the seats prepared for them inside the chapel. The sight of these two hundred boys as they marched at a moderate pace, singing hymns, carried the thoughts of the onlookers from the sordid things of this earth to where St. John Berchmans is in his glory.

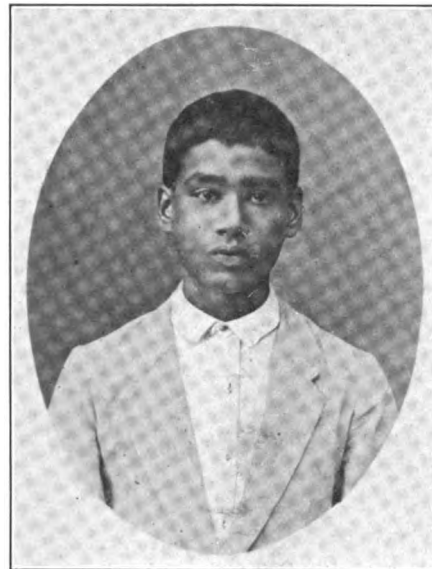
Benediction of the Most Blessed Sacrament, preceded by the Rosary of the Blessed Virgin Mary, sung in the vernacular and by sermon, characterized the celebrations in the chapel.

For the nonce the chapel-choir was given a holiday, since the sodalists

### Wanted to Do the Singing Themselves

To say that they acquitted themselves well and filled the chapel with sweet harmonies, is to state the bare fact.

Benediction over, the sodalists met in the grounds of the bishop's residence for the "social." On this occasion, too, the home sodality acted the



*Latin student in an Indian Seminary'*

"host" to their many guests and treated them to light refreshments. After nearly three hours in all, spent profitably as well as pleasantly, the sodalists dispersed, carrying with them a souvenir each, consisting of a picture and a medal of the saint.

Besides being, as it were, an ornament embellishing the sanctuary, these servers are a considerable help to the priest at the altar. Whenever the priest officiates, be it to say mass, to sing vespers, to give Benediction,

the altar server is there beside him, piously ministering to him. His services are voluntary; he expects no remuneration.

These volunteers are grouped into a sodality under the patronage of St. John Berchmans. They have a director at their head, who is a priest. They hold regular meetings every month, when the director trains them in the various ceremonies of the Church and gives them also a short exhortation. Once a month, on a date called the general Communion day, they, in a body, approach the Holy Table. On week days, too, they serve mass by turns. They are certainly a help to their parish priests. They also help to enhance the beauty of the sacred functions.

There have been several vocations to priesthood formed in the ranks of these youths. Their close proximity to the altar, their privileged place

### Inside the Sanctuary

the active part they take in the sacred functions as ministers, and the hallowed atmosphere of the sanctuary they, perforce, breathe, must influence their life, their thoughts and aspirations. As I have said above, several of those who are now in our seminary may well trace to this influence the first impulses they felt in them of a divine call.

The directors of these societies can do much to foster vocations among these boys, for in them they will find a soil in which the seeds of a religious vocation will easily spring up. May St. John Berchmans obtain for these servers the grace to ascend from the lowest step of the altar to its highest, the predella, from being servers to becoming celebrants at the altar!

### Loss of a Good School in India.

Mgr. Lefebvre, O.M.I., has met with a loss that means much to a poor missionary, namely, the destruction by fire of a good schoolhouse but newly

built in his district of Assam. He adds this information:

"Our misfortune is the more pathetic that it entails the loss of a large supply of wood gathered and prepared for the erection of a

priest's house and of a church in the same village. I would not like to compute the monetary value of the schoolhouse and other prospective buildings to a poverty-stricken Indian mission post, and money is so hard to procure."





# Catholic Missions

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**N**ATURALLY, of all the celebrations held in honor of the centenary of our Society, the triduum at Lyons was marked by the deepest sentiments of joy and thanksgiving.

It was in the city of Lyons that **Splendid Praise** The Society for the Propagation of **for the S. P. F.** the Faith had its birth, and on the hundredth anniversary of that event several prelates spoke most eloquently regarding Mlle. Jaricot, the first to attempt the great work for the missions, and of the Society itself, which was called the "mother of souls," "the most marvelous creation of Catholic genius in modern times," and "the most powerful human institution that has been placed at the service of the religious idea since the Crusades."

The missionary, it was said, in going out to distant lands to preach salvation to the pagans, obeyed the same impulses that urged the Redeemer to come upon earth; he was inspired by the same supernatural motives, taught the same divine truths, and led the same isolated life.

Archbishop de Guébriant, Superior of the Paris Foreign Society, and formerly a missionary bishop in China, in the course of his remarks said that the apostolate, while full of hope, has grave need of missionary vocations and of greater pecuniary help. No Catholic, he added, could remain indifferent to the distress of the missions and consider himself a true child of the Church.

A final tribute to the long period of usefulness to which the Society can point was paid in these words:

A hundred years of prayers and alms;  
A hundred years of preaching and sacrifice;  
A hundred years of aspirations and holy desires;  
A hundred years of human co-operation with a divine work;  
A hundred years of suffering and tears;  
A hundred years of conquest in the domain of Satan.  
What a history! What an epoch!

**S**PEAKING again of anniversaries, which seem, indeed, to be the special mark of 1922, this year brings the third centenary of one of the Catholic glories of Japan—the "Great Martyrdom" of 1622. The number of Catholics was then three times larger than today. The fidelity and fervor of the Christians was heroic, and not even in the early ages of the Church was there shown more constancy amid such unparalleled tortures. Catholics were crucified, burned alive, driven into exile. In one day fifty-two were martyred. But they glorified in their sufferings and gladly offered themselves to die for Christ.

All traces of Christianity were supposed to have been blotted out, and the warning was publicly made: "While the sun warms the earth let no Christian be so bold as to enter into Japan. If anyone disobey this order he will pay for it with his head." After a lapse of two hundred years, when the French missionaries returned in 1865, what was their astonishment to find that the faithful had handed down the teaching and practices of the Church, and that there were 15,000 Catholics still in Japan.

\* \* \* \*

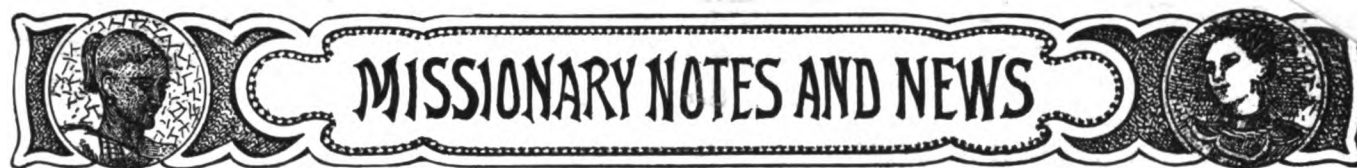
**T**IMES are certainly changing in China. Recently the governor of the prison at Kouy-Yang, in Kweichow, requested a Catholic missionary to preach his doctrine to the inmates of the prison—first to those shortly to be liberated and then to the long-term men. All were to be exhorted **Other Times,** to lead better lives when free, and **Other Manners** the governor expressed himself as firm in the belief that the Catholic religion would be the best help in obtaining this result. Such a statement on the part of a prison official was truly a great compliment to the sustaining quality of our holy Faith.

\* \* \* \*

**A**CCORDING to an exchange, official Vatican records show that one hundred and eleven names of men have been presented for canonization in the last one hundred years, whereas the names of only sixty-three women were submitted.

**One Place Where Women Are Not in the Majority** Not a few of the men canonized were missionaries who had died gloriously for the Faith, after a dreadful martyrdom. As yet, for the same period, no woman apostle has been placed on the altar, but many nuns have perished in the mission fields, notably during the Boxer troubles in China.





# MISSIONARY NOTES AND NEWS

## AMERICA

**NEW YORK** News has come of the death in China of one of the Maryknoll priests, Rev. Anthony Hodgins, on May 21st. Fr. Hodgins left America with the third group of Maryknoll missionaries in September, 1920, and has been stationed at Chiklung, in the Province of Kwantung, the field assigned to the Society by the Holy See. His death was due to pneumonia. Fr. Hodgins was the son of Mr. John Hodgins of 392 St. Mark's Avenue, Brooklyn.

Rev. Daniel Lorenzini, O.F.M., who has relatives living in New York State, has been signally honored by the Chinese Government for his heroic work in behalf of the sufferers during the recent great famine, when he was instrumental in saving at least 100,000 people from death by starvation. Besides being awarded a medal, two monuments have been erected in his honor. Fr. Lorenzini is located in Shantung.

**CANADA** Mgr. Julien Leventoux, Eudist, has been made Titular Bishop of Legio and Vicar Apostolic of the Gulf of St. Lawrence.

Rev. John Louis Coudert, O.M.I., teacher of philosophy and church history at the Scholasticate of the Oblates of Mary Immaculate in Castroville, Texas, has been appointed to the diocese of Mackenzie, Arctic Circle, in Northwestern Canada. Fr. Coudert was born in France, and after studying in the United States, was ordained in 1919. He will work under the direction of the Right Rev. Gabriel Breynat in a diocese that has twenty Oblate priests, thirty Grey Nuns and about 4,500 Catholics.

**HAWAII** Joseph Dutton, otherwise known as "Brother Joseph," of the leper settlement of Molokai, was seventy-nine years old April 27th, and on that day was the recipient of messages of congratulation from all parts of the world.

Successor to the martyr priest, Fr. Damien, who fell a victim to leprosy after years of devotion to nursing the unfortunates on Molokai, Brother Dutton has never set foot off the lonely isle since the day he arrived there, thirty-six years ago, to take up his life's work, under the benign influence of Fr. Damien.

Brother Dutton served with distinc-

tion in the Civil War, retiring with the rank of captain.

## EUROPE

**ITALY** Monsignor Guglielmo Piani has been consecrated in Rome Titular Archbishop, preparatory to his departure for the Philippines, where he will serve as Delegate Apostolic. He will visit the United States on his way to Manila.

The consecration took place in the Salesian Basilica of the Sacred Heart. The consecrators were Archbishops Bivillacqua and Vasconcellos. Mexican and Filipino students of the South American College served the mass. Many diplomats and prelates and the superiors and students of the Salesian Order attended the ceremony.

Pope Pius XI. received Monsignor Piani in private audience and presented the new delegate apostolic with a precious episcopal cross.

Nine Catholic priests have already left for Russia under the agreement by the Vatican and the Soviet authorities. They are taking with them a cargo of corn destined for the Volga region.

According to the agreement, Russia is divided into three parts so far as Catholic missionary activities are concerned. The Petrograd district goes to the Redemptorists, the Moscow region to the Jesuits and the Odessa region to the Brothers of God's Word.

**NORWAY** Mgr. John Smith has been made Titular Bishop of Paralus and Vicar Apostolic of Norway and Spitzbergen.

## ASIA

**INDIA** The Governor of Madras recently visited the Tanjore mission, which is served by the Salesian Fathers. The occasion was the opening of a new school founded by the Fathers, who already have under their care an industrial school and primary schools for boys and girls.

In his opening address, the Governor spoke in enthusiastic terms of the educational work of the missionaries, and assured them that they could always count on the support of the Government of Madras. In the *Golden Book* of the mission he wrote a few words praising "the splendid organization of these schools which render inestimable services to the native youth."

Catholicity seems to be taking a firm hold in many parts of India. Reports

state that the Catholics of North Burma organized a pilgrimage to Rome and to Lourdes. The pilgrims started from Rangoon and expected to be in Rome in time for the Eucharistic Congress, after which they were to go to the great shrine in France. The journey is a long one and a good test of the sincerity of the newly-made Christians.

**DUTCH EAST INDIES** The Endeh - Flores mission in the Netherlands East Indies has been erected to the status of a Vicariate-Apostolic, with the Right Rev. Fr. W. Verstraelen, S.V.D., as Vicar.

The district was taken over from the Jesuits by the Society of the Divine Word in 1911 and was at that time made a Prefecture-Apostolic, with the late Right Rev. Monsignor Noyen, S.V.D., as first Superior. There are twenty-nine Fathers, with twelve Brothers and thirty-seven Sisters working in the field.

## AFRICA

**CONGO** Mgr. Henri Friteau, Holy Ghost Father, has been made Titular Bishop of Jabrud and Vicar Apostolic of Loango, Lower Congo, Africa.

**NATAL** Mgr. Joseph Fleischer, Vicar Apostolic of Marianhill, Central Africa, has been made Titular Bishop of Tiberiopolis.

## OCEANICA.

**AUSTRALIA** Mgr. Michael Sheehan has been made Coadjutor to Archbishop Kelly, of Sydney.

**NEW GUINEA** Rev. Theodore Herkenrath, S.H.Pic., has been made Prefect Apostolic of West New Guinea.

Rev. Andrew Puff, located in Doilon, New Guinea, finds the attitude of the natives all that can be desired, for he says:

"Our greatest need at present is to get missionaries: there is a splendid movement among the natives toward Christianity, and the number of Catholics will certainly increase as soon as we can get priests to teach them our holy religion. Our early work was not fruitless and we are encouraged to further sacrifices for the salvation of the very poor people in New Guinea."



## This Nation Die?

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# CATHOLIC MISSIONS

A Magazine Devoted To  
Home & Foreign Missions.

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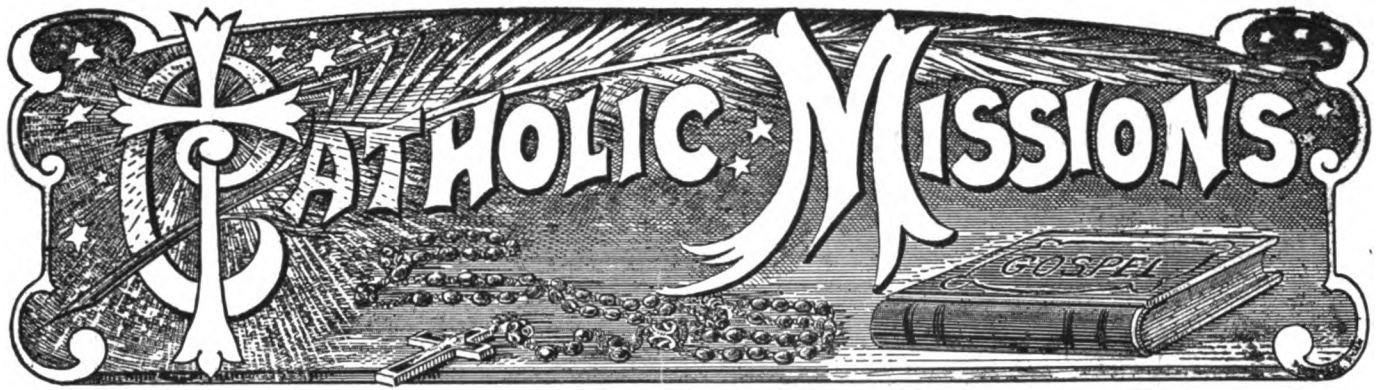
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AUGUST, 1922

No. 8

## MOTU PROPRIO

For a New Development of the Society for the Propagation of the Faith.<sup>1</sup>

HIS HOLINESS POPE PIUS XI.



**T**HE Roman Pontiffs' greatest solicitude must evidently be for the eternal salvation of souls by the spreading of the Kingdom of Jesus Christ throughout the world in accordance with the command given to His Apostles by the Divine Founder of the Church: "Going, teach all nations. . . ." "Preach the Gospel to every creature. . . ."

Neither Peter nor his successors have ever failed in this duty; wherefore at a time when, by much hardship and labor, coura-

geous explorers discovered unknown regions beyond the seas and gave apostolic men access to new peoples, Our illustrious predecessor, Gregory XV., wisely considering, as We read in His Acts, that "the foremost duty of the pastoral office is the propagation of the Christian faith," founded the Sacred Congregation of Propaganda with the object of promoting in the best possible manner the truly immense task of the evangelization of the infidels. It belongs to this Congregation to send missionaries to all parts of the world, to assign to them their

<sup>1</sup> Translated from the "Acta Apostolicæ Sedis," June 8, 1922.



fields of labors according to the relative needs, to give a moral and material assistance to persons and institutions; in short, to provide for the missions all that apostolic zeal and the abundant charity of Christ may inspire. Although material subsidies are not the first consideration, they are, nevertheless, of great importance for the welfare of the Catholic missions, and Our predecessors have bestowed them with great generosity. Furthermore, Christian Princes, convinced that numerous advantages for their own countries would result therefrom, assisted the missions most liberally. At present, however, as everyone knows, the Apostolic See finds itself in very different pecuniary circumstances, and it cannot rely, to any great extent, upon the aid of civil governments to promote the ends of Holy Church.

Perhaps there has never been aroused missionary activity so intense as that produced among the Christian people by the Encyclical, *Maximum Illud*, of Our lamented predecessor, Benedict XV. This best and most zealous of Pontiffs, overwhelmed by so many labors and sufferings consequent upon the Great War, and consumed by his unceasing efforts to restore peace in Europe, was granted, by the goodness of God, the consolation of foreseeing through unfailing signs that the preaching of the Gospel in Africa, Asia and America was about to obtain far greater success than in the past.

We, whom a like desire pursues and animates, consider it Our sacred duty to see that the wise provisions of Benedict XV. be observed, and especially that all the missionaries receive a generous support. We are well aware that the religious Congregations are accustomed to solicit the charity of the faithful, each for their own missions,

and that a number of people, animated with love of the Faith, charitable zeal or other praiseworthy motives, give voluntarily, and, in many countries, generously. However, this mode of collecting neither meets the requirements of each mission, nor lends itself to a just and stable division of the alms among all of them.

Therefore, besides these private collections for certain missions, We, following the example of Our predecessors, wish that all the Catholic missions be assisted by a contribution of the Catholic universe and that all the alms, no matter how small, given by each of the sons of the Church, be gathered together into one fund placed at Our disposal and that of the Sacred Congregation of Propaganda, to be distributed, in proportion to the needs, by a committee appointed by Us.

While We were considering the means of executing Our plan, the illustrious institution of Lyons, known as The Society for the Propagation of the Faith, founded a century ago by certain devout and charitable men, presented itself to Us as most suitable for that purpose. The singular merits of this organization, which must be numbered among the most beautiful and glorious of the recent institutions of Catholic France, are known to all. What an immense multitude from all parts of the world have been united by this new bond of charity and led to assist the missions with the help of their alms and the suffrage of their prayers! For this reason Our predecessors have encouraged this Society by numerous Pontifical privileges and favors: Gregory XVI. in his Apostolic Letter, *Probe nostis* (August 15, 1840), and Leo XIII. in his Encyclical, *Sancta Dei civitas* (December 3, 1880), have recommended it in the most flattering terms to all the bishops, clergy and people.

It gives Us great pleasure to praise on this occasion the two committees of Lyons and Paris for their prudence and especially for the impartiality with which they distributed the alms at their disposal, not only among the missions which the noble French nation, animated by its ancestors' zeal to retain and propagate the Faith, has

ety for the Propagation of the Faith and to transfer the seat of its administration to Rome, the capital of the Church. Endowed thus with the prestige of Our own authority, it will become the pontifical instrument to centralize the alms of the faithful intended for the missions. We are so much the more prompted to take this decision



*Pope Pius XI.*

established, but also the missions which other nations, impelled by the love of Jesus Christ, have founded in a spirit of holy emulation.

In order to carry out Our design We prefer, instead of founding a new organization, to bring more into conformity with the present times and circumstances The Soci-

ety that the directors of the Society both at Lyons and Paris have, as obedient sons of the Church, assured Us with the greatest good-will that they will abide by the decision of the Holy See in this matter so dear to them and to their fellow-citizens. In so doing, these illustrious men have shown themselves worthy of their titles of Cath-

olics and Frenchmen. They have proved that the extension of the Kingdom of Christ here below is to them of such importance that they unhesitatingly give it precedence over all other concerns, no matter how dear or how legitimate. We approve so highly this spirit, which is not peculiar to these men, but which is shared by all the Catholics of France, that with all Our might We proclaim and praise it before the whole Church.

Therefore in the fullness of the Apostolic power, of Our own free will and with a full knowledge of the case, We statute and decree the following:

1. The pious association for the Propagation of the Faith will be reorganized, having its headquarters at Rome with the Sacred Congregation of Propaganda, and it will be the organ of the Holy See for the collection everywhere of the alms of the faithful and their distribution among all Catholic missions.

2. The Society will be presided over by a Council chosen by Us, through the medium of the Sacred Congregation, from among the clergy of the nations which contribute a substantial sum to the work.

3. The French nation, which gave birth to the Society, and which has always worked so usefully to spread the Faith among infidels, shall have a place of honor in that Council.

4. The constitution of the Society and rules governing the General Committee are contained in two documents appended to this letter.

5. The Central Councils of each nation shall conform their statutes with the laws promulgated by Us and submit them to the General Council. In such places where these Councils of the work do not exist, the Bishops will establish them as soon as pos-

sible. But where there is in existence a similar organization, though under another name, it shall be modified and united with this Society. In order to obtain satisfactory results, it is of the utmost importance that absolute uniformity on this point should prevail everywhere despite the diversity of places.

Relying on the patronage of the Immaculate Virgin Mary, of the glorious Apostles Peter and Paul, and also of that great propagator of the Catholic faith, St. Francis Xavier, heavenly patron of this Society, We trust that, through Divine goodness and in accordance with the wishes of Our predecessor, The Society for the Propagation of the Faith, as well as the two other Societies of the *Holy Childhood* and of *St. Peter, Apostle*, for the formation of native clergy, shall soon experience a propitious growth. We feel confident that Bishops and Prelates will assist Us in this task with all their zeal, the same zeal which many have already displayed in behalf of The Missionary Union of the Clergy; if this association, of such auspicious timeliness and which is as dear to Us as to Our predecessor, does not yet exist in their dioceses, let them hasten to establish it.

We now ordain that all things enacted by Us in this letter shall be regarded as confirmed and ratified, all things to the contrary notwithstanding.

Given at Rome, near St. Peter's, the third day of the month of May, Feast of the Finding of the Holy Cross, A. D. 1922, the first year of Our Pontificate.



## FROM KANSAS TO BASUTOLAND.

Rev. A. J. Kieger, O.M.I.

*From Kansas, U. S. A., to Basutoland, in South Africa, is a far cry. Basutoland is a very peculiar region—mountainous, gloomy, utterly barren in some parts and presenting great difficulties to the traveler, who is in constant danger of losing his life by stumbling into unseen holes or sliding down steep precipices. Oblate missionaries are trying to bring the Basutos to Christianity, but they and the nuns are working under conditions that call for real heroism.*

THE writer of this is a half-American. I was called last year from the State of Kansas to the missions of Basutoland when I was preparing myself to obtain the second citizenship papers in the United States.

### The Call Was So Pressing

that I did not dare to refuse, and certainly I am very glad of having obeyed, for although the missions of Basutoland are among the poorest in the Catholic Church, yet it is a pleasure to work among the Basutos, who are eager to listen to the Word of Truth.

I had been here just five months when our kind Vicar, the Right Rev. J. Conez, O.M.I., sent me to the southern part of Basutoland on the banks of the Orange River, to start a new mission among the natives. A piece of ground had been granted us by the Paramount Chief of the Basutos to start a novitiate for a native Sisterhood. Consequently, myself and another missionary, Rev. Fr. A. Henrick, O.M.I., started for the south.

The horses were well loaded, for we knew that we would not get our luggage until one or two months later, although the distance on horseback was only a four days' ride. A native "boy" accompanied us to show us the road, or rather the path, leading to the future mission of Mekaling.

Now do not think that a guide, or "boy," is a luxury in this country; on the contrary, he is a real necessity to inexperienced strangers. Just a few

weeks ago, I was going to a neighboring mission station. I was solemnly told that it was a straight road, without any difficulties at all. I must only follow the path leading towards the mission, and all would be right.

Well, I did my best to follow the directions. I did not miss the path, but all of a sudden, when passing a ditch, I found myself and my horse in a deep mud hole where there seemed no possibility of getting out again. I do not know how it happened, but by some efforts I landed on the other side of the mud hole, while the pony rolled himself in the mire trying to find a solid spot.

I was far from every human being, and I did not know how to help the poor animal. So I thought that

### Good Words Might Be of Use

and with all my strength I shouted: "Come up, Browny, come out of there." The horse seemed to heed my calls and rolled himself about till finally he reached solid ground and got out of the pit. Then he looked at me in a most comical way; sneezing with all his might to get the mud out

of his nostrils, he seemed to say: "I thought you were a good rider; how is it that you led me in that hole; now we are both covered with dirt to the eyes!"

To console the poor animal, I led him to a nearby stream and washed him, but he did not seem to like this very well, and sneezed yet more. There was nothing else to be done, so I climbed upon his back and on we went, rather humbly, for all those who met us on the path laughed at us, inquiring how we got in such a state. Well, I had followed the directions, not thinking that I was in Basutoland, where a road is styled very good, which in America would be condemned.

On the journey in question, we had a guide. In case of doubt, we could send him ahead, and should he get in the mire, we could help him to get out again. But the Basutos have a good *flair*, and they judge rather well of the conditions of a road.

Our first stop was at Korokoro, a good mission of about fifty years' existence. Church and school are really nice for the country. About three



*Apostolic cavalcade starting to a new post. The four at the ends are Marist Brothers. In the centre is Fr. Kieger.*

thousand Catholics and catechumens belong to this mission, built on a solid rock above the "Mohlaka" or reed field of Korokoro. In the large valley grows a promising crop of European corn and kaffir corn, the staple food of the natives. The best was awful, and we enjoyed for a while the generous hospitality of the resident missionary, Rev. Fr. Closset, O.M.I. Then we continued our road across deep river beds or sleuths (as they call them here), trying to avoid the mire holes. This section is named "the plain;" well, it has only the name, for nothing is less plain than the path we had to follow around high mountains and dangerous precipices.

After a good hour's ride, we reached Massabiella, one of the churches served by our friend, Fr. Vollat. The mission was so near the path, that we could not resist the temptation of making a stop, and well we did, for

#### Clouds Were Gathering From the West

and the south, a sure sign of a heavy storm. Presently the thunder roared, and before we were really aware of it, a heavy storm burst—a real hurricane, which shook the trees and threatened to carry away the roof of the church. Hailstones soon covered the ground, damaging the promising fields, and a real tropical rain filled in a few minutes the dry beds of the mountain streams.

In the meantime, we admired the numerous cascades formed in the hillsides by the torrential rain and waited until the torrents decreased sufficiently to allow a safe crossing. At sunset we continued the journey across two dangerous streams, and by dark reached the mission of Matsieng, where Fr. Vollat and the Sisters of the Holy Family, who care for the school, gave us a most cordial reception, and a kind hospitality for the night.

At early dawn we were up again. Great was our edification when we witnessed the piety of the Paramount Chief of the Basutos, Morena Griffith, who came down from his mountain residence to receive Communion at such an early hour and assist our

three masses, although the government of his natives takes much of his time and leisure. He is a convert of recent date, and his conversion, as well as his perseverance, are a most wonderful thing.

To make a long story short, let me only mention here that he was baptized in 1914. Before this time he had been the chief of the district and a real pagan, although the High Church claimed him as one of its members. Like all heathen chiefs, he was a polygamist, owning a dozen wives. Besides, he was a heavy consumer of whisky and "joata," a native intoxicating beverage, and used to smoke the brutalizing hemp. His excesses had come to such a pitch that his doctor informed him that he could not live more than six months under such conditions.

Yet, he had always been a very kind man, and while yet pagan, he had granted a fine section of land for a Catholic church and school. Then came God's call. As he related it himself, one night he was stirred by a frightful sight. Two men were before him, one a little black man, whom he made out to be the famous "Thokolosi," a wicked spirit of the Zulus; the other one was white and shining brightly. The black one called the chief to follow his steps,

#### Threatening Him With Evil

if he were not to do so; but the bright one objected, saying that the black one would lead him to everlasting fire; he should rather follow the path of light he was showing to him, go to the Catholic Church and become a convert.

The little black one would not give in so easily and a great dispute arose; but, finally, Griffith resolved to adhere to the bright one. As soon as daylight came across the high mountains of Basutoland, the chief called his men and declared to them that he would go to the Catholic Church in Bethel to become a convert to the Catholic Faith, and to their manifest astonishment, related to them his vision. So on they went all together towards the church, for a chief never travels alone.

Then Griffith explained to Fr. Fontonneau, the missionary of the

district, the reason for his coming. The good Father could not believe his ears: he, the great heathen chief, Griffiths the drunkard and smoker of hemp, to become a convert! This was beyond his comprehension. He listened to the recital of the vision, but took it for a dream or the hallucination of a half drunken mind. Yet, in order not to oppose any possible grace, he told the man that he would consider the case, and if the chief should give sincere proof of not changing his mind, he would admit him later on to the catechumenate.

Then he explained further the seriousness of this step: the chief must relinquish the secondary wives and live only with the queen or first wife; he must also forsake his habit of drinking, and smoking the poisonous hemp. Griffith promised to do so; and returned to his mountainous castle with his retinue. There another battle was to be fought. He did not have any love for the queen, nor she for him: she was a "political" wife, but none according to his heart; yet he meant to live with her alone at any cost, in order to become a catechumen.

Consequently, one afternoon he called her and laid before her his resolution to become a Catholic, inviting her to follow his step. She refused, being a member of the Anglican Church. Then he told her that she could do as she lived, but he would become a Catholic, and that henceforth they must live in peace together. She expressed little faith in such a resolution, and finally said: "If I am an obstacle to your conversion, let God take me away."

During the interview a thunderstorm had swept the district, bringing heavy rain. As both were stepping out of their hut, the queen missed her step, and fell, breaking one of her legs. A doctor was called; he judged a serious operation necessary. Consequently, with Griffith's permission, the queen was given a dose of chloroform. The operation succeeded well, but the queen failed to awake from her sleep. Thus Griffith was free to choose among his others the legitimate wife. She later became a catechumen and after two years of probation received the grace of baptism.



A few months later our convert's brother, Letsie II., the Paramount Chief of the Basutos, died. His death was the effect of his excessive drinking. Only a single male child survived to receive the succession. The little boy was proclaimed Paramount Chief at the regular "Pitso" or assembly of the chiefs; then his sudden death caused them to choose our Griffith, the nearest akin to the dead Paramount Chief. Thus, by special intervention, the first Catholic Paramount Chief was placed at the head of the Basutos. Ever since, Morena Griffith has led a real exemplary life of a good Catholic.

We went to pay our respects to the great chief, since both of us were now missionaries in his kingdom, and consequently "his" priests. There he sat on a simple chair in the shade of a small tree, rendering justice to his subjects, such as in former days Louis IX. is said to have done

#### Under the Oak of Vincennes

Chairs were brought for us, too, and when we explained to him the reason of our visit, he could not help smiling very happily, and said: "I admire you, good priest, and I thank you very much for coming here to live with us Basutos. You have left everything over there, your parents and your land, to stay with us. May God bless you!"

I gave him a medal with a cross, for him and his queen, which gift he accepted with marked pleasure. Then we went to see his private chapel in his own house, and pay a short visit to the queen in her own hut. She proved to be a rather young woman yet, and appreciated much our visit.

Griffith might be in the beginning of the fifties, rather short and strongly built. His eye seems to pierce the one with whom he speaks, and his words are not profuse. May heaven grant him to be always able to fulfill his duties, for his temptations are very numerous. For instance, his former secondary wives depend on him for maintenance and must stay in the chief's village. Such is the rule of Basuto's law.

After the visit, we continued our road to the south. First came a steep climb of more than half an hour over

a path which was in many places rather a staircase than a path. Yet the Basuto ponies are used to such ascents, where an American horse would certainly refuse to move. Then we galloped for three hours on a fairly good path on the highland to descend again to a deep valley.

After five hours' ride we reached the mission at Makhakhe, where we were cordially received by good Fr. Layderant. As it was Saturday, we stayed there till Monday, for their would be no church on our road for the two following days. Makhakhe is a promising mission. We were much edified by the piety of those neophytes who, coming from far and near, stayed around the church after mass, waiting for the other religious service: catechism and Benediction of the Blessed Sacrament. They had brought the midday meal with them.

Monday morning we were on our horses again. The ride lasted about six hours, across a most beautiful country. As it was now late in the summer, the Kaffir corn, as well as the mealies (ordinary corn) looked decidedly well and promised a fairly good crop, provided the clouds sent rain, for the thunderstorms of the last two days did not reach here. At every field of Kaffir corn (and there were very many here) you might observe boys and girls running about, throwing stones and shouting at the highest pitch of the voice. Some of them were posted on temporary platforms, made of wood and reeds. What is the rea-

son of such a noise? Well, you know perhaps that blackbirds are very fond of the

#### Succulent Grains of Kaffir Corn

and they come in swarms to steal the precious grain before the Basutos can reap them, and to frighten the thieves is the duty of the boys and girls.

For three years these people have been on starvation rations on account of the drought, and they want to keep at any price what belongs to them. At other places you might also observe two or three sticks laid on a rock. This is considered as a means to avert the hail. Poor heathens! We laugh at the sticks when we pass by, and say a prayer for a good harvest.

At noon we crossed the steep banks of the Makhaleng, a dangerous mountain river. Happily the drought had lasted for two or three weeks, and thus we could ford it easily. About 3 P. M. we reached the school of Mparana, where we rested for the night.

The following morning at 5 A. M. we were already in our saddles, for this was the big days of the journey. The air was rather cold and we needed our heavy overcoats. A very steep climb was before us. For more than an hour the horses did their best to reach the top, and finally did so by sunrise. Then my pony began to limp badly and I was unable to follow my companions. Yet at least seven hours of riding lay before us. Not a single hut was to be seen in the



*It is to be doubted if any nuns in the world have a stranger habitation than this.*

highland, more than eight thousand feet above the sea level. A cold wind blew from the east, and we had to stick to our overcoats.

I had to follow as well as I could. If anything should happen, what could we do in this awful solitude, where only grass and cattle could be seen. A thunderstorm on this highland meant a most critical dilemma, and since thunderstorms come generally in the afternoon, we had to do our best to gain shelter. But on account of the limping pony we had to go slow. Happily no thunderstorm came that day.

We took fully an hour and a half to descend the highland, an incline of more than two thousand feet straight down. Then appeared the Church of Bethel, but the nearer we came to it, the farther it seemed to run away. There is nothing so treacherous in Basutoland as the judging of distance. You would swear you could reach such a place in half an hour, when it took you often two solid hours to get to the spot.

Finally, at nearly 4 o'clock we reached the mission of Bethel. The Sisters of the Holy Cross, who take care of the school and who had been without a priest for two weeks, were happy to see one coming to dwell in the small mission house. The church is built of rocks, for in this mountainous country nothing is cheaper than rocks of every kind of description. The mission, of very recent date, could be more prosperous; but the mixture of different Zulu clans who are settled in the region explains its slow progress.

One day more and my guide brought me to Chief Soko's village.

The hillsides were sometimes so steep that we had to dismount, for going down on horseback would have been really dangerous for horse and rider; having come so far, we did not like to risk our skin on the last day. The fields were not fertile any more. The burning rays of the tropical sun had already ruined about the half of the crop: the corn was roasted and hanging limp; only a good rain could save the remaining half. Many fields were already a total loss. Happily, a few days later good rains helped out the fields which were not burned too badly.

When I reached "Morena" Soko's village (he is the protecting chief of the mission to be founded). I went to his mansion to pay him a visit. His queen was so glad when she heard that I was to stay at Holy Cross mission, that she shouted in every direction to call the ladies of her village. Most of them are only catechumens, but soon many will receive the sacrament of regeneration.

She wanted to prepare a lunch for me, but I excused myself, for I knew that the Sisters were anxiously awaiting me, and I had only two miles more to ride to be at home. So we remounted, and after ten minutes' ride, I found myself at the pass leading to the mission. Down there in a nice valley I saw two huts and

#### A House Covered With Reeds

This turned out to be the school. I was already trodding on mission ground, amidst heavy boulders and millions of minor rocks. Useless to mention that the poor Sisters gave me the heartiest welcome, for they

had been here alone for nearly three weeks without mass or the Blessed Sacrament.

One of the huts was my lodging place, and must be used successively as reception room, dining hall, study, sleeping room. Although it measures only twelve feet in diameter (it is perfectly round), it suffices my actual needs. The Sisters are worse off, for they have only one hut for the three of them, besides the boxes and other implements necessary for a future novitiate. Of course, some of them can sleep in the school.

This last building is also our church, at least for the time being. It measures thirty feet by nineteen, and consequently it is too small for school or church. The school children number about eighty; the members of the congregation are about two hundred baptized and over one hundred catechumens.

We hope to obtain in a year or two, one hundred school children, and in ten years, fifteen hundred church members. But for this we need also the help of the good Catholics of America, for here all are poor and very poor. The children often come to school without breakfast. It is a pity to see them in such a state. Our good Bishop paid for the school benches, which are now being made. Formerly the children sat on a few planks nailed on sticks fastened in the ground. Those planks are now our church pews. Besides the building is too small. Therefore we need absolutely: a good school building, seventy feet by twenty-five, which might for a time be used as a church, for on Sundays every corner is packed till around the altar.

#### Poor Priests in Our Southern States.

Rev. S. J. Kelly, S.S.J., of Corpus Christi Church, New Orleans, La., with a residence at 1659 North Johnson Street, is sending out appeals for his mission to the colored people. His words show that he stands in need of substantial aid:

"That a Catholic priest in America would

have to live in a shack and feed his 'Little Ones the Bread of Life' in the open air, with the sky for their roof and the earth their chapel, is incredible.

"We have left our homes to come to this field, and those who sent us off with flying flags and glowing praise, forgot that they sent us to the front to fight their battles, and they have left us to perish alone.

"Six years ago I started this mission. Today I have one thousand and one hundred children enrolled in the school. Owing to the scarcity of Sisters, I had to employ eleven lay teachers at the cost of eighty-five

dollars a month. Either that or turn these Catholic children over to the Lutherans, the Congregationalists and the Methodists. All three have fine schools for the colored.

"I need a house, for myself; it is simply purgatory to live in this one during the long summer months in this climate. I must have a house for the Sisters. Their house is a rented one, and they may be turned out of it any day.

"Surely there are people who would and could help us if they only knew our misery. Help us at least to get a place to lay our weary heads after our hard day's work."

## CHINESE TOWERS.

Jean de la Brousse.

*The writer declares that, contrary to general belief, all Chinese towers are not built after the same model, but are as varied as the clock towers in some other countries. The tower, or pagoda, is particularly distinctive of the Flowery Kingdom, and one can hardly picture a Chinese landscape without such a structure in the foreground. Besides their religious significance, for they are usually erected in honor of Buddha, towers are also monuments to national glory.*

**A**MONG the marvels sent from China to the Exposition at San Francisco in 1915, none attracted more attention from the curious, or excited greater admiration from students of history and art, than

### The Collection of Pagodas

These edifices in miniature, in the form of towers, were continually surrounded by men who contemplated them as masterpieces of complicated sculpture.

The visitors learned, moreover, with sympathetic interest, that they were the work of the orphans of Zi-ka-wei, in Shanghai.

The jury of the Exposition later awarded our asylum one of the four great prizes designed for China. Finally, to crown our success, the whole collection was bought by the Museum of Chicago.

The models were carved, chiseled and decorated under the direction of our good Brother Beck, promoter of this happy idea. One does not know which to praise more,

### His Talent or His Patience

Who can fitly describe the labor involved in the selection of material, the photographs, booklets and supervision incident to this great task.

Visitors were surprised at the variety of models. One hundred types were exhibited, and yet these did not include all the varieties found in the great territory of China.

People in general believe that the architecture of the East is simple, and that the architects and master masons are incapable of changing the old classic modes. A tower, in the popular imagination, is simply a polygon of many stories, ornamented with wooden balconies heavily carved. A pointed roof with fretted angles crowns all. Such is the famous Porcelain Tower of Nanking, so familiar to Europeans and Chinese, in books, fabrics and bric-a-brac.

Exported articles do not give the true impression of Chinese art. Merchants know

### What Will Please Strangers

A dealer in lacquer, for instance, will sell specimens from Kwang Tong or Fou-kien, but not those of all China. True Chinese designs are more exact. Exported articles usually show but one style of tower, the so-called classic.

I have seen frauds also. There is one droll monument with balconies dubbed a Chinese pagoda. You can see such a specimen near Tours, on the borders of the Loire, in a park at Chanteloup. This pseudo-Chinese tower has colonnades which are distinctly the opposite of Chinese architecture. The sponsor who thus be-

stowed a title upon it must have been an Iroquois.

Finally, there are a certain number of engravings inserted in reviews published in London, Paris and New York, illustrating the text of fantastic articles written by globe-trotters or authors who aspire to be called authorities. They have set themselves to work to study seriously things Chinese in order to give their views to the world.

E. and O. Reclus have written a large volume called *The Middle Empire*, in which they say quite seriously: "These towers are ornamented at each story by balconies made of blue or white tiles, which rise in curves at the corners of the edifice." Evidently all the towers of China are like the famous tower of porcelain.

Another author, who to my knowledge has devoted much time to the study of Chinese towers, is Rev. W. C. Milne. He writes: "The model is the same everywhere; the most ancient do not differ from the most modern."

The reverend gentleman really only understands Shanghai, Ningpo and Canton, and would have done well to limit his remarks to these districts. H. de Chavannes repeats also: "The pagodas are nearly all constructed on



*Nanking's famous tower.*

the same model, differing only in elevation, riches and ornaments."

What would we think if someone described the clocks of France in these words: "They are all alike." Indeed? Are the clocks of Brittany and the Midi the same? The clocks of Chartres and those of Marseilles? The towers of Notre Dame and those of Fourviere? No, there are many varieties.

The Exposition of Chinese Towers has certainly contributed to refute errors and give a better idea of Chinese art.

#### At Least a More Exact Idea

You may have noticed that I use the word "*tower*" rather than "*pagoda*." In the English language, pagoda seems more confusing, but not in some other tongues, because that is a term denoting an edifice used for religious purposes, like a temple.

The etymology of the word, coming from the Persian, or more probably from Hindustani, justify the latter meaning. Authors and dictionaries are authorities for the significance of the word: "A sacred house, or shelter for an idol." But they diverge as to the applications of the term. The majority, however, opine that the word *pagoda* signifies the pagan temples of the Far East.

The Chinese themselves have several words to designate different kinds of towers: *T'ai*, *Leou* and *T'a*. *T'ai* means terrace, *Leou*, belfry or pavilion, and *T'a*, a simple tower. They never use the word *pagoda* any more than *mandarin*.

#### Fr. Pat's Contrivances.

From *The African Missionary*, published in Cork, by the Irish branch of the Lyons Society, we clip a good story, showing how a faithful priest can be placed in a dilemma now and then, thanks to his apostolic poverty.

"Away out on the missions a brother missionary went to pay Fr. Pat a friendly visit. He found Fr. Pat in bed. 'Hallo! Pat—the fever again?' 'Oh, no!' says Fr. Pat, 'but the boy is washing my white soutane, and I have nothing else to put on me.'"

"That night Fr. Pat was excusing himself

High towers, dominating the houses and the temples, have always appealed to the Chinese people, and it must be admitted that they know how to construct them, and solidly, too. They began to appear with the dawn of Chinese civilization and are popular today. Poets have sung of them and historians described them. Monuments to the Buddhist religion,



*Impressive structure guarding the entrance to the city of Tong-koun, in Kwang Tong.*

and to national glory, they never fail to impress the traveler in China.

An amusing story, hardly authentic, I fear, is told of one Mr. William K. Jones, a rich American, who on visiting Nanking was greatly struck with its famous porcelain tower. He conceived the idea of purchasing it, transporting it brick by brick to the

United States and re-erecting it in a Chicago park.

The American made this astounding proposition to the well-known Li Hung Chang, then Viceroy, and the amount offered was about six hundred thousand dollars in American money. But the aged Chinese statesman declined the offer politely, seeking to make the stranger understand that the edifice was a monument to patriotism and recalled the time when Nanking was the capital of the kingdom.

Some years later Li Hung Chang made his celebrated tour through Europe and America, and while in the latter country received a visit from the same Mr. Jones, who had never forgotten his ambitious scheme, and new renewed his proposal with an offer of two million dollars. He was again refused.

But Americans do not like to acknowledge themselves beaten—least of all, no doubt, by Chinamen—and denial seemed only to strengthen Mr. W. K. Jones' decision to have that tower if money could buy it.

Behold him, then, in 1913, approaching the president of the young republic, a president who knew full well that the governmental coffers were empty. Several high officials, it is said, were of the opinion that a couple of million American dollars would look a good deal better to them than the ancient porcelain memorial of the past, but Mr. Yuan Shi-kai was not to be tempted; he held firmly to tradition, and Nanking still conserves its tower, recalling the glory of the otherwise forgotten King A-yo.

to his visitor because he had no sheets for the bed. 'But didn't the Superior send you four last month?' 'Yes, he did—but you know we had baptisms since, and I had to cut up three to make clothes for the poor old Grannies.'"

#### Protestant Missions in China.

Protestants in China are represented by one hundred and ten societies and about six thousand missionaries. The Catholics have less than three thousand missionaries.

If one counts the adherents of our faith, Catholics have the advantage, for against the six hundred thousand Protestants, of whom only three hundred and thirty thousand are baptized, the Catholics number two millions. Moreover, Protestants have only one-third of their number who are women; that is to say, women converts number only about a third, which shows that family life is not represented. Catholicism, on the contrary, attracts women as well as men. Thus, families are complete, and the future is thereby assured.

## SILVER JUBILEE OF ST. JOSEPH'S CONVENT.

Rev. B. Massari, M.F.M.

*Anniversaries seem to be the order of the day. Reports of them come from all sides, and this account speaks of the Italian Sisters in East Burma, who have been doing splendid educational work there for twenty-five years. Burma is one of the important districts of India.*

**S**T. JOSEPH'S CONVENT, Toungoo, was *en fête* on this year, it being the twenty-fifth anniversary of the establishment of the Italian nuns in Burma. The fact that Rev. Sister Lucy, the first member of the Community, had completed her twenty-five years, work in Toungoo also provided another occasion for enjoyment.

A short historical sketch of the growth of the convent may not be out of place here. In 1878 Rev. Fr. Tancredi Conti, who had returned to Italy for the recuperation of his health, was asked by the Prefect Apostolic, Very Rev. Fr. Biffi, to approach the French nuns of the Apparition of St. Joseph at Marseilles

### For Mission Work in Burma

This was done and the Sisters were installed at Toungoo Convent in 1878. Though limited in number, and the convent only in its primitive stage, an Anglo-Vernacular Girls' School was opened with a notable amount of success, and a great deal of good was done to the public; nineteen years after there were only three nuns left; and at present two of the original number are all that survive. One of the pupils of these good nuns, a Karen girl, who was brought up and trained in the convent, followed the good example of the Sisters, and responded to her vocation.

About this time, too, the Bishop, Rt. Rev. Dr. Rocco Tornatore, proposed to build a new convent at Leiktho, and as the number of nuns at Toungoo was insufficient to cope with the situation, he invited the Sisters of the Reparation of Nazareth, Milan, to fill up the convent. In consequence of this enlistment, six Italian nuns,

who had bidden good-bye to all dear and near to them in order to brave the unknown dangers of the semi-civilized regions of Burma, arrived at Toungoo twenty-five years ago.

They came not without a certain amount of trepidation, but withal full of zeal and determination to do or die in the service of God.

The French nuns then gave up their work to the Italian nuns and left the station in 1895. Of the first band of these Italian nuns, there still remain two, Sisters Monica and Lucy, the former at present in charge of the Burmese and Indian girls at the Toungoo Convent.

The new nuns occupied the old home from 1895 to 1897, when cholera broke out. Sister Arcangela was attacked by this horrible epidemic. For the sake of other missionaries

### She Offered Her Life

before the Blessed Sacrament, praying her Master to take her away and spare the others. Her prayers were heard and she was called to her Maker in July, 1897. A few native girls also fell a prey to the scourge.

After this sad event, the Community found the locality unsuitable and unhealthy for habitation, and they consequently shifted to a new place north of the priest's house. The upper floor is occupied by the nuns and the ground floor is utilized as classroom. There was also another small building for the boarding department. But the boarders having yearly increased in number, a new building had to be erected to accommodate them.

From the very beginning the school has been slowly and steadily progressing both in education and in the number of scholars. Up to 1907 it gave Anglo-Vernacular education up to the Seventh Standard. In 1907 a European Middle School was opened, but in 1910 the standard of education was raised and the school registered as St. Joseph's European High School.

During the last few years, a phenomenal increase in the number of boarders has necessitated the erection of three or four more buildings, and at present there are over one hundred girls in the boarding department. The new buildings erected are the



Italian Sisters of the Toungoo convent.



refectory, a Vernacular Girls' School for Karen girls, and others, a separated dormitory for young girls, and the chapel, which in itself is a work of art.

These buildings were erected one after the other. As the establishment grew larger, more nuns were needed and requisitioned from Italy at different periods. The last band to enter the field numbered eight, and arrived at Toungoo from Milan in June last. This latest acquisition greatly strengthened the staff.

While speaking of the living, let us not forget those who have departed this life. Of the nuns who came to work in the Lord's vineyard, seven have already received their eternal reward in heaven. Four died at Toungoo, one at Leiktho, and two in Milan, both of whom had been in Burma.

The energy of these noble nuns in toiling for the glory of God and the good of humanity is inestimable. An idea of the incalculable amount of good done by these self-sacrificing women may be readily gauged from the fact that, though founded only twenty-five years ago, the establishment has now become

Toungoo twenty-five years ago and the silver anniversary of the event was observed with appropriate religious and social ceremonies. The pleasant duty of fittingly commemorating the joyous occasion devolved upon the present Sisters and children of this excellent institution, and aided by the brass band of the boys' school, an elaborate programme was carried with great success.

At 6 A. M. a mass was celebrated in the chapel by Bishop E. Sagrada. At the recitation of the Pontifical prayer, after mass, the whole congregation received the blessing of the Pope. The Bishop then gave a short but pithy exhortation to the nuns to persevere in the noble work they have so well begun, and at the same time congratulated them on the good work they have done in sacrificing themselves for the spiritual and the material welfare of girls of all denominations. He pointed out that they are not only ordinary nuns in that they combine missionary work with the usual conventual labors. Hence, he said, they, as the missionary nuns, are the spiritual mothers of the children under their charge, may be rightly

compared to the angels bringing the gift of heaven to mankind.

At six in the evening began the illuminations. The ground floor of the convent was charmingly decorated for the occasion. All the school children gathered there to tender their respects to the priests and nuns who are their spiritual fathers and mothers.

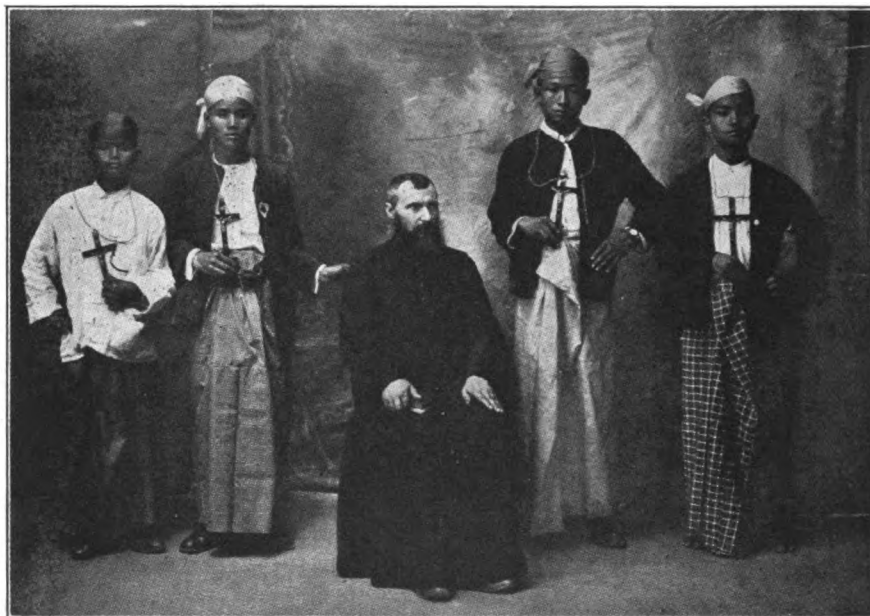
The entertainment opened with band music. The boys then sang in Karen, "Respect and Gratitude." Two addresses in Burmese and Karen were read by the girls. Several songs composed for the occasion were sung alternately in English and Karen. A few comical items were also introduced by the Karen girls. The evening's entertainment, on the whole, proved to be a very enjoyable one. During the entertainment, Reverend Mother Superior provided light refreshment for all the outsiders present. The entertainment was brought to a close with a song, after which the brass band played the National Anthem.

The Sisters have been an appreciated blessing, and all their friends and well-wishers pray for a long, continual era of prosperity.

### An Ornament of the Town

and comprises a European High School, a Vernacular School, and two Technical Schools, including needle work, domestic economy, music, painting and typewriting classes, all of which bear testimony to the unflagging zeal of the nuns. The effect of this education is seen in the betterment of many indifferent Catholic families, in the conversion of many a Protestant and Buddhist child to our true Faith, and by the successful evangelization of the numerous Karens and pagans in spite of their deep-rooted superstitions.

As previously mentioned, the Sisters of the Reparation of Nazareth, Milan, began their ministrations in



*Fr. Massari and four Burmese catechists.*

### Mongolian Easters are Cold.

The rigors of a biting cold season did not spoil the devotions of Fr. Devloo's flock at Chaoyangfu, Mongolia, who faithfully fulfilled their Easter

duties, to the great edification of their Scheut missionaries.

"Despite the bad weather on Easter Sunday," writes Fr. Devloo, "a numerous congregation attended the services in our church; a good number came from miles

away, notwithstanding the thick snow that covered the roads. The poor women and girls with bound feet, with insufficient clothing and food, came through mountainous, impracticable roads to sing the Easter *Alleluia* in their musical native language, and surely heaven sent them much interior joy."

## MY WATERLOO BATTLEFIELD.

Rev. John Delyvert, C.S.Sp.

*Fr. Delyvert does not wish to be the Napoleon of the great struggle being waged on the African coast. Thus far he has been able to hold his own against overwhelming odds, but the time has come when he needs a supply of ammunition, and he likes the kind made in America. Incidentally, it may be stated that Fr. Simon, the American missionary who died a year or so ago, was sent to this same field.*

"MY children are fine," is the remark of every mother to herself and not seldom to others. Here in Sierra Leone, not to speak of other places, missionaries are more jealous of their first-born parishes than even young mothers.

### It Is Always a Dangerous Attempt

to open one's mouth while in the district of a confrère, but one is always permitted to give all the apologetic developments he has in store concerning the future of his mission; "*cela va de soi*," and everybody feels that in his place he would do just the same. I am sure that my narrative about Waterloo in Sierra Leone will exceed the strict reality of things, but not the reality of my heart for which the near possible is already true.

The peninsula of Sierra Leone is very mountainous; the Hinterland is mostly undulating plains.

Waterloo is harmoniously situated at the foot of the hills on the side of the vast plain which develops eastwards, and is not deprived of her share of sea. When Freetown, the chief town and the large harbor of the colony, had not yet connected herself to the Hinterland by a railway, Waterloo was the large market where the products of the Protectorate necessarily arrived and were dumped, to be shipped to Freetown.

It was the golden age of Waterloo, whose population reached to 12,000. Noble reminders of that prosperity are seen in the beauty of the Protestant temples, in the formation of quasi

aristocratic families and in the general appreciation of schools and general learning. Trade having deserted Waterloo, the traders have gone and spread through the whole Protectorate to meet business; others besiege the employments in the various branches of administration, and the native clergy reckon many recruits among Waterloolians. Add that Sierra Leonians or "creoles" are to be found everywhere on the West Coast, of whom a large proportion originate from Waterloo, and you will have a first hint of the place my adoptive town occupies in the world.



*Convent girls in Sierra Leone.*

Now Waterloo's momentous station is altogether a citadel of reformation. The pure Gospel is still animating the immense majority of the creoles since their forefathers, emancipated slaves, were brought here with their pastors. Six Protestant native churches attest the

### Intensity of Religious Life Here

When our creoles have gone to the native tribes for trade, their first care

has been to build a church, and therefore many towns have been endowed with chapels and pastors. My people going to fill various positions on the coast, reinforce the Protestant communities established in the country, and often become most influential members.

No wonder that the Episcopalian bishop of the West Coast has his seat at Freetown, and no more wonder wonder that the superintendents of the Seventh Day Adventists for the whole coast has come to fix his headquarters at Waterloo. Young men have been found here in good number to spread the new strange faith as agents and teachers through the whole Protectorate. The Pentecostal League, hearing of the magnificent resources of Waterloo, has landed a score of her preachers. Is it that Waterloo is irremediably the source of inexhaustible energies only for heresy? I say, "No," and it is up to you, readers, to control the stream and direct it in favor of our dearly beloved Catholic faith.

Ten years ago, the sheer possibility of a Catholic community at Waterloo was the remotest danger for the undisturbed owners of the place; the city was well guarded and no intruder expected. Have you ever tried to stick a pin into the thickness of an iron bar? But our God is a wonderful God; salvation was not expected of such a Saviour as the Son of God, and He came.

Who could ever guess that Catholicism would reach here through the highest government official of Waterloo Headquarters District! And it is he who introduced it. His house, his cellar, were successively filled by his catechumens; Fathers came from Freetown to baptize the new young church and when this District Commissioner, Mr. W. A. Valantine, left his position, the new mission of the Immaculate Conception was entrusted to Rev. Fr. Simon.

The movement of conversion has been steady, and among the popula-

tion the dread felt at the beginning has given place to a warm sympathy for us.

The Protestant Church is still very strong at Waterloo, but germs of decomposition are visible. The Catholic Church may and must, with the grace of God and your precious help, be ready to win ground on a large scale. Let us not forget that the conversion of a Waterlooian has sooner or later a wide repercussion, not only

in Sierra Leone, but even on the West Coast of Africa. He is a personage of quality even, when he seems to be a poor fellow.

After having exposed to my good readers the serious importance of a work of evangelization, of conversion among my Waterlooians, I must, with great shame, disclose the wound which paralyzes any future activity. The Catholic mission at Waterloo has no school building for the hundreds

of children it has rescued from heresy. It was not right a few years ago to leave armies without full equipment to face their enemies. Is it right to leave a Catholic missionary without a school against a fully-equipped school in the hands of his opponents? Another battle of Waterloo is going on; under this glorious name Jesus bids you Catholics to win for Him a second one upon Satan's manifold heresy.

### China's Religions.

China's principal religion is Confucianism. Confucius (500 B. C.) organized the existing religion of his time. One of the chief practices is worship of the dead; and Confucius himself in the course of time received divine honors.

Taoism has the belief in the transmigration of souls, *i. e.*, the soul of a man may become successively that of a dog, a bird, or a worm, etc. Its laws forbid the killing of any living things, even insects.

Buddha (born in India, about 500 B. C.) was a contemplative philosopher, who believed that perfect happiness consists in existence without desires. He has numerous temples erected to him.

The common people in China profess these "three in one" religions. They are real Fetish worshippers of ancestors, and live in constant fear and superstition. The One True God is the most abandoned of all the gods.

The followers of the "Prophet" (Moslems) have also a strong position in China.

### Facts About the Missions of the Holy Ghost Fathers.

The Holy Ghost Order was the first Order of missionaries to respond to the call made by the American bishops at the Third Council of Baltimore in 1837, for missionaries to minister to the freed slaves who had returned to Africa.

Fr. Barron, Vicar-General of Philadelphia, was sent by the bishops of this country to Rome, where he was

consecrated bishop for West Africa. He first went to France to seek laborers for his vineyard and the Venerable Libermann, of the Holy Ghost Order, offered to him the services of his missionaries.

Seven Holy Ghost Fathers set out for Africa with Bishop Barron on September 13, 1843. Broken in health, the bishop was soon forced to return to America, where he died whilst ministering to the fever-stricken in Savannah. From that day to this, the Holy Ghost Fathers have labored quietly but effectively in the African missions.

At present the Holy Ghost Order is in charge of ten Vicariates-Apostolic over which its own bishops reside; six Prefectures-Apostolic over which its own Monsignori preside, and four very extensive mission districts which have not been raised as yet to the rank of Prefectures. A native clergy has also been formed, and in 1919 there were under the direction of the Order sixteen native priests, twenty-two native lay-brothers, thirty-nine native nuns, and two thousand three hundred and fifty-six native catechists.

The Holy Ghost Fathers will celebrate in 1922 the fiftieth anniversary of their arrival in the United States.

### The "Old Clo'" Man.

Fr. L. Mathias, of the Mangalore mission, is a collector of old clothes and, as may be gathered from his experiences, sometimes a successful one. He thus describes his efforts to provide his ragged little flock with something to wear:

"During their course of instruction I was touched with the poverty of the dress of several among the children and approached a well-to-do foreigner residing close by the station, with a view to getting something to clothe my poor flock.

"'Well, Father, what brings you here?'

"'Sir,' I rejoined, 'I have come to bombard you; and see if I do not succeed.' 'It is not so easy,' he interrupted. 'If I do not succeed alone,' I went on, 'I will bring my Lilliputian army to the front.'

"My talk puzzled him a bit, and he asked me: 'What do you mean, Father? Explain yourself.'

"'I want some clothes for my poor children, whose rags I cannot bear to see.'

"'Yes, Father,' he answered, 'you have gained the victory yourself. I have a bundle of second-hand clothes, frocks and coats, which you can take.'

"I distributed them to the most needy, but the stock fell short of the demand, and I had to pacify the children by saying that I would try to get some more later on."

### Persecution at Pingtu.

Fr. Didace Arcand, O.F.M., of East Shantung, writes deplorable news of his mission, where a most demoralized crowd of pagans, gamblers and opium smokers, he says, are shamefully persecuting the Christians. Several of the criminals have been arrested, and are now awaiting trial. Meantime, the Father's trial—or rather, trials—have already begun, and he hardly knows which way to turn to find succor for the mission that would receive so many more converts were but resources available. For lack of a modest mission chapel has to say Mass in the most appalling hovels, and turn deaf ears to the constant cry for catechists from would-be Christian districts:

## THE JAIN OF INDIA.

Rev. V. J. D'Sousa.

*The Jain of India is no relation whatsoever to the Jane of our own great and glorious country, being in fact only a member of a religious sect. This sect respects animal life more than human life, and will not destroy the smallest insect.*

THE Jain is a follower of the Jain religion, one of the very numerous sects of Hinduism with which India is teeming. He openly disavows the Brahminic inventions of the Vedas, Puranas and the Avatars or incarnations of Vishnu, and looks upon the Brahmin as an apostate from

### The True Pristine Religion

Like other Hindus, the Jains are grouped into four classes: the Brahmin, the Kohatruja or the Soldier, the Vaisya or the Merchant, and the Sudra or the Cultivator. These castes cannot intermarry.

Men are allowed a plurality of wives. Widow marriage is forbidden except to the Sudra, who may take a second husband. Among the Sudras, the law regulating inheritance is that the sister's son succeeds to the property of his maternal uncle.

Jains all wear the triple cord with which they are invested when very young by the guru (priest). They do not take any food before sunrise or after sunset. Their ablutions are as numerous as those of any other Brahmin. Unlike the latter, they do not commemorate the memory of the dead. They do not mark their foreheads and other parts of the body with the ashes of burnt cow-dung, but they do so with

### A Solution of Sandal Wood

In the matter of food, they are much more scrupulous and rigid than the Brahmins. They not only abstain from animal food and intoxicating drinks, but they even reject some of the vegetables toward which the Brahmin feels no scruple.

They have a dread of committing

murder. They respect animal life much more than they do human life. They will never destroy any insect, but will feed ants and will shrink from maltreating even a pestiferous bug. Would that they displayed a like respect for human beings! In big cities where their numbers are sufficiently large, they own large grazing grounds, enclosed with walls. Within these walls they harbor worn out hackney horses, permitting them to die a natural death, so intense is their pity for the dumb beast.

The salient feature in their religion is the belief in the transmigration of the soul from one body into another

men form the gods of the Jains. By worshipping them, future happiness can be obtained.

The first to arrive at such a lofty perfection was "Jineswara." Besides these perfect spirits, there are others less perfect, and they are the servants of Jineswara. These enjoy great power and happiness, but each, according to the degree of good done as man.

Besides Moksha—heaven—they admit also Naraka or hell. To this region they relegate the souls of men who have led a most wicked life. So very wicked, indeed, that not even the most degraded form of transmigration could fully expiate their crimes. This hell consists of seven different dungeons, one more hideous than the other, and the wicked are confined in them according to the degree of their heinous deeds.

In none of these dungeons is the punishment everlasting. The shortest term of incarceration is never below one thousand years and the longest never exceeds thirty-three thousand years. An exception is made in favor of women, whose souls are never relegated to the last of these dungeons; the reason being that women are less capable of enduring pain than are men.

It is interesting to note one of the punishments the wicked are subjected to. The sinner is placed between two huge and awe-inspiring mountains, which ever move forwards and backwards; they approach one another and meet with such a shock that the body of the sinner is flattened and his bones crushed to dust; then they recede only to begin their work over again. Thus it goes on until the period of expiation is over. The sinner, though flattened and crushed, yet lives only to suffer. When the limit of expiation is reached the soul of the sinner is returned again to this earth to animate new bodies.

The highest rank a Jain may aim at in this life is of a Nirvani Sannyasi (hermit). Such a Sannyasi ceases to



*An Imperial youth of India—the hereditary son of the Rajah of Jeypore.*

after death. This transition is from the body of one man into that of another or into that of the beast, according to the degree of virtue or vice the soul abounded in before death. When good and evil equal one another and when good outweighs the evil in man, then his soul passes into the body of a rational creature. The most noble of all transitions is that of

### Being Born a Brahmin or a Cow

A life pre-eminently virtuous is rewarded by being immediately admitted into "Moksha," the place of bliss. The spirits of these perfect

be a man and becomes a part of the divinity. Before he may arrive at this state, he must, per force, pass through a novitiate, long and arduous, ascending step after step eleven states of contemplation.

### On Reaching the Eleventh State

he ceases to be of this world and is wholly immersed in the god-head, forming his part and parcel. There are no such Sannyasi nowadays.

The Jain temples of worship are of two kinds: one covered with a roof and called "Busty," and the other an open area enclosed by a wall and called "Betta." In the Busty are worshipped the images of persons who have become gods and are inhabiting "Moksha." These images are all of the same kind. They represent a man, sitting or squatting with legs crossed.

Near Karkal, about forty miles from Mangalore, is a colossal statue of Gummata, a Nirvani Sannyasi. It is hewn out of a rock and is over forty feet in height, with ten feet in breadth and ten in girth. This place is held

in great veneration. Pilgrims flock to it from all over India. On the occasion of these festivities, which recur once in sixty years, a wooden staircase is constructed at the back of this statue to enable the devotees to mount up to the very top in order to bathe the statue in rich and spicy ointments.

Such is the Jain, such his social customs and such his religious belief. In these parts, he is one of the odds against which the missionary has to contend. Several Jains own rich tracts of land. The pariah is his ordinary menial employed to plough his fields and to swell his wealth. The pariah lives on the land of his lord, and it may also be said he lives "for" his lord. His condition is just a bit higher than that of the ox which ploughs his master's field. He lives, he toils, he sweats, but ever remains the same intellectually, morally, socially and economically. The landlord fears that any change for the better in his menial will spell ruin to himself.

The missionary who works among

these pariahs does not think with the Jain landlord. He works to Christianize them, but he will humanize them as well. While teaching the pariah that manual labor is no disgrace to man, he will also teach him that he, like the rest of men, has been endowed with qualities of mind and heart and that he must work to cultivate them. This the shrewd Jain landlord will not endure. His instinct tells him that if the pariah's condition is in any way raised above what it is at present, he will not be able to wring from him his maximum profit at the minimum cost. So he works to thwart the endeavors of the missionary.

Attempts have also been made on the life of one of our missionaries. Great and powerful the Jain landlord may be, but greater still and more powerful is the Lord of the harvest Who has engaged the missionary to work in His vineyard. May the Lord of the vineyard defend His missionaries and may He help them to gather in a rich and abundant harvest of souls!

### Real Heroes.

When it comes to heroism, there are few men who can vie with a Catholic missionary. "Idolatrous nations," says Chateaubriand, "knew nothing of that divine enthusiasm which animates the apostle of the Gospel. The ancient philosophers themselves never quitted the enchanting walks of academies and the pleasures of Athens to go, under the guidance of a sublime impulse, to civilize the savage, to instruct the ignorant, to cure the sick, to clothe the poor, to sow the seeds of peace and harmony among hostile nations; but this is what Christians have done and are still doing every day. Neither oceans nor tempests, neither the ices of the pole nor the heats of the tropics can dampen their zeal. The Chinese, the Japanese, the Indians have become their converts. Not an island, not a rock in the ocean has escaped their zeal, and as all the kingdoms of the earth were inadequate to the ambitions of Alexander, so the globe itself is too contracted for their charity."

The salvation of souls and the heralding of Christ's kingdom on earth are the only ambitions of the missionary. The only flame that blazes in his heart is the eagerness to promote the glory of God. The fire of charity burns in the sanctuary of his soul; he is the treasure-house of all the virtues.—*From The Vineyard of the East.*

### Birthday of the Church.

Pentecost is the birthday of the Church. On that day she began her great mission in the world. Her Divine Founder, it is true, had organized His Church, had selected His apostles, had taught His wonderful doctrine and had left her His life-giving sacraments. But it was, as it were, a body without a soul. The Holy Spirit is to impart life and animation, endurance and permanency. "I will ask the Father and He shall give you another Paraclete, that he may abide with you forever. . . . But the Para-

clete, the Holy Ghost, Whom the Father will send in My name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you."

The descent of the Holy Ghost was, then, the last act; for His presence infused, as it were, a soul unto the mystic body of Christ. That soul not only gives it life, but preserves the Church from error, "the pillar and ground of truth unto the end of time."

*The apostle, the missionary, is another Christ, who goes from one country to another preaching His gospel; he is another Christ, who carries the Cross upon his shoulders through the high-ways and byways of the world; he is another Christ, who goes about moistening with his blood the soil of the earth; he is another Christ, who goes in search of all the sheep to lead them into the fold of His Church.*



## A LITTLE SEED IN THE AFRICAN WILDERNESS.

Sister Jeanne Marie.

*No one tries to make natives over into Europeans. If natives were led far from their compatriots they would become strangers in their own country, diminish their influence as apostles and lessen the confidence of their own people.—Sister Jeanne Marie.*

POSSIBLY the readers of CATHOLIC MISSIONS already know something about the Little Servants of the Poor, Dahomey's native nuns. The foundation from the start seemed to emanate from the Holy Ghost and bears the marks of poverty, suffering and contradiction.

In 1912 a young girl came to Fr. Barril, our missionary, and expressed her desire to visit the aged and to comfort, instruct

### And Prepare Them for Baptism

She was permitted and encouraged to do this and she at once began to visit a few aged persons in the neighborhood. This task very quickly became a heavy one, as about thirty poor women claimed her attention.

She devoted her entire time to her ministrations, and shortly some generous members of the Society of St. Vincent de Paul, of Porto Novo, came to her aid. Soon Providence sent her a companion, a woman twenty-five years old, a widow with four children. Then a third presented herself, and the little community established itself in a modest house in Porto Novo.

At first the good souls were subjected to many trials. Fr. Barril was called to France, and means were lacking. They endured the severest privations, bearing them heroically, and concealing them as much as possible.

Finally the days of trial passed, and the Sisters were sent to Abomey. There the field offered to their zeal was immense. The old capital of Dahomey is very crowded and pagans are numerous there.

But the unhappy pagan women, abandoned in wretched poverty, read-

ily hearkened to the message of the Gospel announced to them

### With Patience and Kindness

They were easily brought into the fold, to baptism and to daily Communion. Grace acted in many souls so well-disposed, transforming and sanctifying them.

Our little Sisters would have accomplished much if the war had not augmented their material difficulties until they became insurmountable. So the Sisters were obliged to return to the Mother House, then located at Calavi.

There they continue the same work, teaching, praying in the cloister and preparing for the tasks to be confided to them later. At present there are ten members of this community: five professed Sisters, four novices and one postulant. Several young girls have asked to be admitted; but these aspirants need to be more experienced, more mature, before being accepted.

Thus the little harvest ripens slowly, and we hope that with the blessing of heaven it will some day be of great value.

Those who think that a native nun

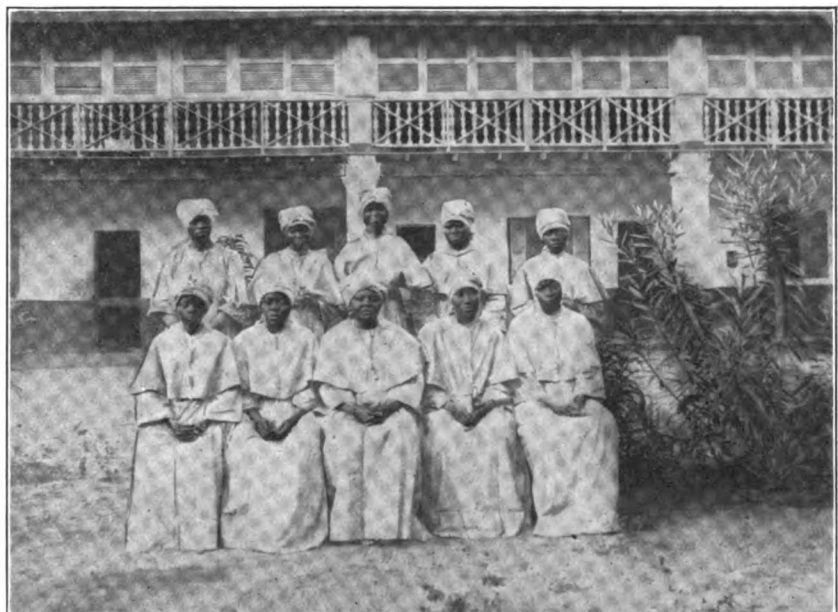
is like a European nun are indeed mistaken.

### Holy Perfection Is Reached By Diverse Means

and the spirit of charity—the spirit that suffers all and bears all—must inspire the founders of Orders in which the manner of life is so dissimilar. The perfect Sister of Charity is very different from a perfect Carmelite. So the Sister of Dahomey is not like the European Sister.

However, no one tries to make natives over into Europeans. It would be impossible. If natives were led far from their compatriots, they would become strangers in their own country, diminish their influence as apostles and lessen the confidence of their own people.

We have tried, above all, to make our nuns fervent in prayer, and success has crowned our efforts. It is impossible to see them praying without being profoundly edified. During mass, before the Tabernacle, the expression of the faces, the attitudes, all show recollection, interior occupation and the communion of a soul with God. All this is the effect of grace acting upon souls well-disposed.



Native Sisters of Dahomey.

They need much prayer, these dear little Sisters, it is their only strength. The essentials of a religious life, the regularity, method, continual obedience, the little economies, all are absolutely contrary to their nature, and demand great sacrifices.

It is necessary to practice obedience, to live by rule, to work methodically and constantly; so we see that all Christians can repeat the words of the great apostle: "I can be all through Him Who fortifies me." It is precisely this life of prayer, these continual renunciations, which attract the benediction of heaven upon their works, and gives them a consoling fecundity.

The chosen fields of the Dahomey nuns is the care of the aged; this was their first dream. Often the good old people are very easily led to the Faith

#### And to Read Piety

In such apostolic work the native Sis-

ters are incomparable, and no European Sisters can equal them, for nothing replaces certain racial affinities nor the perfect knowledge of the language and customs.

There are two classes in our school, and some other catechumens. Among them is a young girl who was brought to us by her Christian fiancé. She is preparing for baptism.

Finally, our Sisters have adopted two poor old women, one covered with dreadful sores for fifteen years, the unhappy victim of a poisoner; the other, a former Amazon of King Glegle, who is the delight of the recreation hour, when she recounts vivid stories of her former prowess. She is pious now, prays with all her heart, and does her share of the house work.

Thus the little community is developing; by its efforts, the Church has already become better known, better loved. In the near future, Sisters will be sent two by two into the villages of the interior to teach catechism,

visit aged women and prepare them for baptism. Doubtless they will not be asked to undertake all that European Sisters do. For some time to come, they will need to be taught and directed. In the meantime, they are very precious auxiliaries because of their knowledge of the language and customs.

Unhappily, the lack of resources at present hinders our progress. We cannot accept any more novices, and those whom we refuse may have vocations. We hesitate to adopt any more old people, because of the expense; and often, when they become Christians, their relatives abandon them.

We confide our difficulties to the readers of CATHOLIC MISSIONS, and have confidence that, since Our Lord has deigned to send forth our appeal from the depths of the African forests, He will bless those who respond. He will augment their zeal, and give them means to further glory.

#### To Our Lady of Pity.

"Savage Bahnars," is the term usually applied to a tribe of natives occupying part of Easter Annam. Savage no doubt they once were, but the missionaries are getting among them, bringing messages of hope and cheer. Nothing is so civilizing as Christianity.

Charged with opening a new station at Kon Tum, Fr. François Louison, P.F.M., has begun with the apostolic poverty that marks most Catholic undertakings. He occupies a little hut and the furniture is of the most meagre description. A table serves as an altar and the faithful must kneel on the floor. But the chapel is dedicated to Our Lady of Pity, and such a protector will not forget her clients.

#### From the Dominicans of the West Indies.

From St. Andrew's mission, Grenada, Fr. Matthew Gurrin, O.P., sends this communication regarding results of the cyclone:

"The disaster described by me in a former number of your publication proved far and away greater than was thought at the

time. Our staple products—cocoa and nutmeg—suffered a loss of more than fifty per cent. of the usual crop, while that which remained was so severely shaken that it is only now that what may be called a scratch crop is being gathered.

"Nutmeg trees, though of large growth, have only small and superficial roots, and in consequence many thousands of these trees were thrown down and destroyed. Quite a number of large estate owners whose chief returns came from nutmegs have been practically ruined. But it is the poor laborer who has suffered and is suffering most from the disaster because all ground provisions, such as bananas, corn and sweet potatoes, on which he depends for subsistence, were completely destroyed. And now that estate owners cannot afford to hire workers, the laborers are enduring very hard times. There is now some hope for better times in the fall of the year, but we shall all have a struggle for existence in the meantime.

"The priests who depend entirely on the offerings of the people are sharing in the hardships of the people. As I am the Vicar General, the priests look to me for help in the way of masses.

"We are expecting a community of nuns, and their ministrations will do much to help our poor Catholics. Besides teaching school, they will care for the sick and the aged in so far as our means permit.

"I earnestly solicit some mass offerings, and whosoever reads these lines will admit that offerings of all kinds are badly needed in this part of the West Indies."

#### Natives Build Their Own Church.

Rt. Rev. Bishop Moury, Lyons African Missionary, relates an incident which proves the native African's devotedness to his Church, once he has had the grace of embracing the one true Faith.

In the Bishop's West African Vicariate there has been recently erected, at a cost of only \$1,000, a large and well-equipped church. He assures us that if he had been obliged to pay for the labor expended on the erection of the building it would have cost him surely \$7,000. The natives saved \$6,000 by giving their services freely and most willingly; in fact, they carried on their heads for a distance of eight miles all the stone used in the construction, and the cement also on their heads for a distance of two miles.

"If you will multiply this instance of devoted sacrifice and charity on the part of our poor Catholics by hundreds of similar instances which have occurred and are still occurring in the missions along the West Coast of Africa," writes the Bishop, "you will understand how it is that we run our foreign missions on the barest necessities of life and labor."

## THE LAST OF KUM JAM.

### A Salesian Missionary.

*The destruction of a famous Chinese idol-goddess, Kum Jam, by the valiant missionaries, at Lengkong, China, was a triumph for the Faith, but no easy task for those entrusted with the task.*

KUM JAM is not traceable in an atlas, nor has it any affinity with preserves. It is the name of a Far Eastern divinity, who occupies much the same position in Chinese religion as did Aphrodite among the Greeks.

Recently the famous pagoda in which she had been venerated at Lengkong was turned over as a concession to the Italian missionaries of St. Francis of Sales; and in the Italian *Bollettino Salesiano* their Superior, Don Pedrazzini, recounts

#### Its Transformation Into a Christian Church

in a story full of psychological interest, which brings vividly to mind the accounts of what happened in the last days of paganism in the Roman Empire.

"We started the destruction of the idols as the last rays of sunset, with their ruddy glow, imparted to the scene something indefinably tragic and impressionable.

"In his fervor, the Superior of our Society darted towards the great niche, but was confronted by a weeping bonze, who besought him as a supreme favor to spare at least Kum Jam, who was so dear to him. With uplifted voices the Christians protested that the contract should be strictly adhered to and that she must finish in the fire.

"The bonze undid the lock of the little door. I stepped into the glass-walled shrine and found myself alone with the Wooden Virgin. Deep silence reigned. I myself—to tell the truth—expected some trick of the demon who was now about to be thrust out from the abode where he had dominated from time immemorial.

"I removed the great side plates of glass, and next took out the four attending divinities, and consigned them to the Christians. The idol handmaids on the left I delivered to our Superior, who was looking on with knitted brow.

"Then I mounted the stairs behind the giantess Kum Jam. What was my own surprise, the confusion of bonze and pagans, and the delirious joy of the Christians, when, at my very first touch, her colossal head snapped asunder and bounced and bumped to the floor. White ants had eaten away her

entire spinal column. All the wood-work, too, had gone, leaving naught but a thin layer of gilded plaster!

"The bonze retired crestfallen to his cell, tormented by doubt as to the divinity of his dolls. Christians, catechumens and pagans alike set about to complete the destruction of a whole legion of lesser idols.

"Last of all came the turn of Thunder. A horrid monster in human form, he proved a tougher problem,

#### For He Stood in a Very High Niche

frightening the onlookers with his appalling aspect. A bamboo ladder was sent for.

"An intrepid catechist who tried to snatch the thunderbolts from his grasp was pitched to the ground three times over. Undismayed, he made the Sign of the Cross, mounted a fourth time, assuaged the sweat from his brow, smiled down at the public, and then with a mighty kick shot the devil to earth.

"There was universal hand-clapping. With the lumber of dethroned statuary, a big bonfire was lighted in the square; and amidst the roar and crackle of the flames I suspended the Cross of Christ in the midst of the pagoda."

#### Waiting Patiently.

The mission of the Holy Family belongs to the Holy Ghost Fathers in the Upper Ubanghi, East Africa, and is one of their earliest outposts in that wild region. The mission only needs more help from the faithful at home, to make it a yet bigger centre of light and hope for the African tribes around.

#### At Last.

Good news from Ajmer. The celebrated Thandla mission, at Udaiga, Central India, makes its bow to CATHOLIC MISSIONS, and we gladly introduce its gallant missionary, Fr. Gérald Fabre, O.C., to our readers, knowing full well that he must find friends.

And he has only one request—and that such a modest one—that we will not forget his poor station! His gratitude is all ready and waiting to be poured out to possible benefactors, for Thandla, as might be expected, has had its share of the famine days—and bitter ones they have been; so let us try and provide Thandla with a little sweetness.

#### We Know It as a Mission Field.

What is the use of that barren desert of Sahara? Why were so many thousands of square miles of sandy waste created? The reply is that without the Sahara, Southern Italy would not be so fruitful as it is. The winds which are warmed by the hot sands of the

Sahara help to produce the rich harvests of Southern Europe, so that even the wilderness becomes the mother of paradise. There are vast Saharas of affliction on the continent of human life. They strengthen our character, and enrich our life, and deepen our sympathy, and out of the barren Sahara of trouble a charming Italy will blossom in the soul.

#### The Problem of India.

With an area only a little more than half that of Australia, India and Ceylon carry under the stars a fifth of the entire human race, and this fifth, packed into a small compass, utters its thoughts in twenty main languages and over five hundred differing dialects.



# Catholic Missions

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Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor

J. G. MENARD, Assistant Editor

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## THE REORGANIZATION OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

ON May 3d last The Society for the Propagation of the Faith celebrated the one hundredth anniversary of its foundation in Lyons. On that same day Pope Pius XI. signed a "Motu Proprio," ordering the transfer to Rome of the direction of the work, which had been so far in Lyons and Paris, and giving it a new constitution. The document, which appeared in the "Acta Apostolicæ Sedis" of June 8th, is published in full in this issue of CATHOLIC MISSIONS and may be summarized as follows:

The aim of the Propagation of the Faith remains unchanged; it continues to assist by prayers and alms priests, brothers and nuns preaching the Gospel in mission countries. In the same manner as it intends to help all missionaries, regardless of their nationality or the field of their labors, it also invites the faithful of all countries to unite in that crusade, at the head of which is the Holy Father himself, for the conversion of the pagan world. While the Society had always been, although indirectly, under the authorities of the Church, it becomes now a Pontifical Association; Pope Pius XI. declares that he makes it his own and that it will be the official organ of the Church to collect and distribute alms for the missions.

The association will be under the jurisdiction of the the S. C. of Propaganda and governed by a Supreme Council sitting at Rome and composed of prelates and priests chosen by the Holy See from among the nations giving a substantial contribution to the work. The delegates of Italy, France, England, Ireland, Canada, Spain, Belgium, Germany, Austria, Bavaria, Holland and sev-

eral South American States have already been appointed; the United States will be represented by Mgr. O'Hern, Rector of the American College. The President of the Council will be the Secretary of the S. C. of Propaganda, Archbishop Fumasoni Biondi; the Vice-President, Mgr. A. Boudinhon, and the Secretary, Mrs. Nogara.

The duties of the Supreme Council will be to centralize the alms of the faithful from all parts of the world and to distribute them each year to all the missions in proportion to their needs. There will be in each country a National Committee and in each Diocese a Diocesan Director to promote the work.

The conditions of membership are the same as heretofore, as well as the spiritual privileges and favors granted to ecclesiastical and lay benefactors.

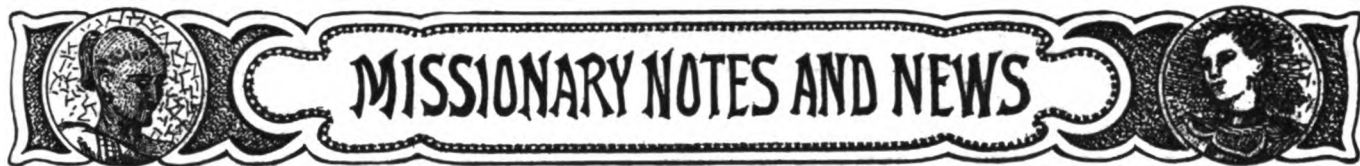
Such is, in the main, the new constitution of the Pontifical Association which follows closely the lines of the old Society. We sincerely hope that now, that it is under the immediate supervision of the Holy See and international in its administration, the Propagation of the Faith will be organized in every diocese of the Christian world and the missions will enter into an era of prosperity.

\* \* \* \*

WE sincerely regret to announce the death, in Paris, of Mr. Alexander Guasco. The name of that gentleman, unknown in this country, is familiar to the missionary world, because for forty years Mr. Guasco has been Secretary of the Paris Central Council of the Propagation of the Faith, and few are the chiefs of missions of all nationalities who at one time or another did not call at his office. We have no doubt that they will be unanimous in rendering homage to the perfect courtesy with which they were welcomed by the genial Secretary.

Mr. Guasco was a lawyer by profession. He was beginning a promising career in the courts of Paris when he decided to consecrate his life to the work of the missions, and he accepted the humble and poorly remunerated function of Secretary of the Propagation of the Faith. He was also a writer of talent, and there was probably no one better acquainted than he with the conditions of the Catholic missions.

For forty years he pursued his delicate task with an unflinching zeal and absolute self-devotion, and now he departs the world when the reorganization of the Society would probably have put an end to his activities. We are confident that Mr. Guasco has received the reward justly deserved by his long years of service in an association whose only aim is to make the Name of Our Lord known and loved throughout the world. R. I. P.



## AMERICA

**NEW YORK** The National Office of The Society for the Propagation of the Faith was recently honored by the visit of the Right Rev. Alexander Berlioz, for forty years in the missions of Japan. Bishop Berlioz has one of the most destitute dioceses, that of Hakodate. His cathedral in that city burned last year and he is in the United States to solicit funds to rebuild it.

At the Trinity diocesan ordinations in St. Patrick's Cathedral, New York, Archbishop Hayes ordained to the priesthood and subdiaconship a group of fourteen young men from Maryknoll. All of them are destined for the mission fields of Eastern Asia.

Two Dominican missionary bishops of China, Mgr. Aguirre, of Fukien, China, and Mgr. Prat, of Amoy, recently visited New York. Both belong to the Spanish province of the Holy Rosary, and while in this country will go to the various houses of their Order. The Dominicans have a house of studies near New Orleans, where young men are trained for the mission field.

### HAWAIIAN ISLANDS

Joseph Dutton, otherwise known as "Brother Joseph," of the leper settlement of Molokai, was seventy-nine years of age a couple of months ago, and on that day was the recipient of messages of congratulation from all parts of the world.

Successor to the martyr priest, Fr. Damien, who fell a victim to leprosy after years of devotion to nursing the unfortunates on Molokai, Brother Dutton has never set foot off the lonely isle since the day he arrived there, thirty-six years ago, to take up his life's work, under the benign influence of Fr. Damien.

Brother Dutton served with distinction in the Civil War, retiring with the rank of captain.

### PHILIPPINE ISLANDS

The Jesuit Fathers of the Maryland-New York Province have in their new Philippine mission, three great institutions: the Bilibid prison of 3,000 inmates, the Culion Leper Colony of 4,000 inmates and San Lazaro, originally a home for lepers but now a hospital for all contagious diseases. San Lazaro contains 300 lepers. Fr. Philip M. Finegan, at present stationed at Loyola College, Baltimore, Maryland, was

the first chaplain of Bilibid under American rule of the Islands. Fr. Thomas A. Becker, now of Boston College, did heroic work at the leper colony of Culion.

### CANADA

A letter received from the Ursuline Convent at Stanstead, P. Q., sends the good news that the Canadian Ursulines are to take up missionary work in Swatow, China. The letter says:

"The formal permission of the Propaganda to go to the missions has reached us. The communication is dated April 30th, the 250th anniversary of the death of our venerable Mother Marie de l'Incarnation, foundress of the Quebec Ursulines.

"Our departure is set for June 19th, for the Pacific Coast, and we expect to take the steamer at Vancouver on the 29th, the feast of St. Peter."

Mgr. John Forbes, Auxiliary Bishop of Uganda, a Canadian by birth, and formerly head of the Quebec Apostolate of the White Fathers, has come to Canada and will remain there several months in the interests of the works of his Vicariate.

## EUROPE

### RUSSIA

Nine Catholic priests have gone to Russia under the agreement by the Vatican and the Soviet authorities. They have taken with them a cargo of corn destined for the Volga region.

According to the agreement, Russia is divided into three parts so far as Catholic missionary activities are concerned. The Petrograd district goes to the Redemptorists, the Moscow region to the Jesuits and the Odessa region to the Fathers of the Divine Word.

## ASIA

### INDIA

The body of St. Francis Xavier, still incorrupt after three centuries, will be exposed for public veneration from December 3d to the end of December, according to a circular issued by the patriarch of Goa, India, where the remains of the saint are preserved. The last public exposition took place in 1910.

Rt. Rev. Dr. Hyppolyte Teisser, Bishop of Mysore, died recently at St. Martha's Hospital in Bangalore. His death was due to heart trouble.

Bishop Teisser was consecrated in 1911. He went to India from France in 1879, and served in many parts of the

country. He was made Procurator of the Mission in Mysore in 1889.

Bad news—which usually means famine news—continues to come from India. Fr. Bernard, Capuchin missionary in Jhabua, Central India, tells about his district:

"In many villages not only the monsoon crops, but also the winter crops, proved a thorough failure. Already, many people have only half a meal once a day. What will they do in three or four months? The crops will not be ripe before the end of August.

"Last year there was a lot of suffering, and cholera spread quickly among the emaciated people. This year, it is still worse in many villages. Looting has begun on a big scale. Every day, people come to us, asking for bread or work."

The newly appointed Prefect **JAPAN** Apostolic of Formosa, Mgr. de la Hoz, O.P., hastens to tell American friends something about the field entrusted to him:

"Formosa, now under the control of Japan, has a population of about four millions. The island possesses great natural beauty and is very fertile, bearing many valuable fruits and other produce of great value as exports.

"The Catholics number about five thousand and are cared for by ten priests and thirty-four male and female catechists. There is a school for girls which meets the Government requirements, and we have also a girls' college. Lack of sufficient teachers is our only drawback. As for the college for boys, poverty compelled us to close it altogether, and this act brought great sorrow to the missionaries. The cost of living has not yet been reduced here in Formosa and the mere necessities of life are a heavy burden on our yearly budget."

A letter bearing important information comes from Fr. M. Steichen, P.F.M., for many years a missionary at Tokyo. He says:

"On the twenty-third of May, Mgr. Giardini, Apostolic Delegate to Japan, was received with great pomp at the Imperial Palace. The Prince Imperial, for the Emperor is sick, invited the Delegate and his accompanying Japanese priest to breakfast, after which he bestowed on Mgr. Giardini one of the most important decorations of the country.

"The question of establishing diplomatic relations with the Vatican is being seriously discussed, and it is stated that a member of one of Japan's foremost families will be appointed to the position of Japanese representative."



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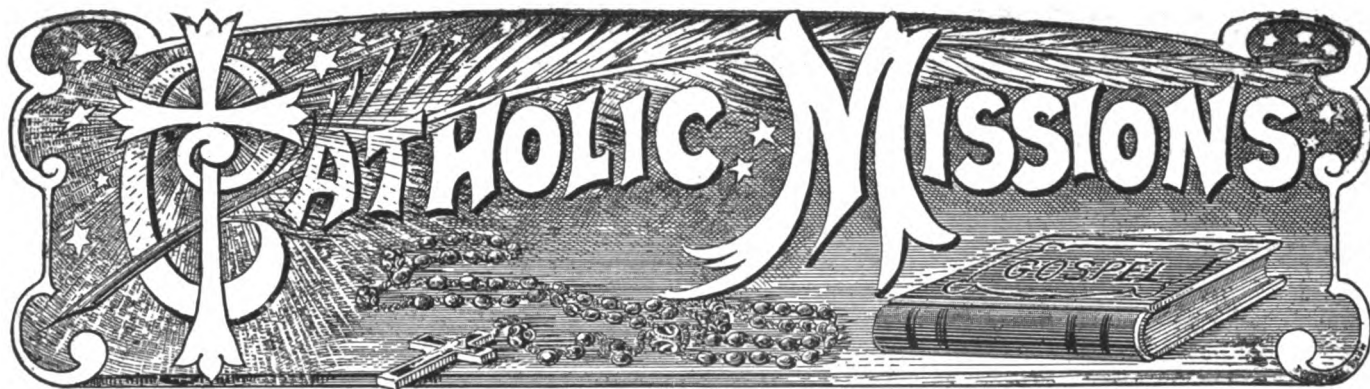
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No. 9

## CATHOLIC MISSIONS IN ALASKA.

Dom Maternus Spitz, O.S.B.

*Seward and Sumner saved for the United States the country which Bering discovered and which is now recognized as one of the most valuable possessions of any people. Alaska today rouses the spirit of the gold seeker, the seafarer, the victim of the "wanderlust" no less than the knight errant of the cross, the seeker of immortal souls and the victim of Christian charity. — Dom Spitz.*

**I**N the northwestern portion of the American Continent there lies a vast mountainous and ice-bound tract of land which over fifty years ago was nicknamed *Seward's Icebox*—a land, however, which since then has become a new

### El Dorado in the Distant Northwest

For on July 14, 1897, the small steamer *Excelsior* arrived in the harbor of San Francisco with forty weather-beaten and roughly dressed miners on board, each of whom had brought with him from the ice-bound interior of that country a fortune in gold.

The revelation that the much-abused

Icebox was indeed a rich gold chest, set with nature's own jewels of glaciers, icefields and icicles, acted like a spark which set the enthusiasm for gold hunting on fire; the Klondyke stampede commenced, and thousands in whom the gold fever had begun to burn set out for the Arctic Snow to

in former years restricted to the peninsula east of the Aleutian islands, but was subsequently extended to the large territory which up to the years 1867 was

### Known as Russian America

and later acquired the title of the United States Territory of Alaska.

Alaska. Washed by the waters of the Arctic and the Atlantic on the north, by those of the Bering Sea on the west, by the Pacific on the south, whilst its eastern boundaries after forty years' dispute were settled in 1899 and 1901. Alaska Proper, with an extreme length of 11,000 miles from north to south and a breadth of 800 miles from east to west, covers an area of 59,000 square miles, and, including its ad-



*Young Montagnais Catholics who have been attending mass and are now ready to make a dash for home.*

seek their fortune or their grave in the land of Alaska.

This "Icebox" was known to the inhabitants of the Aleutian islands under the name of Nagun Alayeksa, to the Eskimos as Alakshak "the Great Land" and to the early Russian explorers as Aliaska or Alashka, and the name was

adjacent 1,100 islands, embraces a territory of the size of twenty-one States of the Union east of the Mississippi River.

Opinions about Alaska are divided; some consider it a land of perpetual snow and ice, whilst others deem it the world's treasure house of mineral

wealth and agricultural possibilities. True, its mineral wealth is great, yet its agricultural possibilities are confined to very small areas in proportion to the enormous whole.

Alaska is a country with a beauty and fascination all its own, a mere arctic wilderness indeed, and nine-tenths of it probably are destined always to remain such. It is not one country, but many, with different climates, different resources, different problems, different populations, different interests.

#### **Its Various Parts Differ Radically**

from one another and are separated from one another by almost insuperable natural obstacles.

Southern Alaska has rightly been called the "*Norway of America*." Its coast is extremely broken, bordered by many large and small islands, intersected by deep and tortuous channels, cut by deep fjords of indescribable beauty, towering peaks of granite, densely wooded valleys and glaciers. The River Yukon, which has its birth within a few miles of the sea, flows 2,300 miles to find it, divides the immense tract of lands into almost two equal halves.

Its lengthy water course, together with its large tributaries, the Porcupine, Koyukuk, Tanana, as well as other rivers crossing Alaska, such as the Copper, Sushitna, Kuskowin and the numerous fjords which extend far inland, afford easy and ready access by vessels into the interior. It was these great inland highways which made it possible for the explorers and miners to penetrate the mysterious fastnesses of the unknown regions.

The chain of the Californian and Rocky Mountains spreads its links into Alaska and finally loses itself in the Aleutian islands as the mountain ranges gradually dwindle down from Mount St. Elias with 19,500, Cook Mountain 16,000, Crillon 15,900, Fairweather 14,500 feet, to those of Unalaska and Attu, 5,590 and 3,080 feet, respectfully.

The nearness of the Arctic circle practically divides the year into one long day and one long night, and divides summer and winter, the only known seasons in those regions, into somewhat unequal terms, allowing

the Snow King to sway his sceptre for nearly nine months. In the summer, of three months' duration (June to September), an unending panorama of extraordinary picturesqueness unfolds itself to the traveler and tourist. The banks of the rivers are fringed with flowers, carpeted with the all-pervading moss and tundra.

In the interminable forests, birds, countless in numbers and of infinite variety, sing out a welcome from every tree, whilst high above this paradise of almost tropical exuberance giant glaciers sleep their eternal sleep in the summit of the lofty mountain walls. Whilst the climate of the Alaskan coast regions is mild owing to the thermal current, the interior tells a different story, where the thermometer drops to 72° in the winter and climbs to 120° in the summer.

When in 1867 Mr. Seward, then Secretary of State, asked Congress to buy Alaska from Russia, his ideas were laughed at because he urged the spending of millions of dollars on a stretch of ice and rocks. But Seward insisted, saying that the purchase of Alaska would eventually be found to be the richest portion of the United States territories. He was right. Alaska was bought in 1867 for the sum of \$7,200,000 dollars; between 1867 to 1905 it brought in \$160,000,000, and in 1905 alone \$150,000,000.

Alaska possesses natural resources which fifty years ago were unknown to speculators. Its coal fields are as

extensive as any in the world; copper is known to lie there in vast quantities, whilst the gold fields along the Yukon and the Klondyke Rivers speak for themselves. The rivers abound in codfish, halibut and salmon, the ocean round about in seal, whilst the silver and the grey, the white,

#### **The Blue and the Red Fox**

the black and the white, the polar and the brown bear, the mink and the marten of the forests, the mountains and the valleys supply the markets of the world with the comforts and luxuries of fur. Alaska is not an agricultural land, yet it is stated that agriculture is possible in 100,000 square miles in Southern Alaska.

Besides the physical attractions, the land has a gentle aboriginal population, both Indians and Eskimos, that rouses the respect and sympathy of all kindly people, and it has some of the hardiest and most adventurous white men of the world. The population of Alaska is somewhat scanty, for on the large area of 590,000 square miles there were in 1890 only 31,800 inhabitants, *i. e.*, 17,000 Eskimos, 8,000 Indians, 1,800 mixed and 5,000 white settlers. (Another report gives the number of native population as 30,000.)

The influx of miners to the country since 1897 has, however, produced marked changes, for in 1910 there were 72,000 inhabitants, of whom 25,-



*Rapids in a northern river that cause travelers a wide detour.*



331 were natives, whilst the immigrants were Americans, Europeans, Indians, Chinese and Japanese.

### **The Native Indians Belong to the Athabaskan Stock**

and are a gentle, kind, tractable, submissive, intelligent and teachable people, but are now on the verge of extinction owing to tuberculosis, small-pox, diphtheria and whisky. Whilst the Indians live in the Yukon valley down to within 300 to 400 miles of its mouth, the Eskimos occupy the lower reaches of the Yukon and the Kuskokwim and the whole of the rivers that drain into the Arctic Ocean west and north.

Whether or not America and Asia were connected, was for a long time an open and much discussed question. The first definite information settling the dispute in a negative way was derived from the first expedition of Vitus Bering, a Danish captain in the service of Peter the Great of Russia, at whose request he had undertaken an exploring expedition, and found the waterway dividing the two continents, which was called after him the *Bering Straits*.

On his second expedition with Commander Chirikoff, in 1741, the latter discovered the mainland of Alaska, whilst Bering found Kayak island and those of the Aleutian archipelago. Towards the end of the journey, Bering died and was buried on an island which has since borne his name. These discoveries were at once utilized by Russian traders, who visited the coast and established various settlements chiefly for the prosecution of the fur trade.

In 1780, Grigor Shilikof and Ivan Golikof founded the Russian-American Fur Company, to which Emperor Paul III. granted the territory in 1799; the charter was renewed in 1839 and expired in 1863. The period from 1780 to 1867 denotes the Muscovite dominion in Alaska, and its history is more or less identic with this Russian-American Fur Company. When in 1863 the privileges of the latter expired, efforts were made by the United States Government to buy the whole territory at the suggestion of Seward and Sumner. In the face of bitterest opposition, scorn and ridi-

cule, they saved for America the country which Bering discovered and which is now recognized as the most glorious possession of any people for its marvelous beauty, its poetic and hunting charms, its snow pearly shores, its riches in gold, timber, minerals, game and fish. Alaska today rouses the spirit of the gold seeker, the seafarer, the victim of *wanderlust*, no less than the knight errant of the cross, the seeker of immortal souls and the victim of Christian charity.

Previous to the purchase of Alaska by the United States, the Russian Orthodox Church was the only Christian organization engaged in missionary work among the natives in the territory. The first regular missionary staff of the Russian Church, consisting of a bishop and eleven clergy, arrived on Kadiak island in 1793, and up to 1842 there intolerance did not allow any other denomination to enter in. In that year Mr. Etholin, chief manager of the Fur Company, appointed a Lutheran pastor to look after

### **A Small Number of Officers, Sailors and Laborers**

mostly Finns and Germans, in the service of the company, and erected a small church at Sitka for their benefit. This was given up in 1867.

With the occupation of the United States, religious freedom was proclaimed throughout Alaska, and at once the various Protestant denominations began to send their agents. Episcopalians and Presbyterians, the Society of Friends and Baptists, Congregationalists and Methodists, the Swedish Free Church and the Moravian Brethren and a host of others vied with one another to gain a foothold, and combined with the Russians, to keep out the Catholic priest. But he came all the same and he stayed: *Venit, vidit, vicit*.

Five years before the purchase of Alaska, Fr. Seguin of the Athabaskan mission crossed the Rocky Mountains, penetrated the ice-bound Alaskan territory and founded a mission at the junction of the Porcupine and the Yukon Rivers. As, however, so many difficulties arose which rendered all his efforts futile, Mgr. Faraud, his Superior, recalled him on account of

urgent need of priests in his own Vicariate.

In 1867 Bishop Demers of Vancouver island, under whose jurisdiction the newly acquired territory was placed, sent Fr. Mandart to the south of Alaska to make a second attempt; but he failed. When three years later Fr. Petitot visited Alaska, he was assured that Catholic missionaries could henceforth rely on the protection of the Government, should they like to settle in the territory.

Mr. Francis Mercier, chief agent of the Alaskan Commercial Company, appealed in 1872 to Bishop Faraud, Vicar Apostolic of Athabaska Mackenzie, to send some priests for the Tena tribe on the Yukon and the Tanana Rivers. His coadjutor, Mrs. Clut thereupon set out in 1873, accompanied by Fr. Lecorre and an Indian interpreter. They visited Fort Yukon, St. Michel and Nuklukayit. After the return of Bishop Club, Fr. Lecorre stayed on till 1874, when the Alaskan territory came under the jurisdiction of Bishop Seghers of Victoria, the "*martyr-apostle*" who was destined to open the gates of Alaska to the Catholic missionaries and to water the regions of the Arctic Snow with his own blood.

Born at Ghent, in 1839, Seghers entered the American seminary of Louvain with the intention of becoming a missionary priest, and was ordained in 1863. When Bishop Demers of Vancouver island appealed to the Rector of the seminary for help, Fr. Seghers placed himself at his disposal for the mission, "where there was little bread to eat and plenty of work to do."

He arrived at Victoria, the capital of Vancouver island, on November 19, 1863. When soon after his return from the Vatican Council, Bishop Demers died (July 28, 1871), Fr. Seghers was appointed Administrator of the Diocese and was made Bishop of the same on March 23, 1873. When he looked round the length and breadth of his diocese, he saw a white population whose faith had to be kept alive, and he saw a large Indian population partly recent converts,

### **Whose Faith Had to be Protected**

or who were still steeped in the dark-

ness of paganism; and beyond there was the ice-bound Alaska, where Indians and Eskimos were waiting for the consolation of the Gospel.

A month after his consecration, the Bishop, out on his first journey to Alaska, 1873, visited Sitka, Kodiak and Unalaska. Three years later, accompanied by Fr. Mandart, he visited the northwestern part of his diocese, studied on the road some of the thirty-three Indian-Alaskan languages and dialects, especially Chinook, went as far as Nulato, which he made the centre of Catholic missionary work in Alaska, left Fr. Mandart in charge, whilst he himself visited Amrick, Uanizella, Pomut, Nuklakayet and saw some twenty to thirty thousand Indians and Eskimos. But hardly had he returned to his diocese with new schemes for the evangelization of Alaska, when Pope Leo XIII. appointed him coadjutor to Archbishop Blanchet of Oregon.

Before bidding farewell to his diocese of Vancouver, he set out for his third journey to Alaska (1879), visited Sitka and Wrangel and left Fr. Althoff in charge. After his return, Archbishop Blanchet of Oregon resigned, and Seghers had to resume the administration of the large Archdiocese, December 20, 1880. It was but for the short period of four years that he was able to carry the burden of the new office. His heart and soul yearned for the conversion of his Indians and Eskimos in Alaska. He implored both Cardinal Simeoni, Prefect of Propaganda, and Leo XIII. to accept his resignation as Archbishop of Oregon, and to allow him to return to Vancouver, where he had worked as priest and bishop from 1863 to 1879, and thus enable him to resume the apostolate in Alaska. Leo XIII. accepted the resignation and restored him to Vancouver.

In September, 1885, we find him on his fourth journey to Alaska, where he re-opened the station of Wrangel and founded new ones at Juneau and Sitka. As he had not enough priests at his disposal, Bishop Seghers appealed to Fr. Cataldo, the Superior of the Jesuit missions in the Rocky Mountains, who sent him Frs. Tosi and Robaut. Accompanied by the two Jesuits and a lay servant, Francis Fuller,

Bishop Seghers left Victoria on July 13, 1886, visited Fr. Althoff at Juneau, and then proceeded to Chilkat, where he intended to spend the winter among the Indian tribes. But suddenly he changed his mind, and against the wishes of his Jesuit companions, set out for Nulato, accompanied by his servant, Fuller, who, instigated by a would-be friend, shot the Bishop on November 26-27, 1886.

Frs. Tosi and Robaut, ignorant of what had happened, followed in May, 1887, to join the Bishop, when they for the first time heard of his tragic death. One can imagine the awful and awkward position of the two Jesuits, who found themselves

### Penniless in the Immense Wilderness

and exposed to the dangers of their white enemies, who had sworn their death. Fr. Robaut returned to the Indians at Nulato to continue the work, whilst Fr. Tosi went to Portland to consult his Superiors about the future of the Alaskan missions and begged of him not to abandon the field which had just been watered with the blood of its apostle.

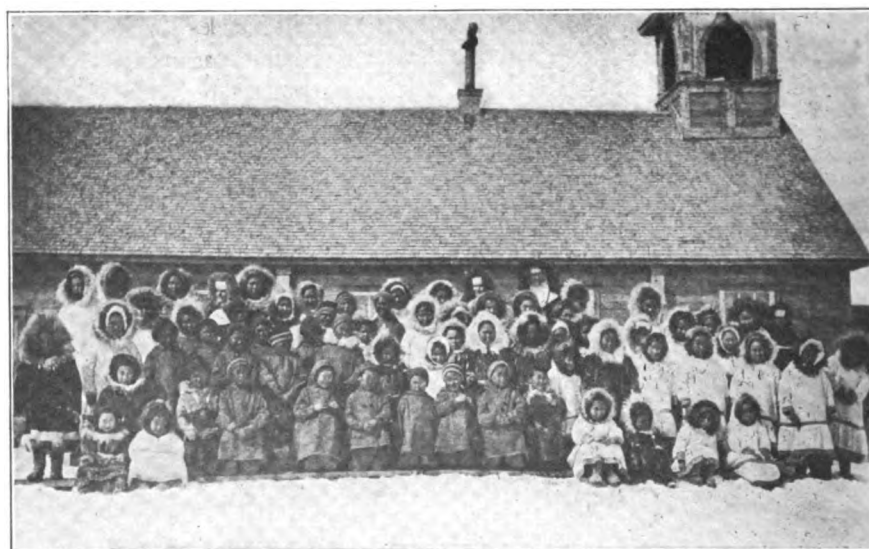
Fr. Cataldo accepted the offer, appointed Fr. Tosi Superior, who set out with Fr. Ragaru and Brother Giordano. On his arrival, he appointed Fr. Ragaru to Nuklukayet, Fr. Robaut to Anvick and Koserefsky, whilst he himself took charge of Nulato.

In 1888 Fr. Genna and Brother Rosati arrived as new helpers. Fr.

Tosi appealed to the Vicar General of the late Bishop Seghers to send him some Sisters of the Congregation of St. Anne, which had been founded in 1850 by Bishop Bourget of Montreal. They were willingly promised for the next year, but to the astonishment of Catholics, Protestants, Russians, Eskimos and Indians, three came at once, Sisters Mary Stephen, Mary Joseph and Mary Pauline. "If strong men can scarcely stand the climate of Alaska, how shall these little nuns fare?" was the question of all. They had come and had made up their mind to stay in spite of the sore plea of Fr. Tosi to wait for another year, as he had no home, no bed, no table for them. "They had come to work and to make sacrifices for God," was their only answer.

They settled at Koserefsky in a temporary log house till a more substantial building was ready for them. They opened a day and boarding school, which was attended by twenty pupils in the first, by sixty in the second year, and by one hundred and ten in 1892. The following is the verdict of the work of the Sisters given by Mr. Greenfield, the American agent for Alaska:

"The success of this undertaking was something wonderful. Under the care and the tuition of the Sisters of St. Anne, these children were transformed within a year from savage into well behaved, happy youngsters, speaking English habitually among themselves, studying cheerfully and enjoying the games of civilized childhood.



*Ursuline nuns and their pupils at Akulurak, Alaska.*

The examination witnessed by the census agent of 1890 would have done credit to any primary school of the United States. That such results could be obtained from such unpromising material in so brief a time speaks volumes of the untiring labors of these self-sacrificing dwellers in the wilderness and for the intelligence and the practical sense they bring to bear upon their praiseworthy undertaking. The boys are taught to labor in the well-stocked vegetable gardens, at fishing, woodcutting, building, etc.; the girls are thoroughly instructed in household duties, bread-making, preserving the native berries, curing fish and venison, sewing, knitting and lace-making."

The same census of 1890 gives us also the statistics of the Catholic Church in Alaska, *i. e.*, four stations with 498 Catholics, *i. e.*, 337 white, 30 creole, 131 native.

In order to spread Christian doctrine, the Jesuit missionaries published a small catechism in the native language, composed catechism hymns, wrote grammars and dictionaries in the Innuít and other Indian languages,

both for the benefit of the schools and the future missionaries.

#### With the Ever-Increasing Work

the number of priests, Brothers and Sisters also increased. In 1892 there were eight priests, among them Frs. Barnum and Judge, five Brothers and six Sisters of St. Anne. When in 1892 Fr. Tosi went to Rome to give an account of the mission field of Alaska, Leo XIII. received him with paternal charity and was deeply touched with the heroic life and sacrifice that both priests and Sisters had to put up with for the salvation of souls.

The Alaskan mission which since its foundation had been under the jurisdiction of the Bishop of Vancouver Island was made a Prefecture Apostolic, July 27, 1894, with Fr. Tosi as its first Prefect, 1894-97, who was succeeded by Frs. René (1897-1904) and Crimont. The little flock of 498 Catholics with a few priests and Sisters in 1890, has made good progress among the white settlers as well as among the Indians and the Eskimos.

In 1906 we find 9,500 Catholics (4,500 white, 5,000 native), 17 priests, 10

Brothers, 33 Sisters (St. Anne, Providence, Ursuline), 12 churches with resident priests, 9 chapels, 5 schools with 240 pupils. Pope Benedict XV. raised the Prefecture to the rank of a Vicariate on December 22, 1916. In 1918 the Vicariate numbered 21 priests, 10 Brothers, 63 Sisters, 37 churches and chapels, 10 schools with 600 pupils and 11,500 (14,500?) Catholics among a population of 72,000 souls.

These dry figures say nothing of the hardships and trials in connection with the apostolic work in Alaska. Yet from the description of a nine months' winter with its dangerous snow storms and ice fields, its cutting colds, indescribable monotony and isolation, to live and to visit the underground dwellings with no fresh air and sanitary arrangements, in the middle of rancid oil and rotten fish, the reader is left to draw his own conclusions. Yet the labors of the missionaries are compensated by the docility, obedience, generosity and hospitality of the native converts as far as they have not been contaminated by the modern civilization of alcohol and whisky, immorality and contagious diseases.

### Portuguese Missionaries in Bengal.

Portugal once gave many sons to the apostolate, and some of her ancient missions are still in existence, notably those of Bengal, India. Commenting on them, *The Bengalese* of a recent issue says:

"Nine parishes in Bengal trace their foundation to the period of St. Francis Xavier and his successors from Portugal, and are still governed, not by the prelates of Bengal, but by the Portuguese Bishop of Mylapore, across the Bay of Bengal, at Madras.

"The present Bishop of Mylapore is the Rt. Rev. Dom Theotónio de Castro, D.D., nominated by Dom Carlos, King of Portugal, in 1899, and confirmed by Pope Leo XIII. He was consecrated the same year at Oporto, Portugal.

"An interesting thing about Bishop Castro's cathedral church at Mylapore is that it is built over the tomb of the Apostle St. Thomas, reputed to have been martyred there in A. D. 67. The front of the grave is faced with beautiful marble, and Holy Mass is said over the grave after the manner of the early Christians in the Roman catacombs."

### The Apostle Plays Many Roles.

Fr. Hilarion Gil, S.J., says that among the causes that are prompting so many Chinese pagans to embrace Catholicism—besides divine grace, which is always the chief element in conversions—the underlying cause is to be found in the lessening of the distrust that the pagans used to feel towards missionaries. This has been brought about largely by the work of charitable institutions.

It is to be noted that, as a rule, in all the uneducated communities, the great majority of pagans are attracted by the material benefits they receive or hope to receive from the missionaries. The well-to-do classes, with no urgent material needs to consider, act mainly from intellectual motives; but with the poor and unfortunate, the beginning must be made by winning their hearts through material help. It is the same in Christian countries.

There is such a multitude of

wretchedly dependent Chinese laborers, who live at the mercy of those who apparently are bent upon testing the patience of the most long-suffering people on earth, it is no wonder they seek refuge with the missionary and hope that he will protect them against oppressive exactions—as, for instance, having to pay the annual tax several times in one year.

### A Mortuary Card From East Africa.

It is a very pathetic little reminder of the plague visitation at Nkokonjeru mission, East Africa, that Fr. Grimshaw sends—the mortuary card of one of his flock, a good African woman, Alizabera, the wife of Francisko Babrita, who died of the pestilence. On the card is a portrait of the dead woman with the inscription: "*Yesu nsari Maria mbera.*" Fr. Grimshaw begs prayers for her from her fellow Catholics.

## STUDENT LIFE IN KEI, DUTCH EAST INDIES.

Rev. Joseph van der Kolk, M.S.C.

*Twenty years ago the youth of Kei were still in a wild state; now the best of the young saplings are full of promise for the future. The island of Kei is located in the Dutch East Indies and is evangelized by the Missionaries of the Sacred Heart of Issoudun.*

**D**ING, ding! There is the Langgoer High School bell once more, an old Dutch trambell. Now the stir of the student life has begun, of play and study for the youthful population.

Ding, ding! The fifty-six upstanding lads are again in rank, still sweating from a hearty game in the tropical morning heat. At a sign from the *goeroe* all vanish into the four airy classrooms with half open walls. A devout prayer is recited and the High School begins.

The four *goeroes* exhibit their knowledge in the respective classes and prepare the students from day to day

### For Their Ultimate Positions

of village headman, of master of a trade or of *goeroe* in a Kampong school. The boys study bravely from early morning till late evening. And hardly have the boys risen from their sleeping mats in the morning, with a sigh and a sign of the cross, and prayed and washed themselves, when they may be seen strolling round, murmuring to themselves from a book scribbled full of notes, or sitting quietly in a corner looking the lesson over once more. After mass the bell rings once more and the lessons are then heard and must be perfect.

In the evening, after night prayers, the boys may also be seen studying late by lamp light. No one has told them to do this extra morning and evening work, but it is part of the nature of the student—at least at the approach of the examinations. I often admire the zeal with which these young brown people, boys from thirteen to eighteen years of age who have passed through the village school and are now gathered together from near and far at the board-

ing school at Langgoer, study to become more efficient.

The curriculum is not to be despised. Malayan (also with Arabic script) comes next to the native tongue. Then comes the perfecting of their knowledge of writing, reading, arithmetic, literature, natural history, geography, history,

### Music, Drawing, Pedagogy and Doctrine

There is plenty of zeal and emulation, too. How ashamed such a brown student can be, when he is given to understand that he is behind his companions in class! But what interior rejoicing, though with a face of iron, when at the end of a year he is promoted in public with a fine diploma or an honorable mention.

And so the student life proceeds with its small troubles and much fun. But they may not become "young gentlemen" such as Ambon is poisoned with, that is, young dandies whose one ideal is in not working, in acting the lord and in small vanities.

Therefore in the afternoon when it is too hot to study and the head demands rest, the hands have to set to

work at carpentering, gardening, painting, shoe-making, chair-making, tailoring, book binding, etc. Further, the boys have to cook their own big students' pot of rice, sweep the house and school, keep the courtyard clean, do their own washing, mend their own clothes, etc. This student population of Langgoer forms a fine republic.

The days fly by free from care with small intervals for feasts, examinations or holydays until, after four or five years the diploma is gained and the only thing to do is to wait for an appointment as *goeroe* in some village or else the more usual position of *kapala* or master of a trade in one's native place.

These lively young people are the *spes patriæ*, and it is for this reason that their education is undertaken with such seriousness. Fr. Van den Bergh and Brother Peeters, who are in charge of the boarding school, do not grudge the students their fun; they may have their sports and games, swimming, fishing, romping and chasing, but everything in its own time.

Twenty years ago the youth of Kei were still in a wild state; now the best of the young saplings are flourishing



"Saplings" who will one day reward the patient teaching given by the missionaries.

in this "nursery," full of promise for the future. It is a pity that everything cannot yet be just as one would wish; there is still so much makeshift. A high school costs much money, and even though that of Langgoer is not very "high," it still involves financial cares.

The students themselves help a little, each pays for board and schooling . . . one-half dollar per month. With this not only must the lively, hungry boys be kept, but the four *goeroes* have to be paid, the buildings kept in a state of repair and all the educational material provided! Yet we cannot do without that school, which is the foundation of the work of conversion and civilization of Kei, since it supplies the *goeroes* (catechists) which are the missionary's support in the various villages.

We ought really to continue further with that school. The boys themselves wish it, too. Who will help to realize it?

Next to the boarding school of boys, there is at Langgoer a boarding school for girls under the direction of nuns. I believe that the student life at Langgoer would even lose a certain attraction if this second boarding school were not there. The youth of Kei are not monks and are not brought up as such. Their thoughts and eyes often wander over to the other side of the street where

### Some Young Lady of Kei

forms one of the student ideals! Although there may be objections, yet it is conducive of cheerfulness and happiness, and we must say that the students here are at least as sensible and as well-behaved as in civilized countries.

The girls of the Sisters' boarding school are, generally speaking, the future *njoras*. A *njora* is a Kei woman who is a little better than the ordinary kind; such are, for instance, the wives of the *kapalas* and *gocroes*. The boarding school of the boys and that of the girls therefore belong together and run as two parallel lines towards the same goal—a more careful education and development of the best and most capable of the Kei boys and girls so that later on they may have a better influence over others.

Study in the narrowest sense of the word is, however, not the chief factor

of the girls' boarding school. It is more of a "household school," carried on with tact and devotion by the Sisters under the direction of Mother Angeline. Needlework, washing, ironing, cooking, housekeeping, gardening and other handwork are taught. In the morning they learn, in addition, writing, reading, arithmetic, drawing, music, and especially the catechism, under the direction of Sister Françoise and Sister Prisca.

"Are we really in a milieu where a few years ago hardly the beginning of civilization was noticeable?" asked a visitor to Langgoer, when he saw the fifty pupils going nicely in double file to the parish church. Their beautiful singing and prayers in the church, their almost daily Communions and many other things would impress a Catholic visitor much more. Even white school-girls could often learn a lesson from their brown sisters at Kei!

It is very busy in that "pensionnat," and in free time there is much laughter and fun. But there, too, everything has its proper time. In the neat sewing room twelve sewing machines buzz busily. If a visitor enters everything stops at once. The little seamstresses stand up and say as with one voice: "*Tabé Toerwan!*" Then the rattling and buzzing begins again.

In the ironing room the hot irons on the two long, broad tables are pressing white linen clothes. Outside, in the shade, Sister stands at the wash-tub and spares neither herself nor the strong-armed Kei girls. Another Sis-

ter in the kitchen has a hot time, for with the help of three girls (each one gets her turn) she has to satisfy the never-ceasing appetite of the Fathers, Brothers, Sisters and pupils.

There is no fixed scheme of education for the girls. Each one usually remains with the Sisters until a young man of Kei comes to ask her to establish a household somewhere in Kei. These better educated, better brought up, and in everything more proficient *njoras* can have much influence in the various villages. It often happens that a youth of Kei insists that his future spouse shall first go to the Sisters to learn something or other.

If the boys may not become dandies (an ever-menacing danger for the native who feels himself something better), the girls may not become vain minxes either. All hands to work, if you please! Fetching wood, bringing fodder, scrubbing and polishing has as great a place on the programme as dancing and singing. So these young people too flutter through life happy and without care until they are called to a more serious life-task.

Here is an illustration:

I will call *him* John and *her* Jane. The student days and boarding school life are past. He, John, took his diploma with honors, passed a second examination for the School Commission of Kei, obtained his "nomination" and was appointed *goeroe* in X—. She, Jane, learned sewing, ironing and cooking to a fine art and received a fine trousseau from Mother Superior as a



Girls of the Tanimbar Islands, part of the Dutch New Guinea Vicariate.



dowry. After the Solemn Nuptial Mass the youthful couple

### Received an Ovation From the Langgoer Trumpeters

The village of X— fetched its new *goeroe* and *njora* in a decorated festal *prao*, and . . . John and Jane realized their ideal. Now another life must begin for them with a little more care and responsibility. Their salary is ten dollars a month and they must manage with it. After years of faithful service it may be raised to fifteen dollars.

Happily, Jane has learned economy, and John, after his school days, is not too lazy or too important to work in his garden or to carpenter or to make clothes. If Our Lord blesses them, there come very soon little Johns and little Janes, but do not bring a raise in wages. It still remains for them ten dollars a month!

The life of a schoolmaster is not so pleasant as that of a student, but in Kei at least the master is still *the* man, *the* savant of the village—and one will do much to obtain that name and that honor. Every morning from eight to twelve o'clock he does his best to teach the village youth writing, reading, arithmetic and Malayan in two or three classes. In spite of all the primitive and deficient powers and means of teaching such a *goeroe* is often able to plant much knowledge in the brains of the small, wild imps of Kei.

The *goeroe* is not, however, only the schoolmaster. He is also a catechist. Morning and evening he leads the singing and prayers in the church (if there is no missionary in the village), gives catechism to old and young, prepares the catechumens for baptism, makes new converts, gives singing lessons, keeps the church and its surroundings

clean and tidy, is the secretary, adviser and letter-writer for the whole village, etc., while the *njora* gives a hand where she can or may.

There are fully seventy-five *goeroes* thus employed in Kei and Tanimbar, who are a great help for the missionaries. There are some among them who have years of faithful service behind them and have converted many heathen, baptized many of the dying and have taught many children. Although there is no compulsory education here, the boys in the Catholic villages all go to school as well as many of the girls.

The largest and best schools enjoy a government subsidy, the others fall entirely to the charge of the mission, and that is every year a heavy but necessary expense. Although the salary is so small, it will be seen that seventy-five *goeroes* each with ten or fifteen dollars a month means a heavy burden for the mission every year, while added to this is the care of school buildings, benches, plates, slates, books, etc.

Moreover the demands of the government are continually increasing, what with new methods, educational plans, etc., I often think to myself, they often require far more on some points from a village school here than they used to in Holland during my school days. If at the beginning of Europe's civilization Charlemagne had wished or had been able to make such educational demands, there would have been nobody left in Europe after fifty years who was not able to read and write, while there are still some such after a lapse of a thousand years. It often appears here too much as though the government wished to convert the aboriginal man to a super-man in the shortest possible time, without any graduation, without method, in spite of

all kinds of methods, without solidity, without educational influence; writing and reckoning alone do not make a man civilized!

Everything is thoroughly "inspected." Apart from the fact that the missionary with the interests of his school at heart often visits the schools for the purpose of helping both *goeroe* and school children in their efforts, the controller, in behalf of the government, also inspects the schools as head of the School Commission. There is a separate inspector for Kei and Tanimbar who has nothing else to do but to travel around and inspect the schools, while over and above that a head inspector also comes every year to impart his superior notions.

It cannot therefore be stated that there is not sufficient control over these elementary schools of an elementary civilization. That control is, moreover, perfected by the newest methods of school registers, genealogical registers, inspection reports, school reports, etc. A little more simplicity in a country where schools have only existed for ten or twenty years would appear to me more natural and practical.

At the end of every school year the *goeroes* all congregate at Langgoer for three days' retreat and then return to their important task with fresh courage. For it is indeed important. Civilization and conversion would advance very badly without the help of the *goeroes*. It is a pity that means do not allow of an assistant *goeroe* in some of the larger villages, or of the establishment of a *goeroe* in other villages where there is as yet no school. Can nothing be done in this respect? Could not an effort be made for the support of a *goeroe*, that is, a subscription of one hundred and twenty to one hundred and fifty dollars a year?

### A Catholic "Social" in Japan.

"The smallest Catholic mission in Japan has had a 'social,'" writes Fr. Dalibert, its persevering missionary. Hear the Father describe it: "I have had a young people's reunion—forty of them—for a literary and musical evening. Yes, you may well be surprised; there were actually forty, but out of these I could only reckon seven of my own little flock—the rest were 'friends.' They asked me to speak to them. I said but little,

really, but here was a chance not to be lost, and it was easy to put in a few words for the Faith when they begged me to make a speech. I am going to have another affair soon, and think the reunions will be the means of gaining conversions. Do pray it may be so."

### Altar Equipment Needed.

Fr. S. V. Rebello, whose address is Ullal, P. O. South Kanara, India, begs

for old vestments, altar linens, chasubles, or any of the equipment used by a priest. His chapel is as yet but half built, having only the sanctuary covered, and when it rains the poor people have to stand and get drenched or else stay away from mass. Anything and everything will be welcomed by Fr. Rebello, and articles may be shipped directly to his address.

## TRIBULATIONS OF A BISHOP.

Right Rev. E. Devred, P.F.M.

*Mgr. Devred is Coadjutor Bishop of Seoul, Corea. This little country, along with its desire for national independence, is evincing ambition for the education and general advancement of its people. Catholics have only to present opportunities for such advancement to receive a large proportion of the population, who are favorably disposed toward Catholicism. It is not necessary to name the drawback from which our religion suffers, as it has been stated hundreds of times.*

**T**HERE are three Vicariates in Corea: Seoul, Taikou and Wonsan, with fifty missionaries, thirty-three native priests and ninety thousand Christians, dispersed among seventeen million pagans.

The Vicariate of Seoul has twenty-six missionaries and twenty-six native priests for

### Twenty-six Thousand Catholics

The pagan population is over eight millions. How small a number of apostles for so many souls waiting to be led to the True Faith!

And yet the spiritual field of Corea was never more disposed to yield a good harvest.

The Catholic priest is like a poor farmer who, without proper implements, tries to cultivate an immense tract of land. The harvest may ripen before he is ready to glean even a part of it, so it falls, perforce, to the beasts of the field.

Twenty or thirty years ago, only a priest was necessary to attract souls of good will. Today he is not enough. He must have resources at his command.

The reason is that Protestant ministers now abound, and the natives are confused by

### The Variety of Religions

Also, the Japanese have brought new and civilized ideas into the country. All the Coreans wish to be instructed. They are eager for schools and for universities. They blindly accept

those who offer scientific ideas, submitting to the influence, good or bad, of those who teach them.

If we Catholic missionaries wish to succeed, if we wish to increase our influence, it is an absolute fact that hereafter we must employ new methods.

In addition to existing institutions, we must have more schools, clubs and catechists. None of these are at our disposal now. We have nearly exhausted our resources in

### Establishing Posts Throughout the Country

and seminaries for the native clergy. I am thankful to say that this work is now prospering. But time passes, and it is necessary to branch out in other directions!

First, we must have more schools. The educational establishments hitherto founded by the Japanese and Protestants cannot receive all the pupils who present themselves, so numerous are those who wish to study. The times are especially propitious for educational evangelization. We have long realized how powerful a means of conversion this education is in the conversion of Coreans, and it

has only been lack of money that has hindered us from building a greater number of schools.

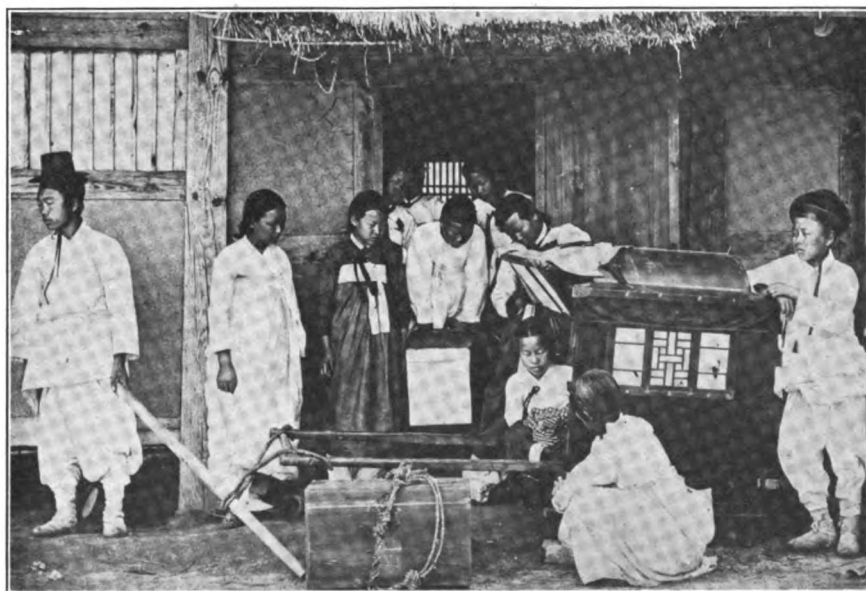
Last autumn a manly pagan from Seoul came to the Bishop and offered him the supervision of a commercial school that he owned, but could no longer maintain, since his resources were at an end. He would relinquish the school without cost, except the expense of running it. It was a tempting offer, but the land was not included and cash or an annual sum would be required. And the Bishop did not have the money.

Prudence warned him that the debt would be too great for us to assume, as we already had our missionaries and native priests to support, as well as many seminarians. So the offer was renounced.

The Corean Catholics, moved by our distress, then formed a society which promised to guarantee the payment of the necessary sum. But their good-will was greater than their purse; they have not yet produced the required sum. Besides, there are

### Countless Extra Demands

in an important work like this. Professors' salaries are expensive, and



Wedding scene. The bride is about to take her departure from the parental roof.

pupils require material. Our Christians are altogether too poor to furnish an annual income.

Must we suffer this school to revert to Protestants or pagans? Alas! I fear this will be the case, unless someone outside comes to our aid.

Nothing can stop the promoters of the sects, as they spare no expense. A costly new dormitory for students is being erected at Seoul by them. We, on the other hand, lack resources for a humble home for our needy poor. We are hoping sometime to build a modest clubhouse for our young people to amuse them evenings. The lure of the city too often leads to the destruction of soul and body. But again, the money, always the money is lacking.

The Christians of Seoul are fairly numerous, twenty thousand residing in the capital alone. All about us, well-disposed souls await the light of faith. But how can they believe in God when they have never heard of Him? How can they hear of Him when there is no one to preach to them? How can preachers preach when they are not sent?

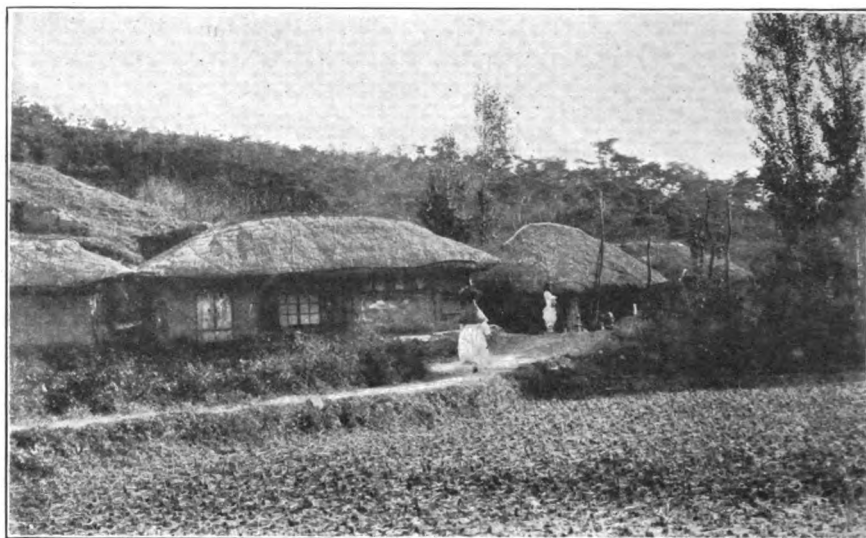
Since missionaries are scarce, and the course for native clergy long, we

must have catechists, more catechists. They finish their studies much more quickly than the priests, as their work is different.

Mgr. Demange, Apostolic Vicar of Corea, recently placed our needs clearly before the readers of CATHOLIC MISSIONS. This distinguished prelate has shown that the catechist is an indispensable intermediary between the priest and the people. He teaches and has much influence, since he is a native, thus understanding the country.

He can visit the natives often in districts reached only once or twice a year by the priest. He can baptize, preside at weddings and funerals, lead prayers on Sunday's and holydays and teach young children.

St. Paul praised his auxiliaries many times. He found them precious and greatly esteemed them. So do we. The Master of the vineyard will send blessings a hundredfold upon the generous souls who respond to our appeal.



*A typical Korean village.*

### **Blessing of Pope Pius XI. Bestowed in St. Peter's on the Feast of Pentecost.**

"O venerable brethren and beloved children, may the Apostolic Blessing descend upon you and upon all our other children who are far away. May it descend upon the confessors of the Faith who are at this hour fighting the battles of good on the frontiers of error and barbarity. May the Blessing descend upon those who offer them a helping hand, may it descend upon those worthy nuns who have from the silence of the cloisters thrown themselves with animation into the holy struggle. May it descend upon the first native mission clergy in whom so many hopes are placed. May it descend upon all who generously lend their aid to the holy work of the Propagation of the Faith who in this occasion, in this solemn third centenary, with magnanimous

action have come forward to surround eagerly the Holy See and place themselves within touch of the Vicar of Jesus Christ, to offer Him always more generously their precious contribution. May it descend upon the ineffable work of the Holy Infancy which has brought so many select flowers to the Divine Lamb of God. May it descend upon all those works which concur in the spread of the Christian Faith, and particularly may it descend upon the Missionary Union of the Clergy, which is expanding with such abundant fruit.

"May the missionary spirit kindle today in the hearts of all ecclesiastics, and rise and inflame all so that the good seed of Divine Grace fructify in every soul. Finally, may this Blessing, transformed in prayer, reach to the throne of God and repeat the words that gather during these days in the heart of the Church and emanate from her lips: *'Ut omnes cr-*

*rantes ad unitatem Ecclesiae revocare et omnes infideles ad Evangelii lumen reducere digneris, te rogamus audi nos!'*"

### **Convert Priest Here to Assist Russians.**

Filled with the ambition to win back to the Catholic Church the 15,000 Russians who are making Detroit their home, the Rev. Fr. Constatin Auroroff, a convert from the Orthodox Russian Church, has come to that city to take up his work. Fr. Auroroff is soliciting funds with which he hopes eventually to establish a church.

Bishop Gallagher, of Detroit, says of the project:

"I believe this field of missionary activity holds out great hopes of an abundant harvest and I gladly give my full approval to the enterprise. I would also urge those who are blessed with means to assist this zealous missionary with their offerings so that a solid foundation may be laid for this apostolic work."

## IN THE HANDS OF BRIGANDS.

Rev. J. Guyomard, P.F.M.

*This relation shows the danger which threatens Christians and persons of wealth or importance in the affected districts of China. Robbery and murder go hand in hand, and the civil strife forms an excuse for every atrocity. It is safe to assume that the prayers of his good converts brought about Fr. Guyomard's release from a perilous position, but materially he was utterly destroyed. His mission is at Ko-Kouy Ylcang, Chire, Yunnan.*

AT last I find myself alone, for the first time since my return to my mission, and I take this opportunity to write you the details of my odyssey.

It was Sunday, the sixteenth of October, about 10:30 A. M. The regular devotions over, everyone had withdrawn, each to his home. All of a sudden, one of our Christians, his every feature betokening uncontrollable fright, rushed into our little house, and gasped: "Father, the brigands are at the marketplace!"

### The Words Were Scarcely Uttered

when a crowd of pagans and Christians, distracted with fear, threw themselves into the house. No words of mine could describe the anguish and terror that possessed them. To each and everyone I gave a reassuring welcome. I sheltered the women and children in the girls' school, keeping only the men with me.

When the first moment of fright had passed, I went to the front door which looks out on the street; then only did I gather an idea of the extent of the pillage in all its gruesome detail. The robbers were masters of the place: any door which did not immediately open to them, was mercilessly broken, and the house ransacked. They were pushing, beating and ill-treating every unfortunate who was unable to escape quickly enough. They seemed like ravenous wolves, seeking whom to devour; but none dared to attack me.

At last, towards noon, the mandarin, local governor and another per-

son of note, both safely guarded by a group of brigands, arrived at my door. I went forward in an endeavor to prevent their entrance. The mandarin said to me: "These gentlemen demand a ransom; I beg the Father to come and discuss the question."

I replied that I would go in a moment. The robber chief then stepped up to me and divested me of my watch. I realized by this beginning that it would be prudent, if possible,

### To Hide My Few Articles of Value

and especially the money collected for the construction of the new church.

I made a movement to go in, but the brigands threw themselves between me and the door, and sooner than it takes to tell, had every corner of our residence ransacked. They broke open everything, fighting the while over the possession of each one of my household goods. Then, loaded with their booty, they led me away at the point of their guns. Resistance was not to be thought of, they were determined robbers . . . the gun was not an idle menace!

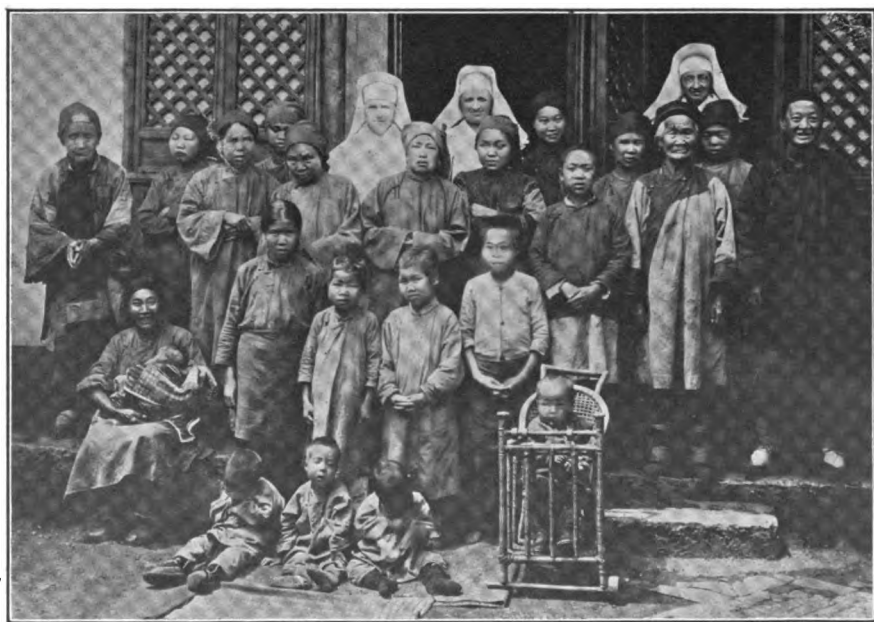
I was brought to the police station, where I was met by the unfortunate mandarin and the bold robber chief.

The former informed me that the robbers demanded sixty thousand dollars ransom, but that they could not come to an agreement. "The persons of note must be here," he added.

The robbers were then ordered by their chief to bring the persons of note to the station, but these were not to be found. Thereupon, the robber chief became furious and gave orders to shoot us then and there. However, he soon changed his mind, and ordered us put in chains.

At these words, the mandarin fell at the feet of the chief, begging most piteously for mercy; but the bandit remained inflexible. As the brigands went to chain the mandarin, he threw himself on the ground; and it was in this position that he was bound, after the manner of an animal.

Then it was my turn; encouraging myself with the thought of Our Saviour, I offered my arms, and was quickly made fast a prisoner. When leaving for the foreign missions, I imagined myself wearing chains for the Holy Faith, after the example of so many of our forerunners in the apostolic career, the many blessed martyrs of the missions. I often repeated to myself how privileged I



*The blind, the lame and the halt, cared for by the Sisters of St. Paul of Chartre in Yunnan.*

should be if called upon to suffer for our Holy Faith. But the actual chains were wanting in charm; for my torturers were not precisely persecutors.

At last the signal for departure was given; the band set out. As we went along, I counted the robbers: there were about three hundred, armed, some with guns (about thirty of them), others with cutlasses, and many with but a stout stick

### Or Large Bundles of Booty

Since my return to Ko-Kouy, I have learned that they had but ten guns to start with, having seized the other twenty at the governor's offices. So that it was with ten guns that these audacious bandits pillaged Ko-Kouy and chained and carried off the mandarin. Such things could be accomplished nowhere but in China!

The band moved on but slowly, each man being weighted with spoil. Soon they relieved us of our chains, the brigand chief informing us the while that that very evening they would return to seize the persons of note of the place or burn the offices. We tried to dissuade him. "Let them pay, then," he growled. "We must have one thousand dollars at least." The mandarin promised to write to these persons, and at the first halt the letter is written and sent back.

Soon we left the beaten track and climbed the mountains, when suddenly order was given to halt for the night. While each was preparing to provide for himself, I had a talk with the chief pirate. I had heard him congratulating himself upon having taken a foreigner prisoner, and that made me fear I would be captive for an indefinite period, at the mercy of these creatures, faithless and lawless, wandering over the mountains exposed to every danger.

It was the perspective of such an existence that gave me the audacity to speak as I did. I represented to the bandit chief that I had come into the country in order to do good; that, moreover, my capture could work no good to him; that neither money nor desire of it had brought me so far from my native land; that if he had found some money in my house, this money did not belong to me at all, but

was gathered as alms in very small sums, and exclusively for the purpose of building a church.

"You have taken already absolutely all I possessed, therefore I can furnish you no ransom; I do not understand why you persist in keeping me prisoner." "Besides," I added, "I can assure you I shall bring you more harm than luck; the soldiers are bound to pursue you in order to deliver me; your own security demands that you give me up at once." I represented to him also that I had the greatest difficulty in walking, that I should be an obstacle to their flight. He replied that he would give me a horse.



*Chinese mandarin in summer apparel.*

Not long after our conversation, the chief had me sent to where the unfortunate mandarin was bewailing his fate; I found him quite overcome with discouragement, weeping in a far corner. No sooner did he perceive me than he rushed to my side, seizing my hands, and pressed them significantly with all his strength. The poor fellow, I was full of pity for him.

By this time we were feeling more than hungry, and overcome with fatigue. We were given a bowl of coarse cornmeal; our guards feasted on three chickens stolen in one of the villages. Having partaken of this summary repast, I lay down on the

bare ground, and did my utmost to court sleep. In spite of my great weariness, however, no restful sleep, but only nightmares visited me. All the frightful details of this day were again gone through in troubled dreams.

Quite suddenly, shortly after midnight, we were roughly bidden to rise, and began forthwith our weary march through brushwood. As luck would have it, the atmosphere was very cloudy, and the moon's pale light could not pierce the mists sufficient to lighten our hesitating steps; so it was a question of feeling one's way over impossible paths,

### Bordering on Gaping Precipices and Rocky Ravines

We climbed steep cliffs and fell, rather than climbed, down the other side, often holding on for dear life, the darkness rendering everything more terrible. Sometimes I would place my feet on what I thought was dry rock, only to flounder in mud.

When the dawn began to appear, I felt I could go no farther, so absolutely worn out was I. I sat down to rest. The head robber came up and seeing me in a state of exhaustion, covered with perspiration, he called out: "So you can walk no farther; here is a horse."

"I am quite exhausted and could not keep saddle."

"I will give you something to hold you up."

"Do not give yourself that trouble, for on these frightful roads I dare not ride a horse."

"But," he adds slowly, "I cannot abandon you here in the mountains. Let us go on to the next village, and I will see that you are taken back to your own town."

I made an effort and endeavored to follow the band for some time longer; and on arriving at a village, the bandit chief set me free, besides giving me a few dollars for the expenses of the journey.

So, thanks to my guardian angel, I was free! Joy made me quickly forget my weariness. I felt light and glad; I even ran as fast as I could. Not far away I met some Christians seeking their pastor. They could not speak, but threw themselves at my



feet, weeping with compassion and joy. Reassuring them, I encouraged them to go forward quickly towards our home village. As we proceeded on our way, they told me all that happened since my departure. In the two little chapels of Ko-Kouy and Taouan-tseu, all the Christians passed the whole night in prayer, reciting the rosary for my deliverance. I thought of the early Christians of Jerusalem praying for the deliverance of St. Peter who was in chains; and I drew an apt parallel between the early Christians and these poor Chinese, twenty centuries later, professing the same faith and the same charity.

As we covered the distance between our meeting and the village, we met, again and again, other groups of Christians, who overwhelmed me with expressions of joy . . . and finally, it was an immense crowd of pagans and Christians who escorted me. They had brought out a palanquin and insisted on my taking a place there . . . and soon I made a triumphal entrance into Ko-Kouy amidst manifestations of the greatest enthusiasm.

The crowd invaded the tiny chapel

(now bare and divested of everything), and spontaneously broke out into a hymn of thanksgiving, while many wept with joy. And behold, oh most touching sight! the Tabernacle is intact! I could scarcely believe the evidence of my sight. . . . Jesus, our Eucharistic Lord, is still there; He did not permit the band of mountain robbers to lay their sacrilegious hands on Him. . . . Since that supreme moment of surprise and joy, I feel that I love, still more than before, our Sacred Host.

All, absolutely all, had been pillaged, broken; the altar itself was divested of everything. . . . Crucifix, candlesticks, linens, laces, veils, altar covers. The Tabernacle only, although it was wearing its best veil, ornamented for the great feast days, it alone had been respected! An invisible Hand, the same that marks on the ocean sand

#### **The Place Where the Great Sea Waves Must Begin to Recede**

had it not stayed the grasping thieves? Who shall doubt it?

Passing on into the sacristy, I see that every single object had disappeared: vestments, cope, altar linens, two chalices, two ciboriums, above all, the beautiful ostentorium sent by Mgr. McGlinchey, received at the last retreat, and from which our loving Saviour blessed our Christians. The holy oils had been thrown out into the street; a Christian had precious and carefully gathered them together and brought them to me.

So, here I am, poor as Job every whit, deprived of the barest necessities for the performance of my sacred ministry. In such total destitution, what is to be done? I know not where to turn for assistance.

I had besides, after much labor, succeeded in collecting the better part of what was necessary to build our much-needed church; in one sad moment all had been taken from me. Yet somehow, somewhere, I must find funds with which to pay materials already supplied, and labor already given during many weeks. Everyone must readily imagine my anxiety and extreme pain at being obliged to cease all work on the church.

### **Send Help for Suffering China.**

Following the news in the secular press of China's typhoon that broke with great fury on Swatow and vicinity, came a cablegram from Mgr. Rayssac, P.F.M., showing how badly the missions have suffered. The cable reads: "Typhoon and tidal wave have destroyed Swatow. Everything lost. Help."

This great disaster to the Swatow missions should arouse instant sympathy and bring many relief offerings.

The Associated Press dispatches place the loss of life in and near Swatow at 100,000. The destruction was almost complete with the exception of the Chinese post office. No building escaped damage.

Regarding the missions it says:

Three Catholic Sisters in charge of the Ursuline Convent at Swatow, one

of them British, the others French-Canadians, had miraculous escapes from the tidal wave that followed the typhoon, according to advices received here from Bishop A. Rayssac of the Catholic Missions at Swatow.

The Catholic church and mission building successfully weathered the typhoon, but the wall of the compound collapsed before the onrushing waters. The terrific wind carried away the roof of the Ursuline Convent, and the three Sisters in charge were caught by the flood as they were making for safety in the cellar.

One of the Sisters clung to the churchyard gate, while a second was carried to comparative security on the floating roof of a building upon which she had scrambled.

The Mother Superior, Sister Mary of the Rosary, floated on a drifting bed until daybreak and had been given up

as drowned when she was found by two Chinese Christians and brought back to the mission compound.

All the church vestments, the personal belongings of the inhabitants of the convent and the equipment of the school were carried away, destroyed by the wind and water.

No word has been heard from the Catholic missions at Chaochowfu and Kityang, and it is feared that they have been wrecked.

Chinese Christians living in one seacoast village reported to Bishop Rayssac that two hundred persons in the community had been drowned.

The Ursuline Sisters had barely reached China, having sailed from this continent June 29.

*"At thy word I will let down the net."*

## NATIVE CLERGY IN THE DIOCESE OF GALLE.

Rev. Charles Louwers, S.J.

*The Papal Seminary in Kandy, Ceylon, has long been successfully placing native Indian priests on the altar, and boasts, moreover, of counting five bishops among her sons. It is the ambition of India to have her own clergy, and Kandy is doing much to support this desire.*

**I**N 1919, in an apostolic letter, Benedict XV. wrote to the Superiors of missionary bodies as follows: "If we wish to obtain complete success in the work of evangelization, it is absolutely necessary to form a native clergy."

The same year, the Very Rev. Fr. Ledockowski, General of the Society of Jesus, wrote the following suggestive words: "That a native clergy, sufficiently numerous, well selected and solidly established, contributes powerfully to the spread of the Gospel; that it is even indispensable if the Christian communities are

### To Receive Their Definite Form

and a lasting prosperity; that the efforts and co-operation of all should be directed to this end—all this is something which cannot be doubted. The arguments which prove it are self-evident, and, were others lacking, the urgent recommendations of the Holy See would of themselves suffice." (1919.)

This line of conduct, so definitely traced out for the Superiors of the missions, is only the continuation of Leo XIII.'s policy.

How the great Pope of the nineteenth century applied his views in Ceylon, has been narrated in the excellent report on the Silver Jubilee of the Papal Seminary of Kandy in 1918.

To describe the difficulties and the vicissitudes which accompanied the establishment of this nursery of native priests for India and Ceylon, would lead us too far. Like all divine works, this one was deeply marked with the sign of the cross.

When in 1893 only three candidates presented themselves at the Seminary

in Kandy, opened by His Excellency the Rt. Rev. Dr. Zaleski, Delegate Apostolic, when most of the bishops of India, doubtful about the possibility of gathering together young students

### Of Different Countries

and of different castes, seemed to turn a deaf ear to the appeal made to them, who could have entertained the hope that twenty-five years later, in 1918, the Pontifical Seminary of Kandy, celebrating its silver jubilee, would count, with legitimate pride, one hundred and sixty secular priests bearing its stamp and four bishops: the Bishop of Kandy, consecrated in 1912; the Bishop of Ernakulam (1911), the Bishop of Kottayam (1914), and the Bishop of Trichur (1921), without counting the Silvestrian Fathers who attended the lectures in the Seminary.

The Society of Jesus was entrusted with the delicate duty of forming this noble phalanx of priests. At the present moment, owing to great financial difficulties and consequences of the war, the seminarians are reduced to seventy-five under the direction of twelve Jesuit Fathers and professors coming from twenty-two dioceses, including the Island of Mauritius, belonging to all kinds of native races.

This picked band of the East forms only one heart and one soul, and every

year the recruits, after a training of eight long years of study and solitude, go in all directions to strengthen the ranks of the missionaries or of the clergy.

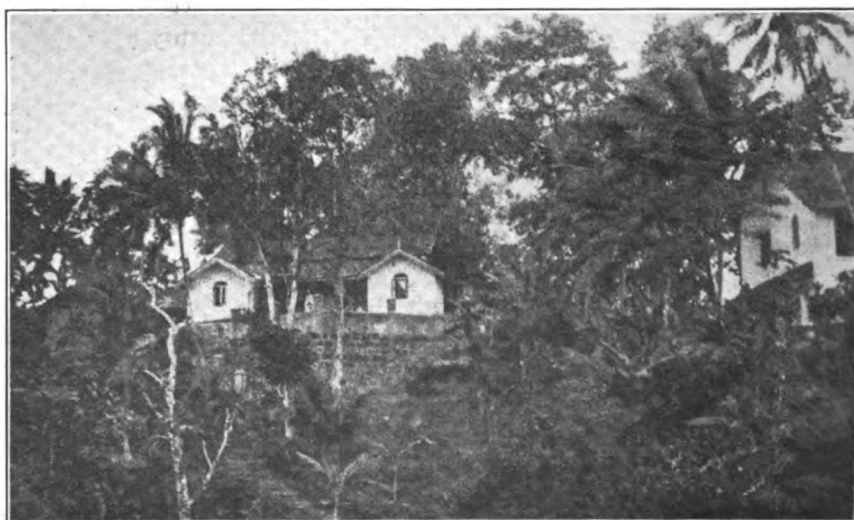
The greatest event in the life of our young Seminary was the ordination of a young native priest, born in Colombo, but destined for the Galle diocese. This occurred in December, 1898. The name of this first recruit is Fr. Vincent Fernando, at present parish priest of Halpatota.

This fact shows sufficiently that His Lordship Dr. Van Reeth was not waiting for the example of the Indian bishops to send young candidates to Kandy. From that time eight native priests have come from the Seminary, and are doing excellent work

### In the Diocese of Galle

where their help is much appreciated by the Fathers of the Society of Jesus. One of these priests died in 1918, in Kegalle, where he was highly esteemed by everybody. Besides these priests, we must count a Jesuit Father educated in India in the houses of the Society.

To hasten and increase the movement of sacerdotal vocations, the Bishop of Galle opened in 1914 a small seminary, near the episcopal residence. Up to that time, besides



Boarding home for boys at Ratnapura, Ceylon.

some unsuccessful attempts, the vocations were scanty, yielding only five young men, whom divine grace directed by different ways either to the Seminary of Kandy or to the Novitiate of the Society of Jesus.

Under the direction of Fr. Bastenier, the new little cenacle of St. John Berchmans opened its doors to a half dozen youths whose ambition was to make them one day among the elect of the Lord. Needless to say that, in keeping with the wise instructions of Rome, these aspirants were "carefully chosen and educated." To tell the truth, they were mere boys from twelve to fifteen years of age. They had a community life, near St. Aloysius' College, conducted by the Fathers of the Society of Jesus, where they followed the classes with the other boys, while their spiritual formation was in the hands of a discreet director, completely devoted to his delicate task.

Six years were enough to give the necessary impetus. Among the first candidates, two fell off, but were soon replaced by two promising subjects. Of course, as we have said, the Superiors were to be strict in the care of the young men. When they had finished their studies at the college, these candidates entered the Seminary at Kandy to devote eight or nine

years to the study of literature, philosophy and theology.

But the small seminary of Galle was not destined to continue. It was rather a kind of suggestion offered to the native youth to follow a higher vocation. Once the aim was reached, the impetus given,

#### The Small Seminary Was Closed

Henceforth the future seminarists must study at the college, where they will receive a special spiritual direction and with the frequent encouraging advice of their bishops, prepare themselves for their superior course of studies at Kandy.

There are now seven at Kandy waiting patiently for the happy day of their ordination. In December, 1921, another one of our seminarists was ordained: his first Solemn Mass at Balangoda was the occasion of a beautiful religious feast without precedence in the history of our remotest part in the diocese. A great crowd of Catholics and friends had assembled and the ceremonies made on all a deep impression of edification.

The time is approaching when the diocese of Galle will count a fair number of native priests: welcome hour, which will give to the courageous missionaries who began the work, the

hope of seeing their apostolate continued by energetic young priests when strength will fail their zeal.

"Christian schools and colleges are the ordinary places where God likes to multiply his calls to religious life, provided the atmosphere is wholesome, strengthening, supernatural." These words of our Father General are verified every year. Most of the seminarists of the Galle diocese come from St. Aloysius' College.

This is one of the reasons why His Lordship did not hesitate two years ago to open a new boarding house at Ratnapura. Its children will be thus able to receive a higher moral education, together with a solid instruction. May the Holy Ghost select some of the best and make of them apostles who will join the ranks of their fellow native priests and repay us by their work for the sacrifices gladly accepted for their intellectual and moral education. "Perhaps," says Father General in his letter, "it is to another generation of harvesters that Divine Providence destines the joys of the harvest; but if they are not given the privilege of gathering themselves the sheaves they looked for, those who dug the furrow and sowed the seed will not have worked in vain. Nothing will be lost of their labor and of their sufferings."

#### Women in China Desire Emancipation.

Let us hope that the war has not disturbed our nuns in Tientsin.

The Franciscan Missionaries of Mary opened a boarding school for European girls there not long ago and have now about 100 pupils. All nations and religions are represented, but Russians predominate. As there were a few vacant rooms, Chinese girls were accepted and proved good scholars.

Can one realize the importance of educating Chinese girls? This is a mission of the greatest importance, for the current is set towards the emancipation of women. In the country there has appeared a sort of forum for women, the result of which inspires fear for the future.

Wealthy families who wish to secure a good education for their children—

and such people are numerous in China—have no confidence in the so-called "modern" schools, but if Catholics open an establishment, they immediately gain the confidence of good families, and always justify it. The facts are there to prove it.

China already has schools, colleges and even universities for young men, as well as preparatory classes. When the girls' schools match these, then religion can hope for solid conquests.

It must not be forgotten that China is an excellent field for evangelization, because in this country the Church has the support of strong family life. As a general thing, the original, natural, providential plan of the family has not been vitiated. When a priest has baptized an entire family, he can be reasonably sure that the members will remain Catholics for generations.

#### Holy Week at Iloilo.

"We had a very nice Holy Week in Iloilo," says Fr. Laurence Rogan, Mill Hill Missionary at Iloilo, Philippines. "Our processions on the evenings of Holy Thursday and Good Friday were wonderfully well attended and were very orderly and edifying. We walked through the principal streets of the town."

"On Holy Thursday and Good Friday people were in the church all day long, and a great part of each night. It was edifying to see them repeatedly making the *Via Crucis* in the church on Good Friday. All the week, all day, I was in the confessional and absolved hundreds of penitents."

"On Low Sunday the blind and the maimed and the old and infirm were gathered together in a big house and confessed by me, and then the Holy Communion was taken to them in solemn procession. It was very edifying. Hundreds followed me on foot. Taking the Easter Communion to the old and infirm is a custom here every year."

"You see, we are not too bad in Iloilo, after all!"

## ST. PAUL'S SCHOOL, TONGO.

### A Jesuit Missionary

*St. Paul's School is in the Diocese of Calcutta, and is doing splendid work in making up-to-date youths, with a knowledge of healthful sports, out of boys whose parents may be called aborigines. But even aborigines have come to realize the value of education, and are willing to spare their sons from the rice fields in order to give them a chance in the great new India that may some day dawn.*

**S***CHOOLS, schools, and more schools, and better schools!* That is the cry one hears all over the Chota Nagpore mission. Nor does it come only from the mouth of the missionaries; the aborigines themselves begin to value education.

The priest's point of view is this: "Without schools, it is impossible to mould these jungle tribes into solid Christians."

But the priest is a man, too,

#### And a Very Humane One at That

As such his point of view is that, without schools and as much education as can be imparted, there is no hope of rise in the social scale for these downtrodden people. Nor will they be able to hold their own against the more polished Indians that are coming into the country by shoals.

The Ouraons begin to grasp this fact; many of them are very anxious to see their children grow up into learned *pandits*, and they make real sacrifices for the education of their boys and even of their girls.

The short but bright history of the Chota Nagpore mission is a record of strenuous effort and wonderful progress; and the history of the schools—high, middle and primary—is the finest page in that record. I am not qualified to write this history. I will just jot down some impressions I gathered from a visit to one, St. Paul's School at Tongo.

First allow me to introduce you to the head master, Fr. J. Ford. I wonder if that is his proper title: at all events, he has charge of the whole

school. He superintends the teaching, trains the masters,

#### Follows the Progress of Each Boy

provides for the catering, sees to the discipline, gathers the fees, and worst burden of all, must find the money to finance the whole concern.

Thus please shake hands with the Rev. Fr. Ford, and admire his fine, tall stature, his long white beard, his venerable bald head, and his ascetic countenance. Let's hope he is as holy as he looks, though that is saying much. Certainly, he is one of the pleasantest men I have met in Chota Nagpore: and I can say that I have found the Chota Nagpore missionaries the finest set of jolly good fellows on the broad face of the earth. So then you are properly introduced to the head master or director of St. Paul's.

I have no scruple in booming the man a little: first, because I got to like him; and then, if he reads this, as he may, he is too old to feel tempted to vainglory. Besides, he has spent so many years in the wilds that he is known to barely a handful of those that will read these lines. After twenty-three years of uninterrupted toil in Chota Nagpore, his only friends are the poor for whom he has spent himself. I know they are gen-

uine friends to him and love him dearly: the love and gratitude of the poor, that's Fr. Ford's hundredfold reward on earth.

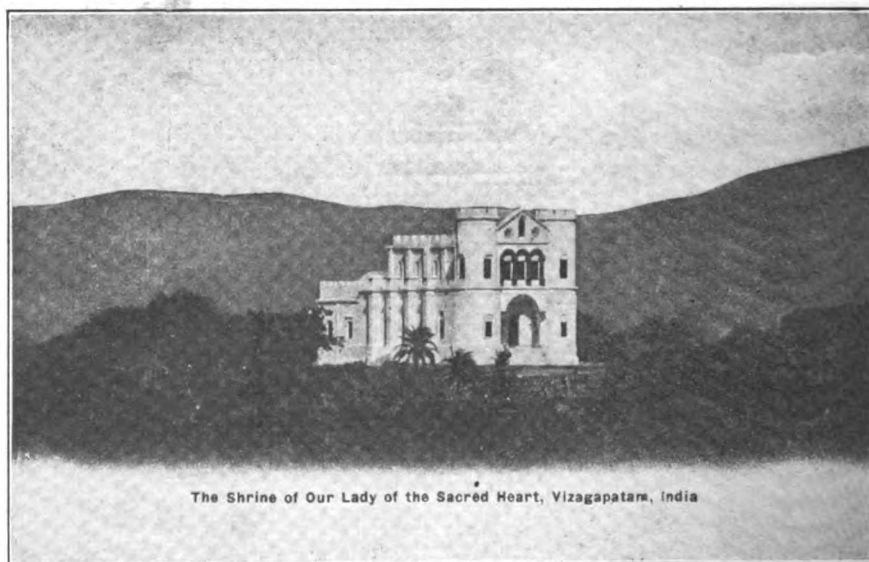
Three years ago it seemed as if Fr. Ford's work was done, and twenty years wasn't a bad record. Repeated attacks of malaria had weakened him to such an extent that even

#### His Life Seemed Threatened

He says himself that he felt like laying down his weapons and taking the eternal rest. I believe that he labors under an illusion, when he accuses himself of even feeling a temptation to despondency: he belongs to that class of men that never despond, and that must fight till they drop dead on the field.

Yet he was certainly much shaken in health, and his superiors thought fit to transfer him from Majhatolli—a station he had created and governed for years—and post him to Tongo, with orders to develop the school. Poor man, he was so weak then that he could not even cycle the short way from his old home to his new scene of labors: he had to be carried most of the way, like a confirmed invalid.

He could have had his transfer to a healthier climate for the asking; on the contrary, he begged to be left on the mission field, in the hope that he



The Shrine of Our Lady of the Sacred Heart, Vizagapatam, India

might still render some small service. Nor was that hope disappointed. He found at Tongo a school with no more than one hundred pupils, and with a little staff of half-trained teachers. See the school now. It is "a Bara Middle;" ere these lines are in print it will probably have secured Government recognition. The two head teachers in the upper classes are Catholic Ouraons, that can boast of a government diploma. Better than diplomas, Fr. Ford has inspired them with some of his own enthusiasm. They are smart lads and love their task: there is life and swing in their teaching.

The other masters, quite a little crowd of them, look a set of intelligent young men, with plenty of go in them and with an interest in their work. They fully realize that the eagle eye of the majestic head master is ever on them, and he knows a good teacher when he sees one, and a bad one, too. He is not given to carping and fault-finding, but no neglect of duty escapes his keen eye; and he never spares praise where praise is due.

And the boys, two hundred and thirty of them, that's a fair increase in three years; two hundred and thirty bright Ouraons, hailing from every station connected with Tongo, even from incipient Gholeng. It is a sight to rejoice your heart to behold them at their books or at their play. I felt inclined to wax eloquent and to tell them: "My dear Buduas, and Etwas, and Sukhus, had you been born forty years ago, you would never have heard even the name of Bal Ganit, and Bhugol, and Hygiene, and Hindi Literature, nor of any of the fine things old Fr. Ford is trying to stock your shallow brains with.

#### **You Would Have Grazed Your Buffaloes**

in your neighbor's rice field, caught and roasted mice, and gathered nuts and roots in the jungle. You would indeed have been the free children of the fields and the woods. And when you grew up? Well, then you would have been as ignorant and as helpless as old Budhu and old Sukhu.

"And sharpers would have got possession of the few fields you have

left, and you would have been denied a share in the development of your country that is just beginning. And lastly, you would have had the choice between starving in your own land, or dying of fever in the Assam plantations."

But if my reader is of a romantic disposition, and inclined to groan because the too fast pace of civilization—the missionaries aim at accelerating, not at retarding it—robs these children of the wilds of their native freedom, well, then, let him come and see them at play. Fr. Ford has leveled the old rough playground, and to the distress of a couple of vegetarians, he has transformed a large vegetable garden into a fine hockey field. They are handy with the rocky stick, these children of the wilds, and could hold their own against any European school anywhere. They don't seem, when driving and passing the ball, to pine after the wild sports of the woods and the fields.

I suppose we ought to have a look at the school buildings. Don't faint, please. I wish, and I'm sure Fr. Ford wishes, I could introduce you into fine, airy classrooms, beautifully furnished, with maps and object lesson charts and diagrams on the neatly whitewashed walls. Now the classrooms are airy enough, and neat, too, for Fr. Ford preaches to the lads that cleanliness is next to godliness. But here the litany of praise stops. The

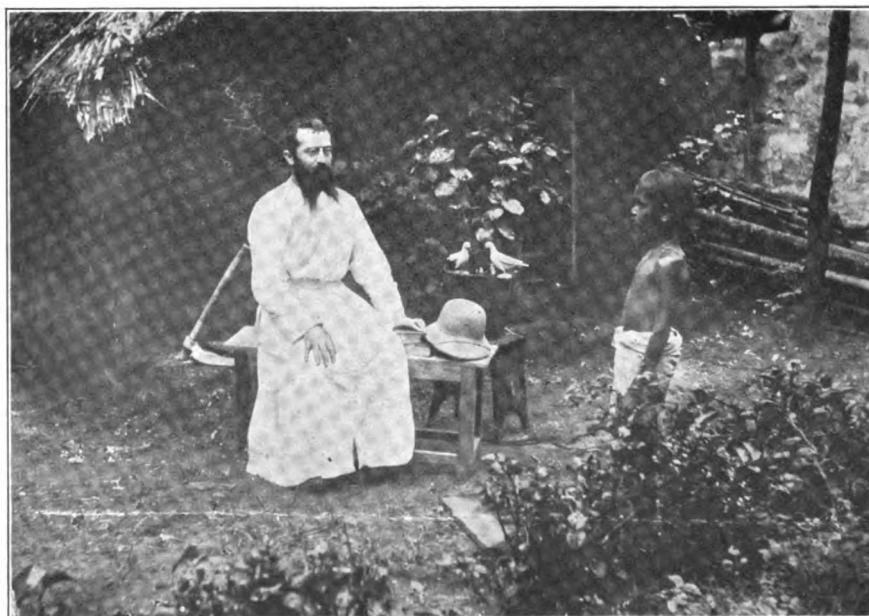
boys are terribly cramped for space. It's all very well to rush from one hundred to two hundred and thirty boys, but buildings don't grow at that rate, especially nowadays when bricks and mortar and labor cost a nice penny. One of the classes is taught under a shady jack-fruit tree—very well in the dry season and very hygienic, I dare say, but what about the rainy season? I asked Fr. Ford the question, but he pretended not to hear. Another class squats on the veranda: very airy again, but that's the sole advantage.

The dormitory. But should I really call it a dormitory? Every nook and corner is being made use of. Happily, these boys are

#### **Not Accustomed to Much Comfort**

and happily, too, Fr. Ford knows how to maintain discipline among boys; otherwise these scattered bits of dormitory would degenerate into very pandemonium. But even so, he has to send a squad to the catechumenate building every night. That is a certain distance from the school, and the loan of these premises can be only temporary. And now there is no room any more anywhere, and all further applications must be mercilessly refused. That is hard.

The missionary has all these years been preaching education in season and out of season: when the lesson has gone home at last and when the



*A mutual sizing up.*



people begin to ask for education, the missionary has to answer: "No room for your little hopeful in the school." Won't the good, simple folk think that all that nagging about schools and learning was after all only half in earnest.

Another want, at times sorely felt, is the lack of a little infirmary, or at least of some sort of place to lodge the sick. Even these children of the wilds do fall ill at times, and there is such a thing as fever in Chota Nagpore. At present the sick boys have to find a corner where they can. If a serious case occurs, the only way is to make a class shift into the open, and, fortunately, there are several jack-fruit trees on the grounds—and to transform the classroom into a temporary sick ward.

Fr. Ford has a curious system of raising school fees. There was a time when the Ouraon said it was adding insult to injury, to deprive him of the little services his boy rendered in the fields, and yet to claim a fee from the bereaved parent. We are well over that stage now, and the aborigines understand that education is a commodity worth paying for. But they are never flush of hard cash and prefer to pay in kind.

Moreover, of late years it was not easy to obtain a sufficient provision of rice to feed two hundred hungry stomachs. Shoals of middlemen bought up every bit of rice from the people and the school had to purchase from these agents, at enhanced rates, of course. One day the order went forth from the head master of the Tongo school, that henceforth fees were to be paid in rice and not in paisa. The system seems to suit the people, though at the outset they somewhat demurred to it. It had two

disadvantages in their eyes: First, they get the full bazaar price for their rice, but they get it without bargaining and haggling, and

#### **Bargaining Is One of the Main Enjoyments of the Ouraon Paradise**

Secondly, some have to carry their five maunds a pretty long distance to Tongo, and over roads that are no roads. But at present the *dastoor* (custom) is firmly established, and *dastoor* is as sacred in Chota Nagpore as all over India.

In this manner Fr. Ford manages to feed his boys, for more than two hundred out of the two hundred and thirty are boarders. Yet he has to pay out of his own pocket for some of the supplies. I ventured an indiscreet question about the financing of the school, and then his face, otherwise so genial, waxed gloomy. I have read somewhere that priests and nuns are usually so happy and light-hearted because they have no money troubles. Well, I know some that have money troubles, and Fr. Ford is one of these.

"But your school," I ventured, "will have government recognition, which ought to mean a fair grant."

"It will mean that we have to conform to government requirements, and that will mean additional expenses. It will mean that our examinations will meet with government recognition, and that is worth money and more than money."

The bare truth is that up to now it has been a strenuous struggle to scrape together the money required to pay the teachers' salaries and supplement the boarding fees. The kindly old head master, an optimist if ever there was one and an enthusiast, too,

if not tired of that groping after money, yet seems to face the future with anxiety. The inadequacy of his buildings may be matter for amusement. A resourceful manager like him has plenty of strings to his bow to make up for that. But government inspectors may not see eye to eye with him in this matter.

And really, the need for expansion is urgent. And then there is the sad fact that plenty of gifted boys would wish to continue their education up to the middle standard. They must be refused, as I have hinted, for want of space, and still more for the want of the means to feed them. Many of them are truly deserving cases: the boys are clever and the parents are really too poor to pay the moderate fees charged.

If the missionary was in earnest when all these years he dinned it into our ears that education was the only means of forming genuine Christians and of saving the Ouraon race from ruin, well, then, we are entitled to expect help from him now. That is the simple logic of these aborigines. Alas! necessity has no law and ignores even logic. No means of accepting such boys, as one can neither lodge nor feed.

Truly, dear old venerable Fr. Ford, your distress makes my heart ache, for I feel what it must cost you to have your wings clipped by your poverty. Perhaps you had dreamed of raising your little St. Paul's School to the level of an embryonic university. Surely, you had planned to bring true Christian education within the reach of every disinherited Ouraon of the vast Tongo district. Are your dreams and your plans to fail? I don't think you have tasted failure yet in God's work.

#### **Chinese Justice at Chih Feng.**

Fr. Joseph Kervyn, the Scheut missionary who has won much sympathy by going back to his Mongolian mission in spite of his failing eyesight and threatened blindness, writes details from Chih Feng, Che-li, that perhaps more emphasize the need of missions in

that city than any cut-and-dried "appeals." For the Father writes of what he has at first hand.

"The country is infested with brigands," he says. "Last month there was an encounter between the troops and the brigands. After a lively fusillade the brigands decamped, one of them killing a soldier, and being taken prisoner. He was tried in the nearest town and condemned to be cut in

pieces before the corpse of his victim—a superstitious custom supposed to honor the spirit of the dead man.

"The condemned culprit was then brought to the richly adorned coffin of the soldier, whose comrades filed in turn before it, each inflicting a cut with his knife on the wretched offender, thus done to such a hideous death. This is the sort of thing in which the pagan Chinese revel, and crowds witness the execution."

## AN INDIAN SNAPSHOT.

Very Rev. Pius Lyons, O.F.M.

*The horror of India's summer heat is portrayed in this brief sketch, and it seems incredible that any but the natives of the country can endure it. When a wet cloth dries every fifteen seconds, the temperature may be surmised. But in India, as in many other mission countries, a kind Providence seems to protect the apostle.*

I HAVE been on special duty this year, founding a mission in the Hissar district of the Punjab. This I accomplished with God's blessing. I have built a little church, scarcely more than a shell so far.

It contains a masonry altar in a raised sanctuary; and above the altar is a nice oil-painting of Our Lady of the Most Holy Rosary of Pompei.

**To Whom the Church Is Dedicated**

This picture was given me by the Reverend Mother of the Convent of Jésus-Marie, Simla. For the rest, the church is bare of everything; no pictures but the one over the altar; no Communion rails, no furniture in the vestry. The floor is just mud, and the roof, simple planking which lets in the rain.

I have built a village of mud houses for my Christians; but most of the dwellings leak badly in the rains, and the poor people have to camp out, or to take refuge on the porch of the church.

I am living in one of the side wings of the church. I screened it off with some ordinary matting from the sanctuary. Needless to say, I had no means to put up a house for the priest.

In one of the back numbers of the CATHOLIC MISSIONS I saw an illustration of the hut in which I lived last year in another mission. But this year, when building this new mission, I lived in a tent right through the summer months.

**I am Not a Young Man**

yet I managed to survive through constant day temperatures ranging from 105° to 110° and over. I kept myself alive during the day by placing a wet

cloth on my head, and a basin of water near me in which to wet it every fifteen seconds. Imagine the intensity of the heat that could dry a dripping wet cloth in that short space of time.

But on the whole the nights were bearable. Sleep under the canopy of heaven was possible most nights. During the rains, mosquitoes are very troublesome when there doesn't happen to be a wind on. Music is soothing, except when it is made by mosquitoes, or comes from the throat of a Punjabee (my village is in the Punjab) in the small hours of the morning.

I am tempted to give you a curious experience I had in the shape of a dream.

One night after battling long with the mosquitoes, I fell asleep sometime after midnight. I hadn't slept long when my slumbers were broken by loud singing by a band of Punjabee travelers who were resting near the well. Indian singing I have always thought very like Gregorian music badly rendered.

This band had chosen a most unearthly hour for an exhibition of their vocal powers, with absolute disregard of the comfort of the sleeping villagers around them.

I thought of a very hot, wakeful place where their singing would have

been most welcome. It was with such wicked thoughts in my mind that I at last fell asleep again through sheer exhaustion. And I had a dream due, no doubt, to these thoughts. I dreamed that Satan had turned musicmaster in order to improve the wretched attempts of these people at rendering Gregorian music.

And I dreamed that he was putting a class of Punjabees before him through a very severe, nay, cruel, test in it. There was one lusty fellow in the class with a most powerful voice who appeared to annoy his satanic master very much. It must have been the same fellow who annoyed me so much in my waking moments. But whereas I was helpless, Satan got home a prod from his fiery baton which made the culprit howl with pain. It all seemed so ludicrous to me that I laughed outright. This made Satan aware that he had an intruder present, and he turned his eyes on me like two fiery orbs.

I awoke with the heat and the uncomfortable light in my face. But it was the sun shining brightly in my eyes that had entered my dream and given it that revengeful ending. This was only a dream. But we in India know of many terrible tragedies that the intense summer heat of the plains is accountable for.



*Seeking purification in one of India's sacred pools.*



# Catholic Missions

PUBLISHED EVERY MONTH BY  
THE SOCIETY FOR  
THE PROPAGATION OF THE FAITH  
(Incorporated)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor  
J. G. MENARD, Assistant Editor

SOMETIME in May, the Rev. Dr. J. F. McGlinchey was raised to the purple, with the title of Monsignor, by Pope Pius XI. The only reason why CATHOLIC MISSIONS has not made mention of the event before this was the absence in Rome of the Editor. We hasten to repair this oversight and to offer to Mgr. McGlinchey our most sincere congratulations for the honor conferred upon him.

It was in 1912 that Dr. McGlinchey, then an assistant in a Boston parish, was appointed by His Eminence, Cardinal O'Connell, Diocesan Director of the Propagation of the Faith. The Boston Branch, which has the honor of being the first organized in the United States (1898), was in a fine condition, but, under the able leadership of the new director, it was not long before it began making wonderful progress, which has continued ever since, so much so that in 1921 the contributions of the faithful of the Archdiocese of Boston to the Propagation of the Faith and the missions amounted to a total of \$378,503.00.

This magnificent result is due in the first place to the unstinted patronage given by His Eminence, Cardinal O'Connell, to the work of the Propagation of the Faith, and we are glad of this occasion to offer him the heartfelt expression of our gratitude. But it is due also to the intelligent work, the unsparing efforts, and the absolute self-sacrifice of Mgr. McGlinchey.

In spite of his absorbing labors, the distinguished Prelate has found time to publish two volumes, *The Workers Are Few* and *The Conversion of the Pagan World*, which are among the most valuable contributions in the English language to our mission literature. They have been very highly praised, and are destined to have wonderful results for the apostolate.

The distinction granted to Mgr. McGlinchey is therefore well deserved and, with our sincere thanks for his cordial co-operation, we address to the new Prelate a hearty "*Ad Multos Annos.*"

THE first meeting of the Supreme Council of the Pontifical Association for the Propagation of the Faith was held in Rome at the Palace of the Propaganda on July 6th. It was presided over by Cardinal van Rossum in the absence of Mgr. Fumasoni Biondi, official President of the Council; Mgr. Boudinhon, Vice-President and Mgr. Nogara, Secretary, were present.

**The First Meeting of the Supreme Council of the Pontifical Association for the Propagation of the Faith**

The following countries were represented as follows: United States by Mgr. O'Hern, France by Mgr. Vanneufville, Germany by Mgr. David, Italy by Mgr. Roncalli, Spain by Mgr. Iovani, Holland by Mgr. Eras, Belgium by Mgr. de T'Serclaes, Canada by Mgr. Lajoie, England by Mgr. Prior, South America by Mgr. Mercado y Riera. The representatives of other countries will be soon added to the foregoing.

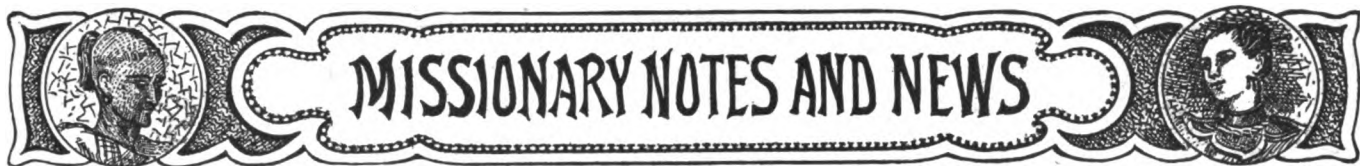
In the opening address, Cardinal van Rossum states clearly the object of the reorganized Society for the Propagation of the Faith: it is to centralize at Rome the mission alms of the faithful from all parts of the world and to distribute them to the missionaries in proportion to their needs. He praised highly the work done by the Lyons Society for one hundred years, and declared that its prudence and impartiality were precious traditions to be maintained. He concluded by saying that, the Propagation of the Faith being now an official organ of the Holy See, its various branches could assume the title of Pontifical Association if so desired.

\* \* \* \*

WE recently received the following inquiry: "Is there any truth in the enclosed quotation?" "About fifty dollars a year for every Catholic missionary would result from a pro-rata distribution of the funds gathered by our two great international collecting agencies: The Society for the Propagation of the Faith and the Association of the Holy Childhood."

The source of the quotation is not given, and we do not know on what authority the assertion is based, but we are inclined to believe that the figures given, \$50.00 per year, are too low, although the reality would not probably reach \$100.00.

This sum may look small, but one must not forget that the alms collected in Europe dwindle into a very small figure when converted into American dollars, owing to the extraordinarily high rate of exchange. For this reason it is not fair to base statistics on the dollar; besides missionaries do not spend in dollars, but in the currency of the country.



## AMERICA

**NEW YORK** The National Office of the S. P. F. was recently honored by a visit from Father Lebeau, Superior-General of the Oblates of St. Francis de Sales, who is in the United States inspecting the houses of his Order here.

## EUROPE

**ITALY** St. Peter Claver Society has lost its foundress and directress General, Countess Marya Theresia Ledochowska.

At the age of twenty-two, the Countess was the lady in waiting at the Court of Tuscany, at the time when Cardinal Lavigerie entered on his European campaign for the abolition of slavery in Africa. The plight of the unfortunate Africans and her zeal for souls together with her disgust for the worldly glitter and pleasure of court life made her take the resolution to dedicate her life to God and the African missions. The young countess left court, and in 1894 took up her abode, with one companion, in two humble rooms in a house in Salzburgh, Austria, to start the work which, in the Providence of God, was to develop into a religious congregation of women to be known as Auxiliary Missionaries of St. Peter Claver, whose constitution and rules were definitely approved by the Holy See in 1910.

A brother of the Countess, the Very Rev. Vladimir Ledochowski, is the present Father General of the Society of Jesus.

**FRANCE** At the election held on the Feast of Pentecost, Sister Inchelin, for twenty-two years Superior of St. Joseph's Hospital, Paris, was made Superior General of the Sisters of Charity. The Sisters number about thirty thousand, many of whom are located in mission countries.

## ASIA

**INDIA** Mgr. Maurice Despatures, P.F.M., has been named Bishop of Mysore, India.

It is calculated that in the past year in India no less than 20,273 people died from poisonous, snake-bites, and 1,162 were killed by tigers, the greater part of these being in the Behar-Orissa province of Bengal. The victims of leopards numbered 469; wolves, 294; wild boars, 200; crocodiles, 185; bears, 118; elephants, 60, and hyenas, 33. On the other hand, 19,094 wild beasts were de-

stroyed, and 58,416 snakes. The great mortality among the natives is due largely to the fact that they are not permitted to carry firearms.

It is a good sign when mission countries begin to aid the S. P. F., showing that the Faith is very firmly established. Fr. T. Roche, S.J., of Trichinopoly, sends interesting news when he writes:

"I have published a small booklet on the Society for the Propagation of the Faith in the Tamil language. Our Bishop, Mgr. Faisandier, is keen on establishing the S. P. F. and the Holy Childhood here, and has appointed me diocesan director of both societies."

**CHINA** Once more China has been swept by a terrific disaster, and this time the city and port of Swatow were the sufferers. Details of the catastrophe will be found in a letter printed elsewhere in this magazine. The Ursuline Nuns from Stanstead, Quebec, arrived in time to suffer severely from the typhoon. Though no loss of life occurred in their convent, their introduction to the mission life of the Far East was one they will long remember.

At the banquet that followed the consecration of Mgr. Schmucker, O.F.M. to the episcopal see of N. Shantung, China, held at Tsinanfu, at which Mgr. Henninghaus, the Vicar Apostolic of S. Shantung, presided as consecrating prelate, there were present Irish, American, German, French, Italian, Chinese and Japanese Catholics, all united in one desire to honor the occasion. A Japanese present remarked: "Only the Catholic Church could show such a spectacle of union among the nations."

## AFRICA

**CONGO** The Vicariate of the French Congo will henceforth be known as the Vicariate of Brazzaville.

**LAKE ALBERT** The new Prefecture of Lake Albert, in Central Africa, has been created, with Mgr. Joseph Matthijssen as its Prefect Apostolic.

**UGANDA** As a rule, few people care to read figures, but the report sent from Uganda by Fr. B. Drost will be the exception that proves the rule, for here the figures, running into millions, show the vast influence Catholicity exerts in Equatorial Africa.

"On August 15th, the twenty-fifth anniversary of the Episcopal Consecration of His Lordship, Bishop H. Streicher, of the White Fathers, Apostolic Vicar of Uganda, since 1897, will be enthusiastically celebrated. So that we hasten to impart this good news to all our benefactors and benefactresses, and at the same time we are glad to avail ourselves of this fresh opportunity of thanking them once more for all they have kindly done for us to further our interests and to assist us in our arduous work in these parts. We are happy to be able to show them by the following account the work already achieved:

"Baptisms, 332,401; Marriages, 29,832; Confessions, 13,671,118; Communion, 26,421,367; Confirmations, 162,605; Sick attended, 7,477,693.

"We have today: 14 native priests, 7 subdeacons, 26 pupils in the Minor Orders, 8 pupils in philosophy, 93 pupils in the Preparatory Seminary, 150 native Sisters.

"We venture, in spite of present difficulties, to recommend once more, and especially on the occasion of this jubilee, all our works of charity."

**GOLD COAST** A new chapter in the history of the Gold Coast was opened in July, when the Vicar Apostolic, Bishop Hummel, raised to the dignity of the priesthood the first of his native clergy.

Immense progress is being made in the Gold Coast missions, where the movement towards conversion is no longer individual or sectional; it applies to whole tribes. The Ashantis and Apollonians are clamoring for the Bread of the Gospel; and there are few missionaries to give it to them.

## OCEANICA.

The mission of the Sacred Heart Fathers in Dutch New Guinea, East Indies, has only been in existence since 1904, so that it belongs among the moderns. Its Vicar Apostolic, Mgr. J. Aerts, says that, though its financial condition is of the most depressing nature, the spiritual outlook is bright—which sentiment seems to be universal among the missionaries of the present day.

As yet no vocations for the priesthood have appeared in Dutch New Guinea, but several young men have asked to be admitted to a native community for lay brothers, and this is being formed. There is no doubt that with the community as a first step, the next few years will develop vocations for the altar among the male Christians.

# A MISSION IN DISTRESS

August 7, 1922.

"TYPHOON AND TIDAL WAVE DESTROYED SWATOW. EVERY-  
THING LOST. HELP!" RAYSSAC.

The foregoing cablegram from Bishop Rayssac, Vicar Apostolic of Swatow, (China) was received a few days ago at the office of "Catholic Missions." It speaks for itself, and we beg our readers who can afford it to answer this cry of distress and send an offering for the sorely tried mission of Swatow.

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A Magazine Devoted To  
Home & Foreign Missions.

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# The Society for the Propagation of the Faith

is an international association whose aim is to send Missionaries to the heathens, and to assist by prayers and alms the priests, brothers, and nuns who are at work among them.

The Society is approved by the HOLY FATHER and the AMERICAN HIERARCHY.

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## Mass Intentions

The month of November will bring back the memory of the dear ones we have had the sorrow of losing, and stir in our hearts a desire to help them in case they have not as yet satisfied the justice of God. The best and most efficacious way is to have the Holy Sacrifice of the Mass offered for them, and we have no doubt that many readers of CATHOLIC MISSIONS will resort to such means to show their affection for the departed ones.

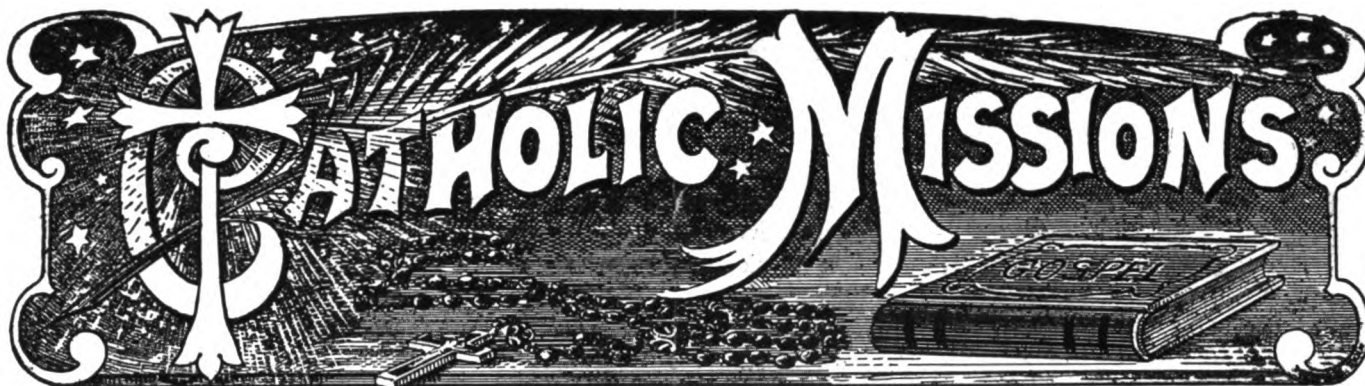
We wish to remind them that by placing some of those Intentions with us they will perform a twofold act of charity. Besides helping the poor souls, they will give a much needed assistance to missionaries who at present have to rely almost exclusively on such stipends for their subsistence.

The Society for the Propagation of the Faith is fully empowered by the Holy See to receive and distribute Mass Intentions in any part of the world.

THE RIGHT REV. JOSEPH FRERI

343 Lexington Ave.

New York City



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VOL. XVI

OCTOBER, 1922

No. 10

## THE GLORIES OF THE APOSTOLATE.

Dom Maternus Spitz, O.S.B.

*A brief but inspiring history of the work accomplished by Catholic missionaries from the time of St. Peter and St. Paul to the present day.*

"It would be impossible to bestow too much praise on the noble, self-sacrificing lives of many Roman missionaries. No Church has ever produced men more ready to devote themselves entirely to those to whom they minister. It is undoubtedly to this more than to anything else that the success of their work must be ascribed" (Words of a Protestant writer).

In the fullness of His Divine Power given Him in heaven and on earth and in the fullness of His Divine Authority conferred upon Him by His heavenly Father, Our Blessed Lord and Saviour Jesus Christ sent forth His Apostles

### To Continue the Work of the Redemption

of mankind which He had commenced on earth and to apply to all

the fruits and merits of His sacred Passion and Death, in order to bring all men to the knowledge of truth, to the unity of faith here on earth, and to the union with God by the beatific vision hereafter in heaven.

Under the most solemn circum-

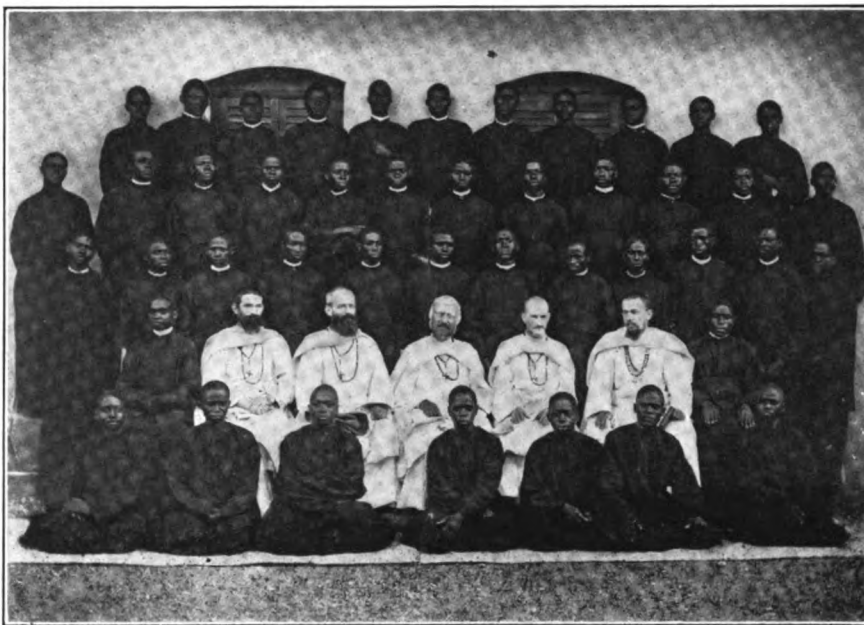
and on earth, as My Father sent Me, I also send you: Go you therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world." To all He gave divine power over the mystical body of His Church and over His real body in the Holy Eucharist, to teach the words of eternal truths and to open the channels of the life-giving, life-restoring and life-maintaining sacraments of Baptism, Penance and Holy Eucharist.

Nineteen hundred years have passed since those solemn words were spoken

by the Divine Founder of Christianity by which He inaugurated the

### Great Apostolate of the World

for the conversion of both the Jews and the Gentiles. Mindful of and faithful to this divine commission entrusted to her, the Catholic Church



*Evangelizing Africa. White Fathers and advanced students in Uganda's seminary for natives.*

stances and in the most sublime and impressive words, such as only God could utter, He handed over to them His Last Will and Testament, the charter of their divine commission which He had sealed with His life blood:

"All power is given Me in heaven

from the day of Pentecost to the present moment has carried on the apostolate for the glory of God and the salvation of souls, has extended the kingdom of God on earth to the uttermost parts of the world in spite of opposition and persecution from without and from within, and in spite of unfavorable political conditions and anti-Christian legislation.

Mighty empires and kingdoms have risen since, have flourished for a time, and have disappeared again; thrones, crowns and scepters have been broken, but the kingdom of Christ and the throne of His Vicar on earth have firmly withstood all the onslaughts of the Neros and Diocletians, of the Decius and Julians both in ancient and modern times, because they were the divine pledge and promise "that the very gates of hell shall never prevail." The throne of the poor fisherman of Galilee and the two hundred and sixty-four of his successors who have since occupied it, is a standing witness to the realization and fulfillment of this promise.

The Catholic Church has always considered the apostolate not merely as a work of supererogation, but as an essential and solemn obligation, and its progress as an unfailing gauge of her vitality. Indeed, during the nineteen centuries of Christianity, we have a gallery of portraits and interesting chapters of individuals, societies and movements which show the attitude of the Church towards Christ's command, which beneath changing externals has remained fundamentally the same.

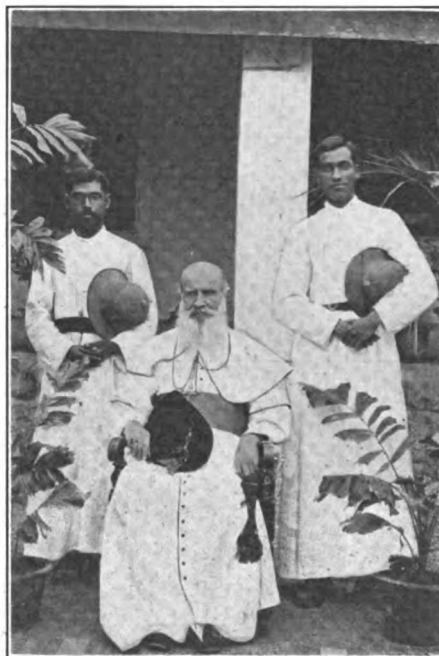
We see the sublime simplicity and the joyful obedience of men who gladly offer themselves as messengers of His grace to mankind. The misery and degradation of the heathen, be it under the splendor of the Roman Empire or under the devastation of the migrating and invading barbarians,

### **The Vistas of the World Opened Up By Exploration**

and colonization have roused the missionaries to claim them for Christ, and the spectacle of great nations deserting their Christian creed and civilization or entering on dangerous and new paths, have arrested the attention of the Christian world to a

rally of its best forces for new conquests elsewhere.

The apostolic and sub-apostolic eras bear exclusively a missionary character; every Christian community is a missionary community under the direction of an apostle or apostolic helper, and every neophyte is almost an apostle in his own household. The apostolate, which was inaugurated on Pentecost by the prince of the apostles in Jerusalem after the Holy Ghost had set the fire aglow, had its magnificent results of three thousand converts, whilst a short time after another five thousand were added to the flock. They were gath-



*Following St. Francis Xavier in  
India. Bishop Faisandier, S.J.,  
and native priests.*

ered from all classes of men and nations: "Jews, devout men, out of every nation under heaven, Parthians and Medes and Elamites and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians."

They in their turn carried the glad tidings to their respective homes and became missionaries in those regions, and made them missionary centres for Southern and Eastern Asia Minor, for Egypt and North Africa, and for Southern Italy.

Ten years later, St. Peter issues his first Encyclical Letter to the Christians in the diaspora in Pontus, Galatia, Cappadocia, Bithynia, whilst St. Paul writes his letters to the Romans, Corinthians, Ephesians, Galatians, etc. According to tradition, some of the other apostles went to Ethiopia, Persia, Spain, etc. "The burning Christians under Nero in Rome were indeed a light for all men to see; its rays pierced the darkness of paganism, and not only illumined Rome, but all the world besides. By the end of the third century, Christianity is established in Palestine and Syria, in Southern and Eastern Asia Minor, in Egypt and Northern Africa, in the Balkan peninsula and Italy, in Southern France and parts of Germany, and in Spain. One-twentieth of the whole population of the Roman Empire, amounting to one hundred and twenty millions, *i. e.*, six millions, profess Christianity."

Heresy, however, especially in the eastern part of the Empire, owing to philosophical speculation on half-digested and badly-understood revealed truths, stopped the progress for a time in spite of the efforts of the great doctors of the Church.

### **SS. Cyril, Basil, Gregory, Athanasius, Chrysostom,**

etc., whilst new Christian vitality is brought from France to Ireland by St. Patrick and to Scotland by St. Ninian.

When from the fourth to the sixth century Goths and Huns, Vandals and Lombards, Franks and Saxons poured their devastating masses of fierce warriors upon the Roman Empire, seeking new and pleasant lands, the political, moral and religious aspect of Europe underwent serious changes. The old empire began to shake and to crumble to pieces, and Roman culture and civilization fell back into a state of barbarism or semi-barbarism.

But as young and vigorous nations rose up, carved out their destinies and built up a new society upon the ruins of the old, religion came to the rescue and the Church lent a helping hand in the reconstruction of Europe. St. Benedict and his disciples reclaimed these savage tribes, set them on the highroad of civilization, led

them to the fold of the Church, and finally made them apostles and instruments of grace to convert other nations. St. Benedict's code of laws for centuries to come were to be the foundations and principles upon which European civilization rested, whilst his monasteries became beacons of light, the bulwarks of culture and learning, and the centres of missionary propaganda.

Almost every province invaded by the barbarians was in turn invaded, conquered and incorporated into the Church by his disciples. We find Augustine in England, Boniface in Germany, Anschar and Aubert in Scandinavia, Suitbert and Willibrord in Holland, Amandus and Remaclus in Belgium, Ruppert and Emeran in Bavaria, Vergilius in Austria and Adalbert in Bohemia, Pilgrim and Wolfgang in Hungary, Gall and Pirmin in Switzerland, Leander and Isidore in Spain, Bruno in Prussia, Benno among the Slavs, Adalbert among the Wends, Lawrence, Kalfon and Rudolph in Iceland, whence the Faith was spread to Greenland and to the American coast.

All these are but names of the great Benedictine pioneers who led these nations from the darkness of paganism to the light of the Christian faith. It has been estimated that in France alone three-eighths of the towns owe their existence to the work of the Benedictine monks, who converted the surrounding neighborhood, and in turn these converts became the apostles of the Goths and Saxons, the Lombards and Burgundians, the Franks and the Normans, and thus conquered lands which neither the Roman eagles nor the apostles had reached.

Even beyond Europe the sons of St. Benedict went, for monks of Monte Casino, Vava and Clugny founded some twenty monasteries in the Holy Land.

#### Equal Services Were Rendered By the Cistercians

and Premonstratensians in East Prussia, Poland and parts of Russia, whilst at the same time SS. Cyril and Methodius began their apostolate among the Chazars, Moravians, Wends and Lithuanians.

Christianity was thus firmly rooted throughout Europe when it was again threatened by the inroads of Mohammedans and Saracens, Tartars and Mongols. When in the earlier part of the thirteenth century the rise of the great Mongol empire under Kubilai and Ghengiz Khan, whose dominions extended

#### From the Yellow Sea to Poland

began to cause uneasiness in the eastern, and the Saracens in the southern parts of Europe, they at the same time opened the gates of the Near and the Far East for Christianity to enter in.

The Church might gain the most significant triumph of her history, if missionaries of sufficient devotion and courage could be found to undertake the work of evangelization. And they were at hand. The mendicant Orders, Franciscans and Dominicans, poverty and truth, had produced a militia which was exactly what was required. Preaching the Gospel to the enemies of Christ was part and parcel of SS. Francis and Dominic and their brethren.

As early as 1219, Francis sent some of his favorite disciples to Morocco, Ceuta and Tunis. Franciscans and Dominicans not only preached a crusade against the invading Tartars and Mongols, at the request of Pope Gregory IX., but they also went into their very midst, trying to convert them to the Christian faith.

Friars John di Piano and William Rubruk were among the early pioneers, whilst Pope Nicholas III., in 1278, sent John de Monte Corvino, with five companions, to the Great Khan of Persia and China, where, in 1307, he became Archbishop of Cambalu or Peking.

In a similar way, the Black Friars of St. Dominic crossed Europe from Iceland to Russia, traversed Persia and Armenia, pushed their way southward through India to Malacca and Siam, went to Japan, China and Indo-China. And in order to carry on their apostolate in the East more efficiently, Franciscans and Dominicans combined founded a special Missionary Congregation under the name of *Fratres peregrinantes propter Christum* or Friars Pilgrims for Christ, which was approved by Pope Innocent IV. in 1258, with headquarters at Trebizond. Thence they made their way to Armenia, where the Dominicans formed the Armenian Province of the United Brethren, which was incorporated into the Order in 1356.

Soon after new countries were opened up in the western parts of the world, and once again the apostles were ready to follow the discoverers and explorers or to accompany them to plant the Cross on its shores and to take possession of the immortal souls in the name of Christ. No matter what kind of verdict may have been given by distorted history on



"Carrying on" in the Far East. Bishop Ricci, O.F.M., of Northwest Hupé, China, and his helpers.



the Spanish conquest of Southern America and the cruelties they have perpetrated on the natives, the fact that the Cross was planted and the Gospel was preached throughout the length and breadth of

#### Central and Southern America

almost as quickly as these regions became known to Europe, is a unique missionary achievement in the annals of the Catholic missions, and no one can explain away the fact that this faith, preached four hundred years ago, is a living faith, no matter what the shortcomings may be of those who profess it.

And if the much-maligned Indian race is still in existence today and has not been wiped off the face of the earth, it is due to the energetic protests and the intrepid courage of the much-maligned Spanish friars and missionaries. From the day when Friar Juan Perez de Marchena founded the first Franciscan convent on Haiti in 1494, with a few brethren who had accompanied him to the New World, the Order has taken root, developed and flourished, so much so that in the year 1700 the Franciscan Order alone possessed nine provinces with 193 houses and 2,568 members in South America.

The religious changes which passed over Western Europe during the sixteenth century naturally affected the spread of the Gospel in heathen lands. The so-called Reformation had left the Mother Church maimed, indeed, sorely broken in spirit, but neither dead nor dying. But as soon as peace was restored, she gathered her forces and adequately met the new situation. There was a chivalrous response to her need which was given her from every Catholic land. There was a passionate devotion and determination to make good the loss which she had sustained during the so-called Reformation.

The apostolate was resumed with renewed energy and within a century thousands of missionaries had gone forth to the ends of the earth to work, to suffer and to die for Christ and His Church, and the strongest men set up her standard in the Far East and in the Far West. Men of the first order went forth for a life of exile to labor

joyfully in loneliness and hardship and apparent failure, or to suffer slow torture or cruel martyrdom.

"Indeed, the Counter Reformation's immediate success was greater than that of the Protestant movement, and its permanent results are fully as large at the present day. It called forth an outburst of missionary enthusiasm such as has not been seen since

#### The First Day of Pentecost

and the Catholic Church has never given more striking proof of her vitality and power than it did at this time immediately after a large portion had been torn from her. Armies



*The Church in Oceanica. Bishop Bertreux, S.M., late Vicar Apostolic of the South Solomon Islands, and native altar boys.*

of devoted missionaries went forth far and wide through countries where they had never been seen or heard of before. The leading spirit in this movement were the Jesuits, 'the most intrepid and successful missionaries the Church has ever possessed, whose members placed themselves at the disposal of the Pope for any service he might select.'"

Indeed, the period from the sixteenth to the eighteenth century was "a period of brilliant effort and achievement within the Church of Rome." No sphere of religious activity has been held in greater esteem in the Society than that of the foreign mis-

sions, and from its very beginning the apostolate among the heathen was one of the foremost occupations. India, Ceylon, Malacca, Japan and China were opened under Ignatius. Borgia sent the members to Florida, Mexico, Peru (1565-72), Aquaviva (1581-1615), to Canada, Chile, Paraguay, and the Philippine Islands. Under Vitelleschi (1615-40), Jesuit missionaries went to Tibet, Tonkin, Maranhao; Oliva sent them to Persia, etc., to evangelize, Christianize and civilize the heathens or to die the death of confessors or martyrs. St. Francis Xavier, Rudolph Aquaviva, de Nobile in India, Nuñez Oviedo, Paes in Abyssinia, Desideri and Freyre in Tibet, Ricci, Shall, Verbiest, Bouvet, Gerbillon in China, Silveiro, Acosta, Fernandez on the Zambesi, Nobrega, Anchieta and Almeida in Brazil, Fr. White and his companions in the United States, Brebeuf, Jogues, Lalemant, Marquette, Garnier among the Hurons, Crees, Apaches, Iroquois, etc., are but a few names of the men and leaders who represented the Society in the mission field of the Church from 1542 to 1773.

Apart from the Jesuits, however, we have the missionaries of the *poverello* of Assisi and the white-robed Black Friars of the Order of Truth, who were ably supported by Augustinians, Capuchins, Carmelites, Lazarists, Theatines, Barnabites, and last, but not least, by the members of the first missionary society for secular priests: the *Société des Missions Étrangères* of Paris, founded in 1663.

As the missionary activity is intimately connected with the life of the Church, the Apostolate has an equal share with her trials and struggles as well as with her victories, conquests and triumphs. This was particularly the case towards the end of the eighteenth and in the beginning of the nineteenth centuries, when a tyrannical absolutism of European rulers, the tutelage of the State, a false philosophy combined with the Encyclopædists and Freemasons, an anti-Christian and anti-Catholic spirit, and, finally, the French Revolution, won for a time the upper hand over the Church. The suppression of the Society of Jesus, which for over two hundred years had taken a lion's

share in the apostolate dealt a severe blow to the Church's missionary activity, as by one stroke of the pen 3,276 Jesuit missionaries were removed from the French, Spanish and Portuguese mission fields between 1759 to 1773. The supply sent by the Capuchins, Lazarists and the Missionary Society of Paris was inadequate and insufficient to remedy the evil. And when subsequently through the secularization almost all religious orders and missionary societies were suppressed, the Catholic apostolate came to a temporary standstill for a period lasting nearly thirty years.

When, however, after the conclusion of the Concordate (1801), the Peace of Amiens, and at the end of the Napoleonic Wars (1815), the devastating waves and storms had subsided, Catholic life began to revive and to burst forth into flames of religious fervor; France became the prime mover and the principal leader in the mission field of the Catholic Church in the nineteenth century.

Conspicuous among the French Religious Congregations and Societies, which in a short time were called upon to take an active share in the apostolate, are the *Congregation of the Sacred Hearts of Jesus and Mary or Picpus Society* (1805), since 1827 in Polynesia, the *Society of Mary or Marists* (1816), since 1836 in Oceania, the *Oblates of Mary Immaculate* (1816), whose members are scattered in the mission fields of Ceylon and New Zealand, Athabaska and Mackenzie, on the Yukon, and in Keematin, in Natal, and Basutoland, etc.

France has also given to the Church the three pioneer missionary societies which have for their special object the conversion of the Negro races in Africa: the *Congregation of the Holy Ghost* (1842-48), the *Society of Lyons* and the *White Fathers*. France has further given to the Church in the nineteenth century the *Assumptionists* (1845), the *Oblates of St. Francis of Sales* (1883), the *Missionaries of La Salette*, the *Salesians of Troyes*, the *Priests of the Sacred Heart* (1877), the *Missionaries of the Sacred Heart of Issoudun* (1854), etc.

Italy has supplied the *Pallotins* (1835), the *Salesians of Don Bosco*

(1859), Germany the *Missionary Society of the Divine Word* (Steyl; 1875), and the *Salvatorians* (1881), whilst almost every Catholic country in the world today has one or more missionary seminaries which for brevity sake we call: Rome, Turin, Parma, Verona Milan, Mill Hill, Maryknoll, Maynooth, Lyons, Paris, Scheut-les-Bruxelles, Almonte (Canada), Burgos, Immensee (Switzerland), Coimbra (Portugal).

From this dry yet incomplete list it may be learned that the missionaries who are engaged in the apostolate today are divided into secular and regular priests. The former are either attached to organized societies or seminaries, or are unattached, *i. e.*, they place themselves

#### At the Disposal of the Ecclesiastical Authorities

in charge and serve in the mission field for a definite or indefinite period. The Regulars belong either to a Religious Order with solemn or perpetual vows or to a Religious Congregation with simple vows.

According to Fr. B. Arens, S.J. (*Handbuch der Katholischen Missionen*), the total number of priests engaged in the Catholic apostolate in 1918 amounted to 12,377, *i. e.*, 7,836 foreign and 4,541 native. N. B.—The foreign missionaries then belonged to fifteen Religious Orders, to thirty Religious Congregations and to ten Missionary Associations of secular priests.

About four-fifths of the missionaries were members of Religious Orders. The Franciscans—including Capuchins and Conventuals—took the lead with 1,780 members, and were followed by the Jesuits with 1,360 missionaries, whilst the Paris Missionary Society was represented by 1,320. N. B.—In 1921 the Jesuit missionaries amounted to 1,843.

Yet what are 12,000 missionary priests among one thousand million pagans? What are 20,000 or even 50,000 or 100,000 priests? Ten thousand pagans for one priest. Never has there been a day in the history when the needs of the world from a social and racial, intellectual and spiritual, moral and religious point of

view and man's responsibility for his fellow-men were made so remorselessly cleared and pressed home than at the present moment. And these needs are and have been brought home by the production and the study of specialized scientific missionary literature, in missionary articles and official magazines, in the secular press and in missionary and religious gatherings.

Never has the Christian opportunity been so wide, the outlook so encouraging, the general conditions so favorable, the means of spreading the faith so available as they are today. The doors of China and Japan, of Mongolia and Manchuria, of Tibet and Siberia, of Africa and Oceania, of India and Indo-China, are open for missionary work, and if the appeals are not responded to, if the given chances are neglected, the Church will miss the opportunity of reaping the harvest.

For Hinduism and Buddhism, Mohammedanism and Shintoism are making strenuous efforts to reinvigorate themselves, whilst Protestantism with its innumerable divisions of conflicting sects has hardly anything to offer by way of religious convictions, except the almighty dollar, or by way of compromise, an amalgamation of every possible creed under the sun.

There is every modern facility of access to the remotest parts of the world which is linked together by rail and road, by steam and electricity, by wire and wireless, by motor car and aeroplane. Geography and ethnography, the study of languages and hygiene have done away with inconveniences under which outgoing missionaries had to suffer even twenty years ago.

The apostolic spirit which the Holy Ghost infused into the Church and gave her divine vitality has been perpetuated to our days and still lives in the successors of the apostles who go forth on the divine errand to carry the message of salvation to the pagans and

#### To Bring the Lost Sheep Into the Fold of Christ

The cold of the Arctic or of Alaska does not frighten them, nor the heat

of the tropic regions, neither the tedious journeys through the swamps and the virgin forests, nor the comforts in the smoky kraals of the Kaffir or the Hottentot. He is equally at home with the Eskimo and the Mongol, the Pariah and the Brahmin, and he is equally satisfied with his position as professor or

school teacher, as architect or bricklayer, as physician or gravedigger; whether engaged in church or school, on the altar or in the pulpit, at the baptismal font or at the bedside of the dying, he is and must be all things to all men to win all for Christ.

And so long as the great design of

God has not been accomplished, so long as all nations have not bowed their heads to Jesus Christ their Saviour, that living apostolate must continue in the Church till there is one fold and one shepherd. The field is ripe, but the reapers are almost absent, for the response to the apostolate is so appallingly inadequate.

### Chatting by a Chinese Wayside.

Fr. Vénance Guichard, O.F.M., the Cheefoo missionary, meets with some droll specimens on his missionary tramps, and he would like to introduce some of his *protégés*. So he writes:

"One day I had just been to baptize a poor old man—an 'eleventh-hour Christian,' as we call them here—who was dying of the 'flu,' then raging in the mission. I had been just in time to give him a hasty instruction, and pour the regenerating waters over his hoary old head, before he died.

"Yet it was with a happy heart that I set out at sunset for home, thinking of this late-comer to the Fold, when, lo and behold, there on the roadside was another of my poor old Christian's chums, known by his Chinese name as 'the Sheep.'

"'Good-evening, Daddy Sheep,' I cried. 'Where do you suppose I have been?—why to baptize your poor old friend "Mr. Horse," as you called him—only his name is no longer "Horse," but Polu (Paul).'

"'Is what you are telling me quite true?' queried my new friend doubtfully, as he raised his wrinkled old face in wonder.

"'Absolutely true—as true as that there is a heaven above and a sun shining in it! But come now, don't you want to follow his example?'

"'Father, I don't know; I'll think about it.'

"Well, we talked it over, there by the roadside and chatted, and the result was that old 'Daddy Sheep' is getting ready to receive baptism—and his promises to be a most satisfactory conversion. That is how we manage these things in a Chinese mission, and I have already one hundred baptized, and fifteen hundred catechumens in my mission. But if I could only find a 'godmother' for it, how thankful I should be!"

### A Hint for a Sermon.

Fr. J. B. Petit, of the Paris Foreign Missions, who has carried on a vigorous apostolate among the wild hill tribes in the Nilghiris, at Kodiveri, Coimbatore, South India, is seeing some unlooked-for results to his teaching. The other day one of his young neophytes came up with a hen whose wing had been wantonly broken by

some mischievous urchin, and earnestly begged the missionary to tell his congregation, in his next sermon, that they should not break the wings and legs of hens.

### Letter From the Benedictines of North Corea.

Rev. Anselm Power, O.S.B., says:

"Our Fathers, when they came into the new mission field of North Corea and Manchuria, began at once with the schools, believing this to be the only way to get in contact with the pagans and to prevent the Catholic youth from going in Protestant schools. To keep up these schools, the Fathers had to suffer very much in their own persons. Now even the great privations of our missionaries are not sufficient to make ends meet. I am speaking the truth when I say that I have not one farthing in my purse: still, I have to try to keep the good works going. Would it not be possible for the S. P. F. to send us some free gifts, that we may be able to maintain our few mission schools, so necessary for the coming generation?"

### Our Pioneers in Madagascar.

Bishop Dantin, La Salette missionary, writes entertainingly of the young Americans sent him not long ago, and of the solitary native seminarian who will soon mount the altar if all goes well:

"Our two dear priests from the United States are now well initiated in the Madagascan apostolate and give such satisfaction that they make us long for others. I am going to send one of them on an expedition to the Sakalavie, and it will be the first time a priest has penetrated into that region. Later on he will send out the story of his adventures, and it is safe to say it will not be lacking in interest.

"We have one native youth in the seminary conducted by the Jesuit Fathers at Tananarive. He has reached his first year in philosophy, and his masters are well satisfied with his progress. His board and tuition cost about two hundred dollars a year, and I would like to establish a bursary for his education and that of a probable successor.

"We have also opened a much-needed sanitarium near Antsirabé, and, though small, its upkeep is a strain upon our poor purse."



Special interest attaches to Madagascar now that the United States is represented among its apostles. The cut shows a new sanitarium building at Antsirabé, and on this page is a letter from Bishop Dantin giving further details of the mission.

## CHANGES IN OSAKA.

Right Rev. J. B. Castanier, P.F.M.

*Japan is now recognized the world over as an important country. With politics missionaries have nothing to do, but religiously Japan means much to them, as, to quote Bishop Castanier's words, "Japan feels herself called to lead the yellow races to new power, or to hold them in servitude." Were she to become largely Christian, her example would be closely followed. The huge diocese of Osaka has been divided during the past year, and the Jesuits will now share the task of evangelization with the Paris Foreign Missionaries.*

THE greatest event of the year 1921 for us missionaries in Osaka, was the decision of the Sacred Council of Propaganda to

### Detach the Entire Western Part

of our vicariate and make of it the new mission of Hiroshima. And 1922 sees the fulfilment of this decision.

The plan of dividing Osaka was no new thing, as it was discussed more than twenty years ago. As time went on, reasons for the change became more and more urgent, and rendered the recent division imperative.

Japan, as a country, has seen her importance as the great Oriental power made definite during the last two decades, and her influence is now acutely felt throughout the entire Asiatic continent. She is the

### Cynosure for All the Yellow Races

who burn to imitate her. Up to now, the Asiatics have held the belief that European nations were vastly superior to the Asiatic peoples. Japan aims at destroying this belief; conscious of her strength, she feels called to place herself at the head of Asiatics and either lead them to new power or hold them in servitude.

At any rate, one thing is clear: Asia is disposed to follow the example of Japan, and as Catholics, what may we not hope from this disposition if

Japan shows herself attracted to our religion?

Yet if in Japan, as elsewhere, hearing is believing, how are the Japanese going to hear the good word—have the Gospel preached to them? Speaking only of Osaka, it was plain that

### Twenty European and Three Native Priests

were not enough for the immense territory comprising about fifteen million infidels, and, lost in this sea of paganism, only 4,532 Catholics. The city of Osaka alone has a population of 1,252,980 souls, and the other large cities are correspondingly crowded.

Rome, therefore, decided it was time to lessen the task of the twenty-three priests in this field. The new mission is made up of five departments and represent a pagan population of 4,970,000. There are not a thousand Catholics in the territory, yet here, as elsewhere in Japan, despite countless obstacles to the propagation of the Faith, one can perceive a gradual leaning toward Christianity. The present time, therefore, should be utilized to the utmost.

The Holy See chose as our successors in the new prefecture the sons of

St. Ignatius, and the Jesuit Fathers, with their resources and their missionary experience, cannot fail to achieve success.

After the war the Jesuit province of northern Germany found itself with extra priests, as several had been repatriated from India.

### As St. Francis Xavier Was the First Apostle to Japan

and as the Society of Jesus had long labored in that country, it seemed fitting from them to return to their ancient apostolate.

In January, 1921, His Eminence Cardinal Van Rossum, Prefect of the Propaganda, wrote to the Bishop of Osaka, announcing the decision, and the latter replied at once, saying that with the greatest docility he acquiesced in the change, and rejoiced that a greater number of workmen were to enter the great field of Osaka.

In February, Mgr. Doering, former Bishop of Poona, accompanied by four former missionaries of India, arrived in Kobe. They then set out for Tokyo, where they spent some days with their confrères at "Jochi Daigaku," the university founded by the Jesuits. There they are to spend some months studying the language



New mission post at Kitano, in the Osaka Diocese.

and customs of Japan, after which Mgr. Doering will visit his new territory to become acquainted with the posts already established and to decide when to take them over.

All speed will be made on the part of all persons concerned to put the new missions on a firm working basis, but it is probable that some years will pass before the Jesuit Fathers can

occupy all the stations, and that Hiroshima will become an absolutely independent mission.

Hereafter, Osaka diocese will comprise only seven departments, but there remain within its boundaries three large cities, a pagan population of about ten millions and more than three thousand Catholics. Its schools are in good condition. More-

over, in a more restricted territory communication will be easier, the apostolic workmen can be grouped to better advantage, and can more readily come to one another's aid. No longer obliged to spread time, money and energy over a too vast region, they can henceforth more efficaciously promote the reign of the Master.

### Jesuit Priests in the Apostolic Field.

The Society of Jesus at the beginning of 1921 had 1,843 members in the mission fields. This was an increase of 136 men since January, 1920. India has 704 Jesuit missionaries; China, 418; Africa, 159; Madagascar, 118; Malesia, 79; Mindanao, 65; Ceylon, 52; Egypt, 52; Armenia, 28; Caroline and Mariana Islands, 25; Jamaica, 21; Japan, 7; Albania, 6; while the various Indian missions from Alaska to British Guinea engage 167 Jesuit missionaries.

### How Fr. Roy, W.F., Came to Kayambi.

It is good to hear how warm is the welcome awaiting African missionaries, like that which was in store for Fr. Roy, of the White Fathers, on his return to his mission station at Kayambi, Bangoueolo (Nyassa).

"I arrived at Kayambi on Monday of Holy Week, after a journey which I might call triumphal, through the villages belonging to the mission. It was quite a surprise to me, fresh from Europe, to find men, women and children leaving their work in the fields and hurrying to meet me, then kneeling and clapping their hands in greeting (this is the customary salutation in Bangoueolo). The news of my coming reached the village, and I entered it in the midst of deafening *yous-yous* from the women and joyous cries from the children.

"All wished to see the '*Bwana*' who came from '*Bulaya*' (Europe), to speak to him, and manifest their joy in having him among them; then, after a few minutes' rest, I set out again, and was followed by a crowd of little ones crying and gesticulating in emulation of one another.

"I asked my porters one day: 'Why do they follow me in this manner?'

"'Because they love you.'

"'But they do not know me.'

"'Yes, but you are my Father.' And, indeed, to them I was really their Father;

they had never seen me before, but in me they recognized the missionary who came among them to help them go to heaven.

"I remember a certain village where I was announced by this cry: 'Here is our Father, here is our Father.' Immediately the whole place was astir, showing an indescribable joy which brought tears to my eyes.

"On reaching Kayambi, the young people of the village took the *machilla* from my porters, and carried me to the house of the Fathers, in the midst of songs and cries of joy. During my first days at the mission, I could not leave my room without being surrounded by a crowd of young people come to greet the new Father. As soon as they saw me, I was pointed out and at once surrounded."

### Great Work of the Salesians of Dom Bosco.

Though the primary object of the Salesian Society is the instruction, both moral and intellectual, of neglected boys, there is an important secondary object, which is the conversion of infidels.

Their missions comprise the following regions:

Northern and Central Patagonia, together with the territory of the Pampas.

The Vicariate Apostolic of Magellan.

The Vicariate Apostolic of Mendez and Gualaquiza.

The Prelacy of Registro do Araguaya in Brazil. The Prelate in charge is Monsignor Malan, S.C., who is so well known for his great success in converting the Bororos Indians and other savage tribes.

The Prefecture Apostolic of Rio Negro, which is also in Brazil. This is an immense territory and embraces an area of six hundred square miles.

The Vicariate Apostolic of Shiu Chow in China. This region contains no less than four million souls, of

whom two thousand only are Catholics as yet.

The Prefecture Apostolic of Assam in Northern India. This enormous mission has recently been given over to the Salesians by the Holy Father. The first expedition, headed by the Very Rev. Fr. Matthias, arrived there in January of this year.

Other missions in charge of the Salesians are: the Belgian Congo; a part of China known as the district of Heong-San, under the jurisdiction of the Bishop of Macao; Angola in Equatorial Africa, and the Vicariate Apostolic of Kimberley in N. W. Australia.

### China's Political Situation.

Some of the mission centres are or were in the thick of the battle. Among them is Southeast Che-li, and Mgr. Lécroart, with residence at Sienhsien, says:

"We are in the path of the civil war; on one side is Gen. Chang, Commander of Moukden, and on the other Gen. Tsao Koun, of Paotingfu. Officially the war is for the unification of China—in reality it is for military supremacy.

"Two divisions have already passed this place, pillaging as they went. The people are terrified. After trying to hide a few of their belongings the Christians fly to the mission for protection. Nor are the Christians the only ones to seek the security offered by the stranger priests. The sub-prefect of the district sent all his family to remain definitely in our school. In fact, our domain is looked upon as the only haven of refuge.

"Two governments must be recognized in China—one at Peking and one at Canton. Also there are three war lords—Chang, Tsao Koun, Wapei Fu, who are omnipotent, levying taxes and asking government funds at will. The result of all this confusion of authority is anarchy. The only remaining moral force, firm and unchangeable, is the Catholic Church with its priests. The missions therefore are sought by the distressed of all beliefs, and the situation, painful as it is, is to bear good fruits for the Faith."



## HOW THE STONE WAS ROLLED AWAY.

Rev. Mother Jeanne de Gethsemane.

*Mother Jeanne says in regard to the work accomplished by the Catechist Sisters in Kumbakonam: "Everything was so slow, yet so providential, during eight long, weary years, that we can see plainly now how God led us by the hand, step by step. We do not doubt but that He will continue to lead us on through the difficulties that still must be faced."*

*"Our friends will understand, however, that before a tiny child grows to manhood, much expense must be incurred to rear and educate him, and though St. Ann's has sprung into life, there remains much to be done still."*

*The American lady who by two generous donations made St. Ann's Hospital possible, should feel amply rewarded by the story of its success*

AT that first Easter dawn long ago, the Holy Women as they crept along on their way to the Sepulchre, questioned each other: "Who will roll away the stone for us, so helpless and weak, so utterly devoid of strength?" And God had pity on their frailness and sent His Angels to move aside the huge obstacle to their hearts' desires.

So it was in Kumbakonam, as in those days of old, long years back a longing had taken deep root in our hearts. We had looked around to see how we could best

### Assist the Women and Children

of this far-famed southern town, and seeing how sadly they were neglected in their trying times of physical suffering and distressing illness, we had felt a yearning spring up within us to found a hospital for them, and thus relieve their pain, and check in ever so small a way the great mortality amongst the female and child population of India.

But we put the thought aside as a Utopian dream, so insurmountably surged up the obstacles to such a project. In our prayers, however, we continued to speak of our desire,

knowing that heaven alone could make the rough ways plain.

One morning in 1914 a letter came from a benefactress hitherto unknown to us, from overseas. Unasked, she had sent one thousand dollars for the foundation of a hospital for women and children, which was to be dedicated to St. Ann! Was this the sign of the Will of God? or being without other funds, had we not better return the money? Surprised, embarrassed, yet touched beyond measure, we prudently waited and most earnestly prayed. Later on the same donor sent another gift of one thousand dollars for the same end, but we still hesitated.

About this time a leper asylum, built by the mission, was vetoed by the government owing to its proximity to the town. The government then advised the municipality to buy these buildings, quite new and untainted, as a hospital for females, but they refused to do so. We were then asked if we would not undertake it, and pressed for an answer within three days!

Those three days were full of sorrow, of doubt, of anguish, for, poor as we were in every way, with so many other good works in hand, how could we undertake to found a hospital and carry it on up-to-date? Yet how to let such a golden opportunity glide by of doing immense good to so many Indian women and children? Prayer and confidence triumphed, and the buildings were purchased. The angels had begun imperceptibly to roll away the stone!

Then came years of waiting till the World War and some of its terrible consequences were things of the past.

We Catechist Missionaries of Mary Immaculate, like other toilers in the mission fields, are only

### Rich in Our Unbounded Faith

so it was a herculean task to make the pressing needs of this hospital known and to collect sufficient funds for its equipment, etc. At last, on the seventh of June, 1922, with St. Joseph's help and the assistance of many benefactors, who like the angels of yore were sent to the rescue,



*When the Catechist Sisters can not build spacious hospitals and asylums, they bravely install themselves in native huts and minister to all that can be accommodated.*

the huge stone was rolled away and St. Ann's Hospital for Women and Children was solemnly blessed and opened by the Bishop of Kumbakonam.

The ceremony was a private one and touching in the extreme to those who had labored for years to open this retreat, and their hearts were full of gratitude and love to God Who had answered their prayers and had given them this new field of action.

Graceful white and yellow draperies floated on the large veranda and green palms added to the beautiful simplicity of the new buildings. After the blessing of the wards, offices and operating room, so white and neat and trim, Mgr. Chapuis and the clergy visited everything at leisure and kindly expressed their contentment at all they saw. Before leaving, Mgr. Chapuis addressed us a few words of encouragement for the charitable work to be undertaken, mingled with congratulations for the success of our efforts after a long period of trying years.

Owing to the death of a beloved relative, our lady doctor was absent from Kumbakonam for the opening of the hospital, but it is widely known that she is posted here, and

she has already been appreciated by the high caste women who have seen her at work in the Out-Patient Dispensary of the "Annammal Hos-pitri," as the Tamils call St. Ann's.



*Three brides of the Church in India, who received their dowry from American benefactors.*

The doors of several wards have been already named; we have St. Joseph's ward, St. Francis' ward, the Anna Wilson ward, in honor of

the first American benefactress who twice sent gifts and who asked that the hospital be dedicated to St. Ann.

Ah! how our hearts burned within us and how the tears blurred our eyes, as looking back through the years we realized that divine aid had led us; that the daring thing we had done for His sake and for charity, was His work, and His alone. There are still difficulties to cope with, still boulders which block the way, but we know that they, too, like the huge stone of the Sepulchre, will be rolled away.

From over the sea we send our thanks to all those who have helped us to found our dear St. Ann's Hos-pital, and to those who by their unselfish practical sympathy will make it possible for us to carry on now the good work begun. "I was sick and you housed and visited Me," will Our Lord say one day to those who assisted the Indian women in the hos-pital of the Sisters of Kumbakonam. "What ye did to the ailing children of St. Ann's ye did to Me. Enter into the joy of your Lord forever and aye." And to these kindly souls there will be no obstacles at the gate of heaven, for their charity on earth will have rolled all stones away.

### Prepare for the Month of Holy Souls.

November, the month of Holy Souls, seems far away, but if persons are anxious to have memorial masses celebrated in special missions, or by particular priests, it is not too early to send designated offerings for masses for the dead. A month at least is required for letters to reach the more distant mission centres, and delays are always possible. Many poor young native priests are asking for mass stipends, and they will celebrate the Divine Sacrifice with hearts full of gratitude and devotion.

### Great Farm of Trappists Needs Rain.

The Trappists in the Cistercian Ab-bey of Our Lady of Consolation, at Yang Kia Ping, China, are praying

for rain. It seems to be the special province of Trappist monks to turn a wilderness into a garden, and, from the letter of Abbot Louis Brun, it will be seen that agriculture is the work of the Trappists of this Chinese retreat also:

"The stream which flows near our mon-astery and supplies us with water is almost dry, for the first time since our coming here. It furnished power for our little mill, and this has now become silent, while we grind the corn after Chinese methods. We have ceased planting, and the seed already put in the ground is in great danger of being de-stroyed. In short, if rain does not fall within a couple of weeks, the vegetables will be a total loss, and the grapes and other fruits stand in danger of following suit. Such a wholesale calamity will greatly em-barrass us personally, and bring great misery to the people around our mission who de-pend on our help. Driven to despair, they may turn to brigandage—that great resort of the disorganized Chinese.

"Our community is praying for rain and adding penances and mortifications, that their

petitions may be heard. May those who read this communication also remember our great distress and join in our petitions."

### A Card of Thanks.

Fr. Pius Lyons, O.F.M., of the Punjab District, India, sends this message:

"Not long ago there appeared in CATHOLIC MISSIONS an appeal from me. A kind bene-factor saw it and sent me fifteen dollars. I offer him again, through the medium of these pages, the heartfelt thanks of a strug-gling missionary."

### A Harvest Ready at Ginabahar.

"I hope your readers will pray Our Lord to send us many reapers to gather in the rich harvest which He has prepared," writes Fr. van der Driessche, S.J., of the Ginabahar Mission, Jashpur, Bengal, and he adds: "Three missionaries for 20,000 Chris-tians scattered in some three hundred villages and hamlets in an area of more than one thousand square miles are not nearly enough to care for them properly."

## ARMENIAN MASSACRES IN TURKEY.

Right Rev. Mgr. John Naslian.

*Mgr. Naslian is Vicar General to the Armenian Patriarch. He speaks in behalf of the persecuted Armenians, most of whom are Catholics, and who, after suffering incredible hardships during the war, are not yet freed from the tyranny of Turkey.*

THE Armenian massacres have been caused by political aims of the Ottoman Government. But the religious part has been left out; that is why the inhuman facts, unprecedented in the history, take a real importance which should not remain a secret to the Christian world.

One million and a half Armenians were killed: without distinction of age and sex; without distinction of different creeds; with studied particulars and systematic details of cruelty; with far-fetched vehemency and particular spite against clergy, bishops, priests and innocent nuns and Sisters; with imposition of apostasy, as a sole condition, to be saved from such a penalty; with destruction and profanation of the sacred buildings.

Such an extermination cannot be called, I dare say, a simple political act, but it properly and really means an anti-Christian act.

This meaning of an anti-Christian design is shown particularly by the slaughter of the Catholics,

### Both Clergy and People

made with the greatest hate, though the latter, according to the repeated declarations made by the Turkish Government in various solemn circumstances, have always been the most faithful subjects of the empire. I dare defy the said Government to show even one of our Catholic Armenians, and much less one of our priests or bishops, who might be charged with any political entanglement. I do not speak of Sisters, who have not been spared, and who bear the stamp of innocence in the very name of their profession.

Another fact, as hateful and abominable as it is true, is the kidnapping of orphans and women for Turkish houses and harems.

The law of Jihad (holy war) was directed against Christendom, and though in the intention of the directors of the Ottoman Government the political purpose of that was the

### Raising of the Moslems Against the Allied Powers

nevertheless it awakened in the Turkish people the anti-Christian hate, which is stronger than that of the breed. This law not having been able to sway the Moslems, outside those of Turkey, has been turned towards the Christian subjects of the Ottoman Empire.

There it spared neither babies, women, old men, priests, bishops or nuns, and condemned all to deportation and to awful death, saving only young girls and women to enclose them in their harems, and a very few men who had adjured their faith.

When, at the convoy of the people of Khodorciur (Erzerum), a Catholic

village, the chief of the band was supplicated in behalf of a very old Catholic priest who was unable to walk, he answered: "I can grant the favor to any one of you, but for the priest, my order is inflexible."

Why? Because the priest was a minister of faith who ought to be carried off from the Christian people!

It was for the same reason that, though the project of extermination was aimed principally at the Armenians, as the strongest and the most important people of Turkey, nevertheless the slaughter extended, though in a smaller proportion, to other non-Moslem and non-Turkish races, such as Syrians, Chaldeans and Maronites.

The massacres of the Armenians and Christians of the Orient recalled the old Roman persecutions and excelled them in horror and intensity; in less than three months, as Talaat boasted, he had killed as many as Abd-ul-Hamid had done in the course of many years. One million Armenians in that time and a half million during the general war were killed with a studied system, method-



Armenian family. The father is one of many who ask schools for their neglected children.

ical and uniform, in all the provinces of Turkey.

Therefore, we Armenians may say we are true martyrs, and specially we Catholics, though the great majority of the non-Catholic people, strong in principle, preferred to die rather than to abjure their beliefs; I will not exaggerate if I say that the martyrology of the Armenian Church, already rich with martyrs, can add at least 800,000 new heroes to its list.

Taking only the Catholics, 8,779 men, 9 bishops, 125 priests and 45 Sisters perished.

Though the number of our Catholics seems small, nevertheless being dispersed from Constantinople to the far ends of the Ottoman Empire, it constituted a very important Church with its fifteen flourishing dioceses with schools and institutes, ready to prepare a prosperous future for the Church and for the well-being of the Armenian people.

Twelve of these dioceses were entirely destroyed and the unhappy conditions of the armistice did not allow us to secure what might have been saved.

So very few missions are now assisted, and after the

#### Devastation and Ruin of the War

new vexations continue to oppress the survivors exposed to the most awful misery and danger of death.

This does not discourage us; the seed of Christians has been too abundant heretofore not to fill us with

hope for the future. We must retake in all our dioceses all that has been lost, which means a very great work indeed!

So we need: to recover our remaining real estates confiscated by the Turkish Government; to build our churches, bishoprics, parsonages, schools and institutes; to collect the orphans and women still remaining in the hands of the Turks or in their harems; to create relief works to help our poor and needy populations; to handle the organism of our hierarchy and reduce it to present conditions, grouping various dioceses in one and our missions to the strictly necessary number.

The Holy See, desirous of this plan for the Armenian Church, in substitution of the former Patriarch, named last year an Apostolic Visitor, Mgr. John Naslian (the writer), who is charged with this difficult task.

A list of the dioceses with clergy and bishops will give an idea of the expanse and importance of the work.

To the glory of our Episcopate and clergy, I even certify and loudly proclaim, that none of them has failed in their duty during the war and the awful persecutions, and all died professing the Catholic faith, and proclaiming God to their people.

"Glory to God! Glory to Christ! Long live the Catholic Church and his Martyrs!" Such was their cry.

Sad to say, the countries of Tarsus, Cæsarea, Angora (Galatia), Konia (Iconium), Nicea, Ephesus, Melitene,

Sebaste, etc., the native lands of St. Paul, St. Gregory of Nazianze, St. Basilus, St. Gregory the Illuminator, etc., those countries evangelized by the Apostles and the Holy Fathers of the Church, where the most famous Councils have been held, where churches, convents, sacred buildings have been built, those countries the very cradle of Christendom, those countries full of sacred remembrances, those countries of which the faithful people have received the visits or the letters of the great Apostle St. Paul, are destroyed and will forever remain closed to the Christians!

This is the great question which at this moment preoccupies the Christian survivors for the reason that they cannot any more live with the Turks, and the latter, proud of their triumph, sing the triumph of the Crescent against the Cross in the East, while they defy the Christian Occident, which, they say haughtily, is afraid of the Moslems and owes respect to them.

Let the Christian Occident reply to this challenge! We are dismayed before the iniquity of the policy which wants to leave us still under the Turkish yoke, approving, thus, the extermination of Christians, and the destruction of regions so holy. This project, nevertheless, as a sequel of the massacres, is now sanctioned by those Powers who had solemnly proclaimed that they were fighting to save the oppressed of the world!

#### Splendid Report From North Honan.

"The extraordinary desire for conversions displayed in my district during the present year, compels me to have recourse to benefactors for spiritual assistance, prayers and material help, in order to second holy grace in well disposed souls.

"In the southern part of the town of Chang-ti-fu, alone, I have opened eighty schools; that makes eighty catechists whom I have to provide for, and the task is beyond my strength and means. My bishop is very kind, but poor, and is unable to help me."

These words of Fr. Ignace Conatto, of North Honan, China, show how hopeful is the outlook in China in spite of that country's internal troubles.

Just the means to carry on the propaganda is all that most missionaries ask, the conversions will flow in almost of their own accord.

#### From the Midst of the Fray.

Being located in Kiang Si, the Lazarist missions are suffering the full effects of the war. The latest letter received from that part of China was written by Bishop Ciceri, June 24th, and contains bad news:

"Our poor province is suffering from fire and the sword. Fighting is continuous, and the soldiers burn and pillage as they move onward.

"I hear that several of our houses have been sacked. Soldiers sent from the north to fight the southern troops were supposed to protect us, but the northern soldiers proved no better than brigands; they mutinied, and, instead of going into battle, conducted a campaign of robbery and destruction. The missions suffered with the rest of the world, and we do not know when the turmoil will be over. The faithless northerners fired a few shots for form's sake, but showed that they would rather mob the inhabitants than fight the enemy. The latter, meeting with no resistance, took all the strong positions, and Kiang Si is now completely at their mercy. Our poor priests, Sisters and Christians are in a sad plight, and can only put their faith in Divine Providence, praying that this dreadful war will soon be over."

## OUR CATECHIST PROBLEM.

Rev. P. Coenen, E.F.M.

*The catechist problem is one that presents itself in every part of the mission world. "More, and yet more catechists," is the cry, and the only way to satisfy the demand of the priests is by increasing our offerings to the catechist fund. In Mumias, young men give their services as teachers for almost nothing, but in spite of this fact an adequate number cannot be engaged. Poverty is certainly the greatest enemy with which Catholic missionaries have to contend. The Mumias mission is in Uganda, Equatorial Africa.*

**T**HE flourishing mission station of Mumias, in the middle of Africa, with its huge district of four thousand square miles and a population of one hundred and seventy thousand inhabitants, presents a most beautiful and rich vineyard, wherein a great crop of souls ripe for the harvest can be gathered in if no time is lost.

Alas! the men and means fail us; still, we must be grateful, because the prayers of our good Catholics at home, the primary necessity of all enterprise, seem not to be wanting.

Protestantism, which had many, many adherents, is losing ground rapidly; I am sorry to say, however, Mohammedanism is and has been spreading wholesale.

### To Combat This Great Obstacle

we should have had long ago more missionaries and more mission stations, but as these were not forthcoming and no more stations or outposts could be erected for lack of men and means, we had to strike out for ourselves.

The danger to the progress of the True Faith was great and quick action was needed. The seed of our holy religion had to be sown broadcast by the best means at our disposal.

Therefore in 1917 we sent out a small band of eight young Christians as teachers; in 1918 we doubled this number; in 1919 we were able to send fifty-six instructors into various localities, as the number of adherents was increasing rapidly; in 1920 our teach-

ers numbered seventy-eight, and this last year they increased to one hundred and seventy-four in all.

These Christians are laboring in a vast area, at one hundred and thirty-two different catechumenates or chapels and are doing a work for which many missionary priests would have been required. It is due to our unpaid laborers in the vineyard that we are able to say that we have got five thousand four hundred and ninety-one daily attendants in our outside chapels who eventually, after

### Knowing Their Catechism By Heart

will be instructed by us personally and will be saved from Mohammedanism. It is due to them that we have in Mumias itself at present nearly four hundred and fifty catechumens who are under immediate preparation for baptism.

It is due to them that our holy religion is known far and wide in this vast district and has been put in a fair position to show its superiority and real value in open combat against the snares of Islamism.

These one hundred and seventy-four

teachers do their work gratis, and unselfishly they have sown the good seed which has brought forth a hundredfold. Able-bodied young fellows as they are, they have given themselves entirely to spread our holy religion. The only pay they get for a year's teaching from us consists in eight rupees each, about three and one-half dollars, and this represents their yearly tax to the government.

But even this small wage means for us an extra yearly outlay of about four hundred dollars for catechists. Our financial condition is such that we are not able to meet the debt, although the catechists deserve at least twenty dollars each yearly.

What must we do? Cut down our number of teachers? to refuse paying their tax? allow Mohammedanism to get a firm hold over this country, which we want to gain for Catholicism and which can be gained still? lose courage and withdraw from our victorious front?

Dear friends, will you allow such a defeat? Your prayers are wanted, but your material assistance is wanted, too. Come on in great numbers, there is an



*Nursing the helpless sick in the African jungle. The poor creature is a victim of sleeping sickness.*



opening here full of promise, chance it, put your money in it, however little it is, there is no danger of losing your valuable interest. The natives are anxious to be instructed, to embrace our holy religion; a huge crop of souls is ripe for the harvest, but we must not

linger on unless it will be reaped by others. Therefore we must advertise our great cause—show to the generous people of America how our work is suffering by not having ample material means to assure our victory over our enemies. It is due to the assistance of

the Propagation of the Faith in America, to which we appealed, that we have the prospect of a better church for our Christians. But even more pressing is the question of catechists, those faithful and loyal aids to the apostolate, whom no mission can do without.

### Blessed With Many Years of Usefulness.

The Oblate Fathers seem to have solved the secret of longevity. What this secret is we do not know, but it is safe to affirm that "monkey glands" have nothing to do with the many years of usefulness vouchsafed these apostles on this earth.

Exchanges have been stating that for a long time the oldest priest in the world was Fr. Damase Dandurand, O.M.I., who died at the age of one hundred and three years on April 13, 1921, at St. Boniface, Canada.

At the present, the oldest priest in the world is said to be another Oblate of Mary Immaculate, Fr. Constant Chouvanel, of the Ceylon missions. He left France seventy years ago, before the construction of the Suez Canal, and took six months to reach Ceylon by way of the Cape of Good Hope. Fr. Chouvanel is now ninety-seven years old. He says mass regularly, still preaches, and never fails to celebrate three consecutive masses on Christmas.

And here is another veteran apostle:

The Right Rev. Emile Grouard, O.M.I., Vicar Apostolic of Athabasca, celebrated on Thursday, June 1st, the sixtieth anniversary of his ordination to the priesthood.

Bishop Grouard was born at Sable, France, on February 2, 1840, became a member of the Oblates and was ordained priest, 1862. He was named Titular Bishop of Ibora and Vicar Apostolic of Athabasca in 1890.

Bishop Grouard at the end of sixty years in the priesthood, years spent in the pioneer life of Western Canada, is yet hale and hearty. Hardships and privations from which others would fain have been absolved, have been endured by him in his great charity to others. Even with the train service of today his diocese is on the confines of civilization, but he knew the territory

in earlier and harder days; well indeed has he merited the congratulations of all who have the honor of his acquaintance.

### Curious About the Faith.

Not all Japanese are indifferent to the attractions of the true religion; but, on the contrary, like to increase their knowledge of its doctrine. Fr. Nicholas Walter, of Osaka, says:

"Captain Yamamoto, of the Japanese Navy, who accompanied the Prince Imperial in his tour to Europe last year, as official interpreter, has been detailed by the

Government to many of the larger cities of Japan, to give public conferences on the visit of the Prince to Europe.

"He has not ceased making conferences of two or three hours on the subject, for these last six months.

"He has done much to enlighten his countrymen on many sides of the question relating to things Catholic.

"He is himself a staunch Catholic, and openly practices his religion on all occasions.

"The other day he addressed the inmates of a large State prison. After the conference he received many letters from the prisoners, asking a lot of questions about the Church, and inviting him to address them once more exclusively on religious matters, promising to study the subject with the view of entering the fold."



Bishop A. Schmucker, O.F.M., Vicar Apostolic of North Shantung, China, writes: "At Pentecost I had the joy of ordaining two young priests, thus bringing the number of our native clergy to thirty-five. No burses were given for the education of these students, so the entire cost was borne by the mission."

## ST. MICHAEL'S LEPER ASYLUM.

Rev. Mother Marie Salvatoris.

*The existence of the victims of leprosy is almost intolerable; in religion alone, can lepers find comfort and consolation, and many of them exhibit remarkable piety, especially at the hour of death, which comes to them as a happy release. The little asylum at Mantivu has no chapel. It is in charge of the Franciscan Missionaries of Mary.*

IT is more than probable that few persons have ever heard of Mantivu Leper Asylum, as the place is so small. Therefore, I am going to introduce it to the public and give a few details concerning it.

Mantivu is a small island covering an area of about ninety acres. It is situated on the lagoon of Batticoloa,

### And Was Inhabited Chiefly By Fishermen

until a few years ago, when the English Government decided to build a home there for lepers.

Accordingly, they sent away the inhabitants, built some wards and cottages, and, finally, on November 26th of last year, the poor lepers who, until then, had been confined in Kalmuneye Hospital, were transferred to the island. They then numbered fifty-two—forty-three men and nine women.

Poor sufferers! Accustomed as they had been to neglect and indifference, they felt themselves suddenly in a small paradise. They are attended by a medical officer, well-clothed by the Sisters, and allowed to wander freely in the grounds and to cultivate small gardens, so that, in spite of their complete isolation, they are not at all unhappy.

One important thing, however, is lacking, and that is spiritual aid, and in this matter, the Government refuses assistance, not realizing, as we do, the importance of the soul's welfare. It remains, therefore, to us alone, to provide the necessary material means of supporting the life of the soul.

Our most urgent need is a church, which requires a goodly sum, and how to raise it, is a great problem, and apparently quite beyond us, as we have but a few cents towards it.

We implore, then, Providence to inspire generous benefactors to open their hearts (and their purses) in behalf of these poor people,

### The Majority of Whom Are Pagans

although not opposed to conversion. They are, on the contrary, of a very religious turn of mind, and easily attracted by the beauty of the true Faith.

Poor dear lepers! the specially loved of our Divine Lord! What language can express the distress arising from their terrible disease! and what can afford courage and relief in their sufferings. Surely, nothing but the tender love of Jesus.

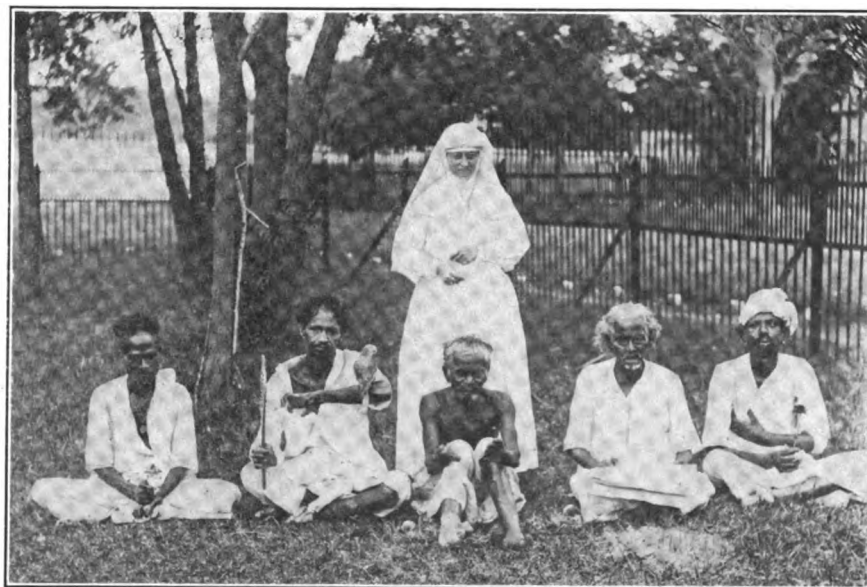
Yes, leprosy is, indeed, a most appalling disease. Little by little, as the tainted child grows up, the fatal germs work quietly in his blood, until one day he is astonished by the fact that there is no feeling in one of his members. Then the characteristic spots appear, and the truth can no

longer be concealed. After a short time a small sore begins on the benumbed member, which in time falls off.

Sometimes the eyesight is affected, the face becomes horribly disfigured and the mouth thick and ugly, and it often happens that the patient suffers at the same time from rheumatism or consumption. In the most advanced stage, the body is reduced to utter putrefaction, falling to pieces under the dressings, the pupils of the eyes dissolving under the hot fomentations.

We Christians, who realize, to some extent, the value of patient suffering, hope for an eternal reward, and learn to kiss the hand of our Divine Lord, cannot but wonder how these poor victims can bear this intolerable existence, the very odor of their hideous wounds reminding them that they are the outcasts of society.

Yet some of the souls hidden under such a repulsive exterior, are really beautiful, and seem to transform the faces of the poor sufferers as they kneel before the Blessed Sacrament, which attract them most powerfully, making them long to show forth the adoration and love



Rev. Mother Salvatoris and a group of her lepers not yet too badly affected by the disease to appear before the camera.

which they feel for their hidden, and often unknown, God.

What a pity, then, if we cannot give them a proper place to worship in, and thus keep them from the Hindu temples.

Their story is often heartrending. Some of the young men have studied hard in the hope of being the support of their aged mothers, but, when the moment came to make choice of a profession, they were found medically unfit to remain in decent society, but must hear pronounced the fatal sentence condemning them to lifelong isolation.

### From Madras, India.

Rev. J. F. Pinto writes:

"This appeal is made in behalf of the newly-converted Christians of Mariambakam, a village about twenty miles from Madras. Two years ago a holy and zealous priest succeeded in converting one hundred and fifty souls. It was uphill work to teach these people the catechism. They received baptism about a year ago and confirmation three months ago.

"They are the poorest of the poor. Their great desire is to have a church and a school in their village. At present they gather together every evening for prayers in a shabby hut, made of four walls, supporting a roof of country bamboos and palmyrah leaves. Holy mass is being said in this very shed for want of another place more worthy of His Divine Majesty. The children tend the cattle as there is no school for them.

"I have every hope trusting in the Sacred Heart, that this appeal will meet with the generous support it so well deserves. Great hopes are entertained about this mission centre. If we succeed in making these converts, good and exemplary Christians, many neighboring villages, who are keenly watching the progress of this centre, have expressed their desire to come and follow the True Way. India is slowly coming to the feet of Christ, beginning from her lowest sons. Let us try and help its progress as much as we can."

### Sisters Expiate Country's Errors.

Recent reports from the Convent of the Sisters of Penitence of the Third Order of St. Dominic, established at Moscow, show that these Sisters are enduring heroic labors and privations for the Faith of Christ. Of the community which comprises, in all, sixteen nuns, all but two are converts to the Faith who were brought to religious

How hard are those first despairing days passed in the asylum! But, through grace, the aspect of everything gradually changes. Patience, and even joy, transform those sad, pitiful faces, and the poor sufferers begin to take an interest in all their surroundings.

And how peaceful is the death of Christian lepers! Having nothing to attract them to earth, they leave it with a smile on their lips, only too glad to quit their repulsive bodies, awaiting patiently the last earthly visit of their dear Lord, and longing to find rest and beauty at last in a

land where they will no longer be outcasts.

Up to the present, the lepers have assisted at the Holy Sacrifice on Sundays at the window of a tiny room where they receive the Blessed Sacrament. Poor, patient sufferers! How earnestly they are praying for a chapel where they may all assemble. May heaven hear and answer their trustful prayers by touching with pity the hearts of the readers of these sad facts. And may it shower blessings upon all benefactors, for whom we will never forget to pray, in union with poor lepers.

fervor through the initiative of these two Sisters. All the Sisters have dedicated their lives to God as an expiation of the secular animosity which exists between Poland and Russia, and which hinders, in a great measure, the reunion of the Russian Church with the Catholic.

One of the Sisters is the daughter of a schismatical deacon, who had been shut up by her father and left without food until she should make her abjuration of the Church. By her perseverance she won her release, but was sent away from her home penniless. She is now the life of the community by her patience and joyousness under her heavy cross.

Six of the Sisters have university degrees; one is devoted to research work in the department of ancient Russian literature, while the Mistress of Novices works as an art specialist in a museum.

The Sisters are doing all in their power by interesting the children and teaching them to hinder the work of the atheistic-Bolshevik schools.

### Send a Little Offering.

Surely no one will refuse a mite towards the building of a chapel for the poor black lepers of Zululand, Southeast Africa. The district is evangelized by the Oblates, and one of them, Fr. A. Rousset, sends a plea across the world that should touch all hearers. He writes:

"Fifty Catholic lepers humbly and earnestly beg of your charity an alms that will

enable them to build a little chapel in the lepers' location in Zululand.

"Lately I visited, and I will visit again from time to time, those unfortunate human beings cut away from their fellow creatures' society on account of the dreadful disease which slowly but surely eats away their life. I saw them and conversed with them.

"How glad, how eager they were to see the priest and listen to him. They suffer morally and physically, and yet they seem to be resigned to their sad fate.

"What pains and grieves them most is this: they have no place of worship. To hear this confessions I had to sit down, and they to kneel down on the bare grass in the open.

"No place to say mass, and yet they are longing so much for Holy Communion.

"Generous Catholics, help me, help them to raise up a small church. Those poor lepers will pray for their benefactors; and surely our merciful Saviour will bestow His blessings upon the families of those who will share in that most deserving deed of charity."

*"And when day was come, He called unto Him His disciples; and He chose twelve of them, whom He also named Apostles" (Luke vi). Lovingly the Saviour must have looked upon the little band, for they were to be His priests, the first ministers of the New Law He had come from Heaven to establish. They were only poor, rough fisherman, but strong with the Divine commission to "teach and baptize," each of the twelve would carry their Master's name to the ends of the earth. To them He would give the power not possessed by the mighty angels, the power "to bind and loose," and change the bread and wine into His own Body and Blood.*

## BUILDING PLANS IN MISSION COUNTRIES.

Rev. Jordan Himioben, O.P.

*The poor Dominican mission described by Fr. Himioben is named Shanghang and is in the Vicariate of Fokien, China. A terrible earthquake destroyed many towns there in 1918, and the danger of another shock is always imminent—which is one of the many reasons for having properly constructed schools and chapels.*

"THE western side of your house is crumbling; it is no longer safe. The whole side is tottering. The roof is no longer a protection for the walls, as the greater part of it is decaying and actually crawling with white ants. The rain drips in through it as through a sieve, and worse still, your lives are in danger, should an earthquake occur." Thus spoke our dear Fr. Josephus, who has built all our mission houses.

I nodded assent, because Fr. Josephus is an expert in building, and we as laymen must agree. His predictions are always correct.

"Couldn't we wait another year?" I asked timidly with a side look at the drawer, where the meager mission money was kept, and another at my books.

"I am sorry, but if you wait longer the expense of repairs will be all the greater. The best thing is to immediately order the logs, because in autumn, when I will have finished the Sister's house in Wuping, I will come and do the work here."

"Very well," I answered. But even as I spoke, numberless doubts and perplexities entered my mind.

True, Father Josephus does all the work for his dear Master's sake, but the Chinese have not this virtue. Everything also costs money in China; the lumber cannot be obtained for nothing.

Yes, indeed, the roof is in a dilapidated condition. At the end of the term the occupants of the house will be increased to seven Sisters and two Brothers. For all these we have only four rooms.

"Now, good-bye, until autumn!"

Fr. Josephus' farewell startled me

from my musings. He was setting out on foot at ten o'clock at night for his far missions in the wilderness. Our dear Father likes to walk

### When the World Is Wrapped in Sleep

because he saves time, and besides, he considers the Chinese nights pleasant. Being well acquainted with mankind, he is not afraid; even the prospect of meeting a tiger does not make him falter.

Today, as I am writing this, he is sitting on the Sister's new roof in Wuping teaching the Chinese workmen to build a roof as firm and strong as that of an ancient castle.

Again that old question confronts me: how shall I secure building material? I, as procurator, must scheme and figure out these things. Not being able to make ten dollars out of one, I must simply patiently trust in God. Perhaps some Chinese will donate the material. We shall see.

During my visit to the new Christians in the northern woodland countries, I made known my difficulties to some Christian carpenters. I asked them how I should get enough building material.

"Oh, Father, that is very simple," they said, "the trees we will give you."

"That is very kind," I answered.

Nobody can ever question the generosity of these Hokka Chinese.

As they saw my delighted expression, they added: "It is only necessary that you pay the transportation and the wages of the workmen."

"How much?" I asked.

"Well, Father," they said, "if you consider the distance to the little river flowing into the Shanghai River, you will be able to estimate the expense."

"Yes, well do I know the distance. My knees are still shaking from climbing the steep and rugged hills. My good donkey is lying outside stretching his legs, being too weary and tired to eat. That is significant for a donkey!"

"Father," continued the Chinese, "we use twelve to fifteen men to cut the trees and carry them

### Up and Down Hill to the River

Then they are floated down stream to Shanghang. Each tree will cost thirty dollars."

"Thirty dollars," I cried. To my-



Orphanage of the Dominican Sisters at Amoy.

self I computed six hundred dollars for twenty trees. It would be better to buy the trees outright.

It was on the first of February, as I was sitting at the table that all at once the window panes began to shake, and I felt a trembling. I cried to the boys who stood near: "Boys, be careful, don't push the table."

Again a tremor—and another.

An earthquake, yes, three earthquake shocks.

"*A flagello terræ motus, libera nos Domine*—From the scourge of earthquakes, deliver us, O Lord." Holy Mother Church knows why she makes us pray thus. With a shudder, I thought yet of the earthquake of 1918.

Then a doubt entered my mind. Would our house stand a similar earthquake?

Yes, we must take the advice of Fr. Josephus and repair the roof that the walls may be protected.

Where am I to get the money? To build a chapel and repair the roof and walls will cost very much. The school must be rebuilt to meet the growing needs.

From all sides comes the cry for help, but all I can do is work and trust in Providence. Confidence in God is in reality a very difficult virtue. Only the saints have mastered it. The larks do not fall to us ready roasted. We must first catch them.

But my presbytery is not the only construction that should be undertaken.

Have you, my dear reader, in your town a house of prayer, and has the Eucharistic Saviour a dwelling place which becomes His Divine Majesty?

"Certainly," you answer. "We have a beautiful church, a building worthy its name."

I congratulate you, if you have such an edifice, and when you enter

therein, think of the words: "Indeed, the Lord is in this place. This is no other but the house of God and the gate of heaven."

Now consider the sad conditions and poverty of our mission settlement in China. In the mission live seven Sisters. The Sisters have forty orphans, little ones and big ones and poor foundlings, besides a number of

### Blind Women and Girls

The missionary and his four fellow laborers have under their care and guidance twenty destitute boys. Ordinarily sixty to eighty Christians from the country flock to the mission, while on festal days almost three hundred gather, some coming from a great distance.

But what a deplorable state of affairs! All these—Fathers, Sisters and faithful Christians—have no church. The partitions on the first floor of the presbytery have been torn down in order to enable a greater number of the faithful to find kneeling space therein. However, even then only one hundred persons can enter.

These are not the only inconveniences. Before the altar is a large pillar of stone which obstructs the view of the Holy Sacrifice of the Mass from the congregation. On one side of the altar is a tiny room covered with Chinese paper, and only large enough to admit eight persons—there is the throne of our dear Saviour in the Tabernacle of His Love. Our Divine Lord must dwell in this small room because the larger one is used during the day as a class-room.

The burning zeal of the poor missionary will never permit him to say: "My field of labor is large enough." No, he must ever fulfill the command of his Divine Master: "Go forth and teach all nations, baptizing them in

the name of the Father, and of the Son, and of the Holy Ghost." Daily he must pray and work, preach and instruct to bring more Chinese souls into the Church.

Many Chinese come to the mission, and many Chinese long for the True Faith. But when they have once been in our poor dejected chapel they say: "Your teaching is beautiful and grand, but in your chapel you have no place for us. For instance, we have to kneel, six men in a bench, which is only large enough for four. While you preach we have to crouch down on the floor. With the American Mennonites there are beautiful benches and sufficient kneeling space. In your dark chapel we cannot see anything."

Unfortunately, the Chinese are right, and we long to build our dear Saviour a house which will be

### Dedicated to Dear St. Joseph

For eight years we have been thinking of this, but as yet have not secured the means even to make a beginning.

Now this work must be started, as we have received from Rome the information that our mission will very soon be an independent prefecture.

Certainly the cost of building is much cheaper here than in the United States and Europe. With the same amount of money with which an altar could be erected, here we could build a beautiful chapel. We do not think of a magnificent church, we only desire a simple but a respectable abode for the King of kings.

Who is going to help carry the stones for this little temple? All who help will partake of the blessings which will go forth from this holy place which will give light and joy to the heathens.

### Few Jews in Palestine.

Palestine has been called the Land of the Jews, but from an ethnographical and historical point of view this is a misnomer. Counting from the days of the destruction of Jerusalem (70 A. D.) and from the rebellion of Bar-Cochba (135 A. D.), the Jews have been conspicuous by their ab-

sence. The primeval folk who dwelt there before the conquest by the Jews have never been exterminated or subdued by invasion or conquest; Armenians and Copts, Greeks and Russians, Maronites and Syrians, Latins or Franks, have settled there long before the Jews or Zionists had made up their minds to make Palestine their na-

tional home, whilst the Mohammedans have been in possession nearly fourteen hundred years. Of the present population of Palestine, numbering between 750,000 and 900,000 souls, 475,000 are Mohammedans, perhaps 100,000 to 200,000 since the Zionist movement in 1918 are Jews, and 75,000 are Christians.



## THE LEAST OF THESE.

Sister Marie Theresa.

*Seldom has CATHOLIC MISSIONS printed a more extraordinary letter than this sent by a lonely nun in one of the most primitive islands of the Fiji group. Without money, without even a supply of native food and raiment—for famine afflicts the place—she has nevertheless with her own hands built a little hut of cocoanut leaves and made of it an orphanage to shelter babies mostly rescued from insane mothers in the native asylum. Surely human charity cannot go beyond this.*

THE mission of Naduri is very poor; the soil is sterile; one season we may have no rain and the next season there may be torrents.

### Such Conditions Are Not Favorable

to the cultivation of manioc, sweet potatoes and such vegetables as furnish the ordinary diet of the natives.

In the rainy season, the floods destroy much of the crops, while the dry months bring untold misery to our poor people. The latter is our state now. We have had only one rainfall since April 26th. Everything is dried up; the grass is withered beneath our feet; the dead leaves fall from the trees; all about us is a desert.

The mission plantation is ruined, and we have six months or more of famine before us, if no kind benefactor sends us what the earth refuses to yield. My poor children have little to eat these days. As a last hope, I shall send them down the river in their boats to an island six miles away, where they can fish. May Providence be kind to them.

Usually, on such excursions, I provide them with a lunch to be eaten during the long day while they seek sustenance from the sea, but now they must go forth empty-handed, and empty of stomach, too, for one meal a day is the rule now. The supper, which is the meal in question, is not very nourishing, consisting, as

it does, of roots or herbs or vegetation which the children find on the mountainside. But everything will be devoured, with prayers and hopes for better things on the morrow.

Such is our material necessity; the spiritual need is chiefly a school. Macuata is the most savage and primitive of all the Fiji missions. Far from all more or less European centres, the villages are perched upon lonely mountains, or hidden in ravines. Life is most primitive; the natives have no civilized ideas. Children wear no clothing till they are twelve or fourteen years old. There is no religion except a vague pagan belief that forces them to respect and fear their gods.

I have been able to teach the children to pray and lead Christian lives, but endless difficulties had to be overcome. The parents make idols of their children, and seldom reprimand them, while

### The Children Command the Parents

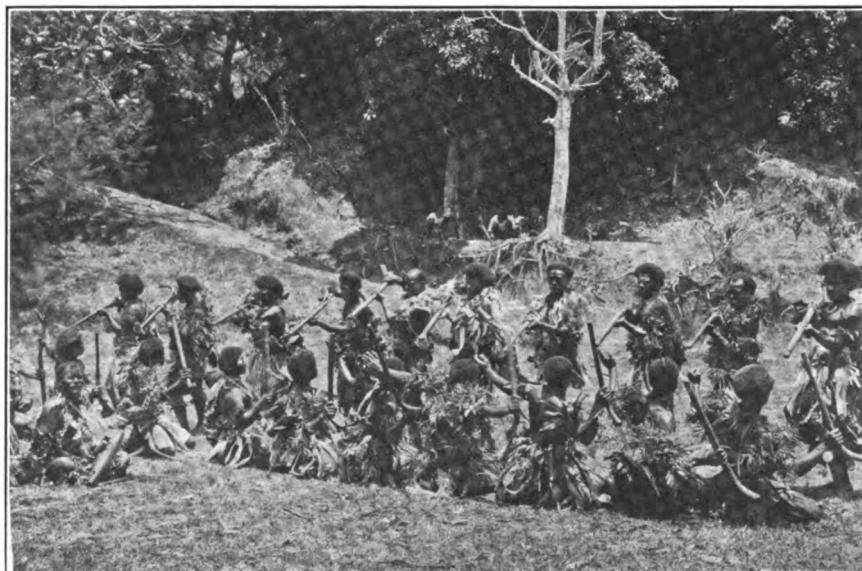
In this province, we must feed, clothe and make over the children from head to foot. Then we keep them near us, furnish them with work, instruct them, and help them to make Chris-

tian marriages. But with our present scanty resources, our work has become very difficult.

Still, trusting to Divine Providence, I have started another line this year, the care of native orphans. I commenced with a baby six months old, whose poor mother's skull had been fractured in a quarrel with her husband.

The child had been born in a lunatic asylum, as the mother went insane after the catastrophe. A charitable nurse kept the baby for six months. Then, learning that I had asked for him, she gave him to me. As he had not been baptized, the priest at the station did so, giving him the name of Thomas, the Apostle of India, in order that his protégé might preserve his faith.

The poor infant was only skin and bones. Now he is beautiful, fat, and able to walk alone. He is the pet of the school, and God has blessed him. He has a brother seven years old, and a sister of four years. Both are pagans. We have arranged to take them, with four others that I have in mind. I expect to take another child from the lunatic asylum also, as no one wishes to adopt such unfortunates.



Fijian war dance with clubs.



# Catholic Missions

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RIGHT REV. JOSEPH FRERI, Editor  
J. G. MENARD, Assistant Editor

ONE of our readers submits this question: "Can you give me some idea of the material resources which our average Catholic foreign missionary has?"

To this inquiry we give the following answer:

While it is possible to state what  
**The Resources** The Society for the Propagation of the Faith, the Holy Childhood Association and a few similar organizations distribute each year to the missions, it is utterly impossible to know, even approximately, what each apostle receives. The Ordinary himself does not know because individual missionaries receive directly from their relatives, friends and persons they have appealed to, considerable sums.

There are several societies that collect and distribute alms and never publish a satisfactory account.

Besides, members of religious Orders are helped by their brothers in Europe and America, at least if they belong to the same province.

And what about the numerous collectors who are constantly traveling throughout the Catholic countries and who do not publish the result of their work?

Finally, a number of old missions have properties or investments bringing in a considerable income.

For these reasons it is utterly impossible to give even an approximate figure of the resources of our missions. All estimates of the total financial contributions for the support of missionaries ought to be discredited, and particularly comparisons between the total budget for Catholic missions and that of Protestant missions. One thing is certain, however, and it is that these resources are at present utterly insufficient for the maintenance, still less for the progress of the Catholic missions.

\* \* \* \*

A NEW YORK Catholic Weekly published recently an interview given by an American prelate on his return from Rome. Among the many interesting inci-

dents related, the prelate stated that, at a Pontifical Mass at St. Peter's, he saw a "colored" A Colored bishop. In the United States the term Bishop(?) "colored" applied to a man generally means that he is a member of the Negro race, in which case it is wrongly applied to the bishop in question, who is probably Bishop Chulaparambil, Vicar Apostolic of Kottayam (India). He assisted at the Papal Mass, and is well known to the writer, who was also present at the Mass.

Bishop Chulaparambil is, in fact, dark skinned, but is a pure Syrian and belongs to the white race. The Church of the Syro-Malabar rite, of which he is a member, comprises four vicariates on the southwestern coast of India.

Although there are a number of colored priests, there is no colored bishop at present in the Church, but we sincerely hope that the day is not far off when colored Catholics will have bishops of their own race, as well as the Japanese, Chinese, Indians, etc.

\* \* \* \*

WITH the month of September a number of Americans left our shores for the mission field. Three Passionist Fathers went to China to join their Brothers already at work in North Hunan; from Maryknoll three priests, one Auxiliary Brother and six Sisters went also to  
**More American Missionaries for China** China.

This is gratifying news, and shows the growth of the missionary spirit in the United States during the last ten years. However, it seems to us that, while the number of those willing to give themselves to mission work is increasing, the number of those ready to make some sacrifice in behalf of the missions is not increasing in the same proportion. The reports of the various agencies collecting alms for the missions are not what they should be. There are many who read of the departure of American missionaries and do not seem to realize that, if they themselves cannot be missionaries, they ought at least to help support missionaries, and thereby share in their work and reward. We forget that at present the missions rely mostly on America, because of the exhaustion, total or partial, of older countries, who gave so freely of their best blood and treasures in ages past.



A few weeks ago there died in New York an American millionaire (Protestant), who bequeathed \$600,000.00 to various charities, among them several missionary organizations. When will the Catholic millionaire think of the missions during his life and remember them in his last will?

# MISSIONARY NOTES AND NEWS

## AMERICA

**NEW YORK** Three priests, one Brother, and six Sisters left Maryknoll September 12th for China. This makes the fifth yearly departure of the American Foreign Mission Society members to the territory placed under their jurisdiction.

A cablegram received at **MARYLAND** Baltimore from the procure of the Vincentian Order at Shanghai, China, announces the death in China of the Rev. Bartholomew Randolph, C.M.

The cablegram simply said: "Fr. Randolph is dead."

Fr. Randolph left this country for China in April. He was selected by his superiors to teach theology to a number of Vincentian seminarians who accompanied him to that country to do missionary work.

Fr. Randolph, who was born in Baltimore, celebrated the silver jubilee of his ordination to the priesthood last year.

The Oblates of the Far **CANADA** North have reason to be proud of one of their number.

Rev. Pierre Duchaussois, O.M.I., formerly a missionary in the McKenzie Vicariate, has been awarded the de Montyon prize by the French Academy for his work, *Aux Glaces Polaires*, a volume recording the work of the Oblate missions of Northern Canada.

The award carried with it a sum of several thousand dollars, and was provided by Baron de Montyon, an eighteenth century philanthropist of France, for the year's best literary work of a prescribed character.

Fr. Duchaussois' work is regarded not only as a valuable contribution to the story of the missions, but contains a wealth of information concerning the tribes of the North and the fauna and flora of the polar regions. **CATHOLIC MISSIONS** was favored with a long article by this distinguished writer, dealing with the murder of two Oblate missionaries by the Eskimos in 1913.

Apostolic labor in the Dark Continent makes a strong appeal to the sons and daughters of the Dominion. Canada is already represented in Africa by sixty White Fathers and seventy-five White Sisters, and the Novitiates are preparing many more who will go out year by year to carry on the work founded so gloriously by Cardinal Lavigerie.

## EUROPE

**BELGIUM** Rev. Fr. Hiss, Superior General of the Marianists, died at Nivelles August 10th. He was seventy-six years old. A native of Alsace, Fr. Hiss was appointed Assistant General of the Congregation in 1881 and Superior General in 1905.

The Marianists, who are chiefly Brothers, have large schools in Japan and China.

**RUSSIA** Reports of the advent in Russia of three Catholic missionary groups have already appeared, showing that the Faith is to be well represented in that country. Concerning the alleged desire for a fixed religious life, displayed by the suffering population the *Missionary Review of the World*, a Protestant publication, says:

"A genuine religious revival is taking place in both Russia and Siberia. One hundred and fifty thousand people gathered in Red Square, under the walls of the Kremlin, Moscow, for devotional exercises. Lenine looked out from his office in the Kremlin and watched the patriarch bless the people. Reports from other parts of Russia speak of reaction from the atheistic and irreligious Bolshevik doctrines. The people are returning to the churches, being married and baptized again in church, ceremonies forbidden by Bolsheviks. It is very important to send Bibles and Bible teachers to these Russians, who are reacting against the atheistic teaching they have been having."

## ASIA

**JAPAN** Desirous of permitting the great Japanese family to participate in the signal favors which the Sacred Heart of Jesus has promised to families consecrated to It, the Catholic youth of Tokyo have conceived the project of solemnly pronouncing, in the name of all Japanese, an Act of Consecration in presence of His Grace, Mgr. Rev. Archbishop of Tokyo, and to send to Paray-le-Monial a banner commemorating this action.

The banner is large, of white silk, embroidered in colors, and shows the image of the Sacred Heart encircled by rays of gold, and the emblem of the rising sun with these words: "The Japanese People to the Most Sacred Heart."

**INDIA** The *Boston Pilot* recently published a bit of information regarding women doctors in the mission field that may come as a real news item. The *Pilot* says:

"A Medical Mission, founded by a Catholic woman doctor, Mrs. Agnes MacLaren, at Raval Pindi, in the Indies,

has existed for eight years, and during that time has functioned very successfully, thanks to the Franciscan Missionaries of Mary. It is supported by a Committee, whose headquarters is London.

"The mission has a convent with six Sisters, a hospital and a dispensary. A woman doctor lives at the convent. She is the major infirmarian of the hospital, and gives consultations at home and in the town. The Government of the Indies, in according her remuneration sufficient for her expenses, has shown how much such services are appreciated.

"A large number of dying infants have been baptized by the Sisters, and, in a country where native women are not able to consult a physician or priest, the presence of these Catholic women doctors is their only tie with Christianity, and often a means of conversion."

Fr. Roche, S.J., says the Patriarch of Goa has made this proclamation:

"We have the pleasure to announce that, in December next, the Exposition of the Venerable Body of St. Francis Xavier shall take place.

"The Exposition will last the whole month of December. Later on, the programme of the religious solemnities will be published. One thing, however, we must put the public in mind of, viz., that the Exposition should not be considered an occasion for feasting and merry-making. Nothing of the sort should be tolerated. It is to be, above all, an acceptable time for prayer, supplication, and manifestation of religious faith. Let the pilgrims to the Tomb of St. Francis Xavier so understand it."

Two Oblate priest-scientists at St. Joseph's College, Colombo, Ceylon, have solved the problem of producing pure oil free from fatty acids, which has engaged the attention of several manufacturing companies. The discovery has been patented.

## AFRICA

**CAPE GOOD HOPE** Mgr. Francis Henne-  
man, of the Pallotin  
Fathers, has been made  
Prefect Apostolic of  
the central district of the Cape of Good  
Hope, Africa.

**EAST UELLÉ** Mgr. Emile Rolin, O.P.,  
has been made Prefect  
Apostolic of East  
Uellé, Africa.

The new Prefecture of  
**CENTRAL KATANGA** Lulua and Central Ka-  
tanga, Equatorial Africa,  
has been erected and con-  
fided to the Franciscans (Friars Minor)  
of the Belgian Province.

# Propagation of the Faith Calendar for 1923

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# The Society for the Propagation of the Faith

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**343 Lexington Avenue, New York City**

## Propagation of the Faith Calendar for 1923

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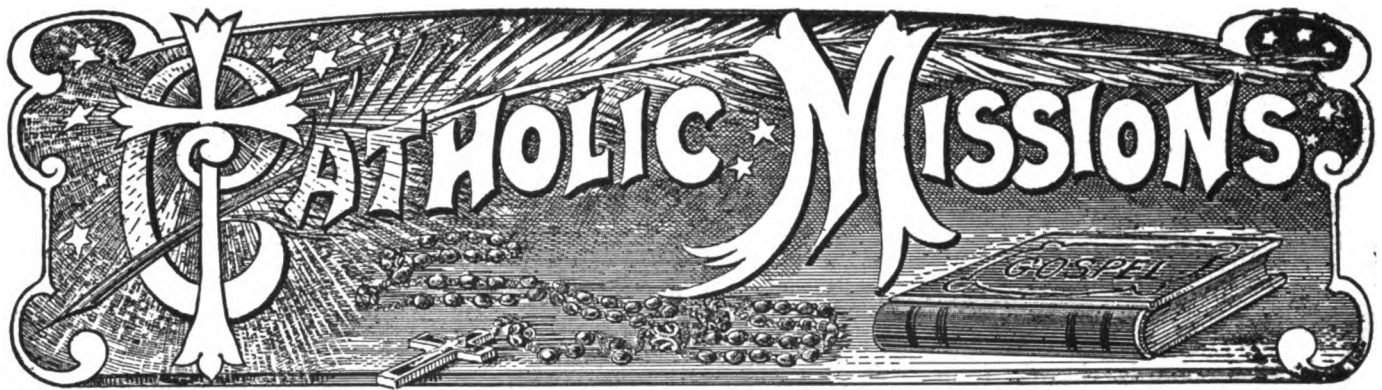
## Mass Intentions

The month of November brings back the memory of the dear ones we have had the sorrow of losing, and stirs in our hearts a desire to help them in case they have not as yet satisfied the justice of God. The best and most efficacious way is to have the Holy Sacrifice of the Mass offered for them, and we have no doubt that many readers of CATHOLIC MISSIONS will resort to such means to show their affection for the departed ones.

We wish to remind them that by placing some of those Intentions with us they will perform a twofold act of charity. Besides helping the poor souls, they will give a much needed assistance to missionaries who at present have to rely almost exclusively on such stipends for their subsistence.

The Society for the Propagation of the Faith is fully empowered by the Holy See to receive and distribute Mass Intentions in any part of the world.

**THE RIGHT REV. JOSEPH FRERI**  
343 Lexington Ave. New York City



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## SWATOW'S DISASTER DESCRIBED BY EYEWITNESSES.

CATHOLIC MISSIONS has now received communications from the scene of China's latest storm centre. The first account was sent by Bishop Raysac, P.F.M., the Vicar Apostolic of Swatow, the second by Sister Mary of the Rosary and of St. Joseph, Superior of the Ursuline nuns newly arrived in China, and the third is taken from a Swatow daily paper. The city is located at the mouth of the Han River, about one hundred and fifty miles north of Hongkong, and has an estimated population of seventy-five thousand.

By  
**Bishop Rayssac :**

**M**Y cablegram of some weeks ago told briefly of the damage done to Swatow by the typhoon. It was a calamity worse than any in the memory of our people.

I thought for a while that the Superior of the Ursuline nuns, just come from Canada, had perished in the storm, and was much downcast, but she escaped almost by a miracle, which she will describe.

What a spectacle Swatow presents at this moment. Three large boats are stranded on the shore, uprooted trees and demolished houses lie where the great wind left them, not a building is intact, and from the mass of debris corpses are everyday withdrawn. The

buildings was wholesale. The mountain dwellers had their little homes swept completely away, and have not the vestige of a shelter. At the mission my residence, being of reinforced cement, resisted the wind, but the other buildings were denuded of roofs, doors, and windows, and all the furnishings and ornaments were destroyed by water and mud.

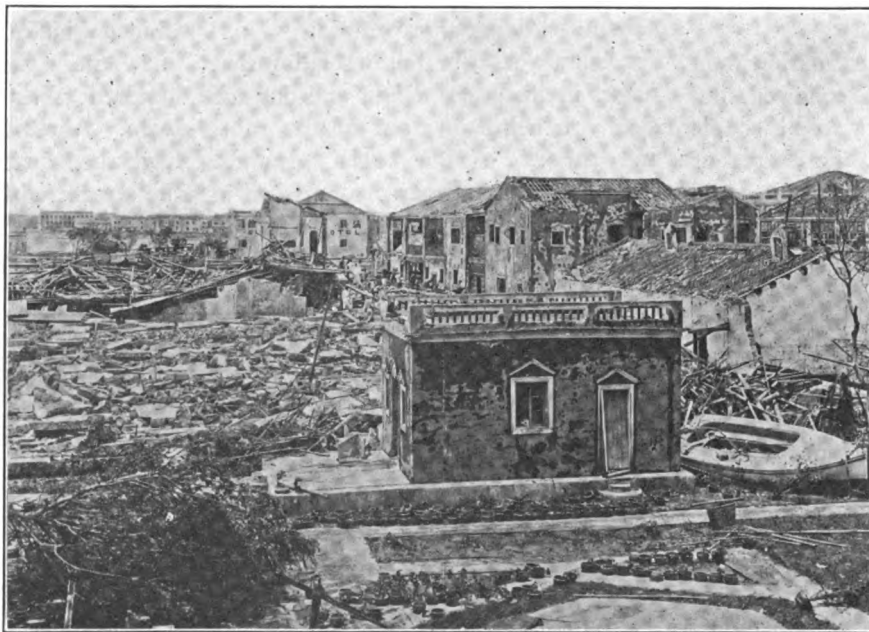
At this date (Aug. 8th), we have still very little communications with the outside world,

**As Wires and Lines  
Were Broken**

but I know that some of our near neighbors also suffered severely, and that many Christians were killed.

The Ursuline Sisters arrived on the twenty-fourth of July, and made an excellent impression

on all who met them. They are truly devoted to the missions, and the spirit in which they have accepted their first trial is edifying. If their companions are like them, and if the Ursulines continue this first movement toward the apostolate, the pagans will have cause to rejoice.



*A writer on China's meteorology says that typhoons seldom reach Shanghai. They curve into China or out to Japan. Swatow knows that a lot of them enter China via her port.*

stench of all this is terrible, and one must keep a handkerchief over the nose and mouth when out of doors. Although two thousand bodies have been taken from the ruins, many others remain there and are now in a state of advanced putrefaction.

As I have said, the destruction of

After this immense disaster, the Swatow mission stands in need of almost everything. As an item, I may mention church ornaments. Pastors having an oversupply will help us much by forwarding them to Swatow.

### **By Sister Mary of the Rosary:**

You have already heard from Bishop Rayssac of the terrible typhoon that passed over Swatow on the night of August 2d, spreading everywhere ruin and desolation. Please allow me to give you my own experience of it.

We had just retired for the night when the wind began to blow with great violence. It tore down the shutters, broke the windows and doors, and caused the roof to give way above us, while the rain fell in torrents.

### **We Sought Safety Below**

but found there a greater peril: fast rising water and total darkness too dreadful for description. We climbed the tables and succeeded in reaching the front door, which we opened, hoping to reach the episcopal residence only a few yards distant.

Sister Mary of the Incarnation went down the steps first, I followed, but sank in the water, which rose a couple of feet above me. Oh the horror of that moment! I could not swim, and felt I was going to be drowned.

"St. Joseph, save me!" I cried in anguish.

Two pieces of wood or logs were floating by; I seized them and thus managed to keep my head above the water. I was then carried away by the wind. Twice I lost hold of the logs which kept me afloat. If I tried to call for help, the water filled my mouth and nearly suffocated me.

I entrusted myself to the Holy Family, particularly to St. Joseph, reminding him of his promise to assist us in tribulation. Had I not placed myself under his special care in coming to China? Could he let me perish in those dark and muddy waters?

My prayer was but finished when a sort of table placed itself under my arms, and I was gently drifted to a house, where I caught sight of a little opening close to the roof. The table stopped just below it; I succeeded in getting on the rafter, and from it

caught hold of the roof. There I remained the whole night under the storm. Several times the wind threatened to cast me again in the waters, but St. Joseph was watching over me. Never did I feel him so near.

With the dawn, the retiring sea permitted me to get down. After wandering for more than an hour through ruins, over debris of fallen houses and walls, in the water nearly to the waist, I was directed by two Chinese women toward the Catholic mission. There I found Fr. Vogel

### **Starting Out to Search for Me**

My two Sisters were safe. Sr. Ste. Croix had remained in the house, standing on a chair or hanging on to the window, while St. Mary of the Incarnation, being tall enough to keep above the waters, sought refuge on the church steps.

Our kind Bishop took us under his roof with a more than fatherly affection. He was so grieved over us, and assured us he would have come to our rescue at the risk of his life had he known the danger we were in.

I cannot describe the desolation that reigns in Swatow. Night and day the dead are being dug out of the ruins and carried to the burial grounds. Over ten thousand persons perished in the city and along the coast. Here in the Catholic mission the church re-

mains standing, but without roof or windows. Only the altars were left inside; the ornaments and vestments are ruined. Our convent and all we have underwent the same disastrous treatment. God's will be done! May dear St. Joseph inspire charitable souls to send alms to this afflicted mission that our venerable Bishop may repair the ruins both in Swatow and in the Vicariate confided to his care.

### **From the "South China Morning Post":**

A well-known Hongkong man, one of the passengers of the *Kueichow*, who was ashore at Swatow when the typhoon struck the port, gave an interesting and straightforward account of his experiences to a *South China Morning Post* representative who interviewed him. He was looking none the worse for the blow, but made the frank confession that he was not anxious for another such experience.

"I went ashore in the afternoon," he said, "and was invited to dinner on the Chinese side of the town that night. I knew there was a typhoon about one hundred miles out heading for the town. About 7:30 P. M. I noticed a huge shed floating down the centre of the stream with its roof reared in the air. It was an unusual sight. The tide then was on the ebb. We then went



Swatow today. The disastrous earthquake of February 13, 1918, also will be remembered. It occasioned heavy loss of life and property and wrought much misery throughout the district.

and had dinner. The wind was rising and was evidently blowing up for a pretty strong gale. Curiously enough, at this particular house the electric light had gone out for some reason or other, and so we had to use candles.

"About 11 o'clock we got to our last candle. The wind and rain had developed into about typhoon force and we had to make up our minds to remain where we were for the night, since there was absolutely no hope of getting over to the ship. The house is a fairly large one, with two rooms in front and two behind, with servants' quarters.

"Suddenly the hurricane increased in intensity, and the servants' quarters and the back part of the house were blown in. About nineteen servants and screaming children came in and made up a very mixed and anxious crowd. The gale blew in the doors and shutters, and we had to barricade ourselves in as best we could.

"Torrential rain descended, and the water came in and soddened everything in that part of the house. About midnight the water started rising on the floor, although the house was about three feet above the level of the ground.

I tasted the water and found it salty, this despite the fact that the house lies about a mile and a half away from the bund or waterfront. The water continued to rise rapidly, and all the occupants set to collecting valuable and perishable goods and removing them to a place of safety in the higher and drier parts of the house. When this was completed fairly satisfactorily, we found that the water had risen to about three feet on the ground floor. Suddenly we noticed

#### A Weird Pyrotechnic Display in the Sky

Whether it was lightning or came from the electric works, as a good many people seem to think it did, I do not know, but, while it was plainly visible, it was a most impressive sight.

"On getting down to the bund, a remarkable sight met our eyes. The bund was strewn five feet high in lumber of all kinds, there were thousands of feet of timber scattered all over the place, packed absolutely tight, for a distance of three to four hundred yards. Practically all the *godowns* on the water front were damaged and some demolished. The huge pontoons in the front of the bund, their connect-

ing gangways and bridges, were all broken and smashed about and some of them sunk. There were dead pigs, dead dogs, dead cattle, and dead bodies strewn everywhere. The roof of the gaol was blown away, and during the confusion that followed about one hundred convicts escaped.

"Enormous damage has been done, but I am afraid the trouble is not yet over. The people are very badly in need of food and water, and this must be got to them immediately. I believe much of the water supply of Swatow is got from wells, which, of course, are now filled with salt sea water that is undrinkable. Water was being sold before we came away at \$5.00 a canful.

"Though Hongkong felt more severe effects from this typhoon than she did on July 12th, when the gale passed on in the direction of Macao, yet on that occasion the typhoon was actually nearer Hongkong, coming within one hundred and twenty miles. Wednesday's typhoon missed Hongkong by about one hundred and fifty miles.

"Had it not been for the fact that Northern Luzon, in the Philippine Islands, intercepted the typhoon, Hongkong would undoubtedly have received the full force of it."

#### England's Mission Congress.

A great Mission Congress was held in London, beginning September 28th, and ending Sunday, October 1st.

A solemn procession of the Blessed Sacrament, in which Archbishops of England and Wales, with overseas Bishops and Apostolic Vicars, walked with natives of the countries of the East and representatives of missionary Orders from all parts of the world, was the final religious feature. Cardinal Bourne carried the Blessed Sacrament in the procession and gave the Pontifical Benediction.

The Congress marked the national celebration of the centenary of the foundation of The Society for the Propagation of the Faith and the tercentenary of the Sacred Congregation of the Propaganda. Pontifical Mass was celebrated daily in Westminster Cathedral. The cathedral grounds, with exhibits from all parts of the

world, presented a wonderful object lesson of the various fields of missionary activity, indicating the problems that the missionaries are forced to face to win souls to Christ.

Pontifical Mass on the final day of the Congress was celebrated according to the Syra Malabar rite by Monsignor Chulaparambil, a native Indian Bishop, who is Vicar Apostolic of Kottayam. He was accompanied to England by Carmelite priests of Malabar, who are members of the only Carmelite community in the Orient composed of native Catholics.

Among the speakers at the lectures given twice each day in the Cathedral Hall, were Fr. Menager of St. Francis, Indian Mission of South Dakota, who gave a graphic account of the missions on the North American Continent, and Monsignor Mann, the rector of Beda College in Rome.

Enthusiasm for missionary work reached a high pitch at the great meet-

ing presided over by Cardinal Bourne in Caxton Hall, when a letter to the Congress from Pope Pius XI. was read, expressing the confidence of the Holy Father that the spirit of brotherhood would inspire the citizens of the nation whose empire extends so widely over land and seas. A telegram of fealty and an acknowledgment of his greeting was sent to the Supreme Pontiff by the convention.

*The "Hail Mary" is a prayer of which we never grow weary. When our hands have touched aromatic plants they perfume everything they come in contact with. Let us offer our prayers by the hands of the Blessed Virgin. She will perfume them. At the end of the world, I think Our Lady will rest; but as long as the world lasts she will be besieged on all sides. She is like a mother who has many children and is kept busy going from one to another.*—Blessed Curé of Ars.

## LAY PHYSICIANS IN THE APOSTOLATE.

Margaret Lamont, M. D.

*An article in the June number of CATHOLIC MISSIONS, by Sister Mary Euphrasia, Superior of the Good Shepherd Nuns at Bangalore, called forth this reply from the founder of the new "Alma Redemptoris Mater Society." St. Martha's Hospital at Bangalore has one lay woman physician and two Sisters who also practise medicine. Dr. Lamont states that she has never encountered women physicians in religion who practise obstetrics. While this may be true of her experience, there have been certain nuns in the United States who have gained distinction in this form of medical work. Dr. Lamont's aim is the formation of a society of lay physicians who will devote their lives to the crying needs of the mission lands.*

**I** WAS very glad to see CATHOLIC MISSIONS give a leading place to a hospital article from the pen of Sister Mary Euphrasia.

I was quite unaware of the two Indian women doctors who belong to her community at St. Martha's Hospital, Bangalore, till 1918, when a missionary magazine published a letter from her (I think)

### Calling Attention to the Fact

I have always spoken of it since, partly to give honor where honor is due, and partly to show some "Catholic-born" friends that this is not purely a convert, or purely a British movement, as some are inclined to think.

Nuns have many excellent virtues, amongst them that of the modesty of the violet. There is this disadvantage, of course, that though the Sisters in question have had a doctor Sister quite thirty years, no one out of Bangalore seems to have known of it, or communicated the fact to any of the leaders of the present movement. It is evident that a Catholic journal of Medical Missions will soon be needed.

Such a movement, even among Protestants, was tentative at first, and the details differ according to the nationality or religious opinions of the pastors and doctors involved. Naturally,

amongst ourselves different plans will be tried. There is room for different experiments; with regard to each, we must remember the pretty French saying: *On a les défauts de ses qualités*. We have the weak points of our excellences.

I gave a full description of my visit (in 1919) to St. Martha's Hospital, Bangalore, in the little pamphlet on

### Indian Catholic Medical Missions

published by the Indian Catholic Truth Society, with the imprimatur of the Bishop of Trichinopoly.



*Female "diviner" of Natal, South Africa. It is at Durban, in Natal, that Dr. Lamont is stationed.*

Sister Mary Euphrasia does not quite agree with a remark of mine that "a doctor limits her professional power for good by entering a religious Order." I would underline the words *limits* and *professional*. Everyone *limits* his or her power for good in becoming a religious, yet persons may deepen it while limiting its extent. Professionally, if a woman joins a teaching Order, she usually abandons the power to visit the poor. Medically, I have never known nuns to practise

obstetrics, and so a doctor who enters an Order has to exclude henceforth such patients from her care.

There may be compensations, professional ones as well as ecclesiastical. Even in the world, many doctors abandon one part of their profession in order to specialize in another. When in the Egyptian quarantine service, for example, I met a German priest who was going to a hospital in Jerusalem. He gave me his card. It had M.D. on it after his name. He told me he was an eye specialist. I know well how many suffer in the East from blindness, complete or partial, due to wholly preventable causes.

I have given publicity to the fact that the two Sister doctors of Bangalore are aided by a qualified Indian woman doctor, who is, like myself, a Franciscan Tertiary. The priests of the Paris Foreign Mission at Bangalore love the Third Order and use it to advantage. One often sees the scapular on the bare shoulders of a poor Indian; the church is full of Franciscan statues, and so great is the devotion of the poor Indians to St. Anthony that the Fathers have given his clients a little chapel all to themselves

### And Their Favorite Saint

off the main walk leading to the cathedral. There is plenty of room for the experiment of attaching Tertiaries who are doctors, to convent hospitals.

My own movement aims expressly at producing in greater numbers, and, where necessary, transporting from over-supplied to under-supplied places, persons (both men and women) who shall be as good Christians as they are doctors, and as good doctors as they are Catholics. I also dwell on the great advisability of having (as at St. Martha's) *more than one* doctor, if any.

Hitherto the good nuns in most places have been obliged to depend entirely on the doctors they might happen to find in a place. Such doctors may or may not be of professional worth. But in all my travels, I have only come across perhaps two medical



men, and as many women, who were fervent Catholics at the same time as they were good doctors, and *more especially surgeons*. Catholic doctors with the prestige which still attaches to the white, are very rare.

Our medical code (which, as Mgr. Benson pointed out in *None Other Gods*, has many points in common with Christianity) demands that we should refuse no sufferer on the grounds of difference of creed, nationality, class—and one might add sex. The ecclesiastical disabilities of nuns in obstetrical and gynecological and some other cases, bring it about that in many Catholic hospitals men patients predominate, unless women doctors and trained secular nurses are added to the staff.

This has been recognized at the Government Hospital at Bangalore, which has nuns in its General Hospital, but Indian women doctors and full trained secular nurses under an English matron in its Women's Block, which I visited in 1919. But whilst no doctor in the East or Africa refuses to doctor any missionaries or others who present themselves at the doctors' own clinics, whether at Government secular or Protestant mission hospital, few doctors have the time or will take the trouble to visit sick missionaries in their own homes, unless the case is very urgent; and delay is often fatal.

I have met German, French, and Irish doctors on the missions who will give an eye to nuns' hospitals, *when of the same nationality*; this is patriotic rather than religious sympathy.

The force of example is lost when people, both staff and patients, and outsiders of all creeds, see the supposedly Catholic doctor only in the wards or the operating theatre, never at mass or at any Catholic gathering.

The Protestants carefully select and train men and women to be as good Christians (in their own way) as they are doctors, and supply them to the places which need them most.

We are just beginning work on these lines, and have all of us got, no doubt, a great deal to learn from one another of the different methods and experiences of each.

I quite agree *au fond* with Sister Mary Euphrasia. She holds strongly the view that pagan and native Christian patients appreciate Christian virtue and charity in their professional attendants.

This, however, does not mean, surely, that none except nuns can show Christian virtue and charity, although there is no doubt that their life and training help them greatly. There is

### Room for Religious Doctors and Nurses

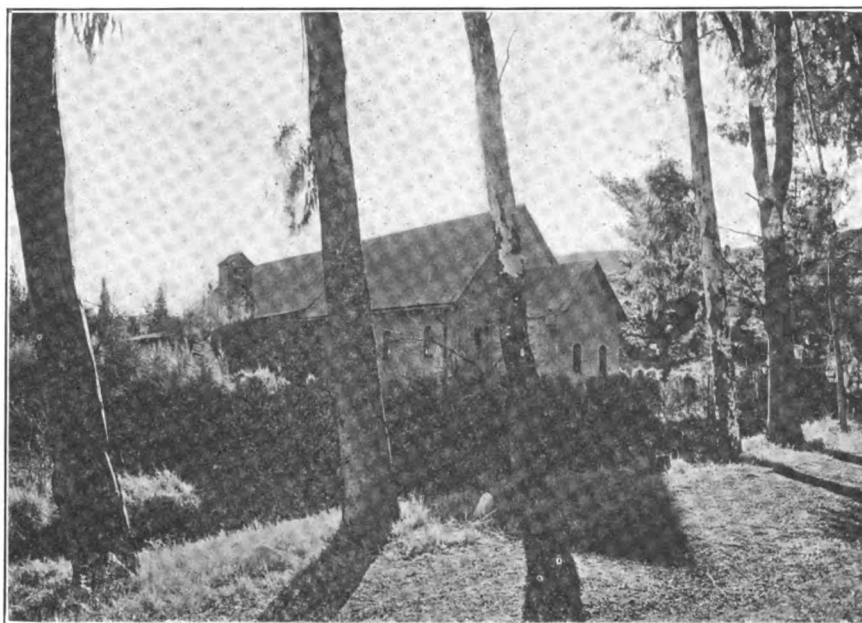
and also for devoted Christian folk as lay doctors and nurses. There are comparatively few who will ever experience a vocation at once religious, missionary, and medical. The need is great and widespread, and cannot be met by religious doctors and nurses only. It is, also, as yet, very difficult for religious doctors to keep quite in touch with scientific progress.

It is good to have the religious point

of view, and naturally all Catholics will give it great attention. But medicine is by this time a great profession, most carefully guarded by law even in India, and soon to be so in China and Africa. The medical point of view must also be given due attention, if the best results are to be obtained. It is only by opening the columns of the Catholic press to full discussion that the interest of the Catholic public can be aroused in such an important matter.

The subject has many difficulties, as all subjects have which are worthy of consideration. My little Association of A. R. M. (*Alma Redemptoris Mater*), blessed and approved by the late Pope, and the present Cardinal Prefect of Propaganda, recognizes these difficulties, and begs from all good Christians a decade of their Saturday Rosary, and from priests and religious the Advent antiphon.

"More things are wrought by prayer than this world dreams of." In this I am sure my kind friends (in many places) among the Good Shepherd Nuns, and all other nuns in the missions, quite agree.



Leper church at Pretoria, in the Transvaal, built by Rev. T. Ryan, O.M.I.

### Gratitude in Latin.

Our Chinese priests are excellent correspondents, but Latin at present is their only language, so we ought to be glad to get even this when it tells us of the apostolate being carried on by

these brave missionaries. Fr. Wang writes sad news of ruined harvests and starving people at Kinhw'a-fu, where the mission is otherwise so promising with its two seminaries and schools, and eager flock of scholars. But they

think, too, of their friends at a distance: "*Nunquam erimus immemores aut ingrati erga vos et nostros benefactores*," ends the Father, so let us justify his good opinion by helping Kinhw'a-fu Mission.

## FIGHTING THE GOOD FIGHT IN INDIA.

Rev. J. Rey, M.S.F.S

*Very much in need of prayers are the Indians of the lower castes who, yielding to grace, forsake false gods for the True God. At once they become the victims of their pagan neighbors, who bring a powerful boycott into operation, often succeeding in terrorizing the converts into a return to heathenism. Fr. Rey, of Vizagapatam, illustrates the methods used in proselyting.*

IT would seem that, on the subject of caste and its system, everything has been said and written, and that one comes too late to speak of it now. Still, this is a subject of perpetual actuality: wherever caste Hindus become Christians,

### The Subject Is Enriched

with new and unexpected occurrences. Here are some as I have witnessed them in the mission district entrusted to my care:

"Tam, tam, tam—tam, tam;" "tam, tam, tam—tam, tam; tam . . ." Such is the rhythm of the drum giving notice of the approaching feast of the "Amatalli" or village goddess of the locality.

"Appalaswaminaidu! Next Sunday being the feast of Maridama (name of a goddess), we have come to you for your subscription."

"My subscription! You know very well that we Christians don't celebrate such a feast. Why, then, should we pay for it?"

"All right! You may dispense yourself with celebrating the feast, but not with paying your subscription to it; otherwise, you will not be in *communio* with your caste people."

"Ah! Why not? Have I committed any crime? Have I wronged my caste people in any way?"

"Not in the least; but by refusing to pay your subscription, you are breaking your connection with us."

"Well! If you like, I shall pay double of what I owe for the village tank repairs. Here are two rupees! Take them . . . for the tank repairs."

"No, no! None of that! You ought to give them for the feast of our goddess, or else we will not accept them."

"Well! Please yourselves, gentlemen. You may go and look for another subscriber."

"Here! Hurry up! Mind, we don't ask you for ten rupees, not even for one rupee; simply give what you please, and let it be done quickly!"

"Do not misunderstand me! I know I shall not be the poorer for having handed you a few rupees; and I shall be glad to give them to you for another purpose; but for this feast, you will not obtain a cent from me. . . ."

"Tam, tam, tam—tam, tam; tam, tam, tam—tam, tam."

"Well! Kanaya! Your subscription to the feast of the 'Amatalli?'"

"I don't celebrate that feast, and I have no business with that goddess. Salam!"

"Tam, tam, tam—tam, tam;" and the subscription collectors visit all my new converts with the same amount of . . . success.

Now, you have listened to their arguments, destined to persuade the Chris-

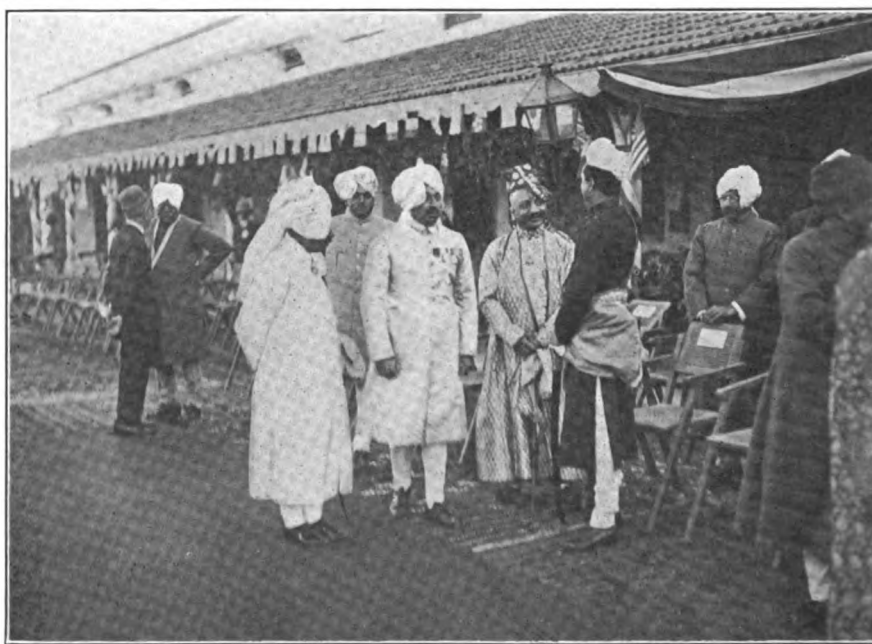
tians to pay the feast subscription. You have noticed to what *test*

### They Submit the New Converts

in order to know whether these will definitely abandon Hindu practices. It may be called the "village goddess subscription test." It is a *primordial* test, and it will be followed by more severe ones; it is a test summing up in itself all the others, for a Christian who gives way to it will be on a fatal slope and will more easily give way to other points till he may fall back completely into Hinduism.

It is also a rather artful, deceitful test: a timid and insufficiently instructed Christian might say: "Well! What harm is there in giving them a few *annas*? After all, I don't adore their goddess! If I give them a few coins, they will leave me in peace."

This, however, is only the first test applied to the Christians. After some time, seeing that the converts are quite determined not to practise any more Hindu ceremonies, the pagans will begin to put into execution their threats of excommunication. See the picture.



Several Rajahs of Central India waiting at the railway station for the Prince of Wales on the occasion of his latest visit.

Near the village well, at sunset, the housewives are drawing water for the evening meal.

"Achacha; Achacha! (expression of supreme disgust). Appalama! How dare you touch my chatti (water-pot)? Get away, you daughter of an ass! Don't you know this well is not for the use of outcasts, of pariahs?"

"What? We, pariahs?"

"Yes! Outcasts and pariahs are you, all of you, Christians. Do you not go to the church of the 'Kiristans'? Have you not eaten little round *beef-slices*? (Holy Communion.) Has not the 'Jativadu' (man without caste, *i. e.*, the missionary), has not the Jativadu spit on your tongue, when you were kneeling by the side of him? (Allusion to confession.) Have you not swallowed his spittle? Have you not prostrated yourself behind him and adored him?" (Allusion to the moment of consecration at mass.) And all this is molded into such terms, that the pen cannot decently reproduce them on paper!

Another scene: A housewife comes home with her pot full of water on her head. But a report has already preceded her and has told the husband what has just happened near the well. At once the man,

### A Club in Hand

runs out to meet his wife, and—praff! with a single blow he breaks the pot on her head: "How dare you bring home water in a pot which has been defiled by the touch of the 'Kiristans'?"

Here is a *coup de théâtre* well calculated to prove to the public that the Christians have incurred *excommunication from caste*!

As a bit of psychology, let us know that at first the Hindus won't worry very much about some of them going to the Christians' church. "Well! Well!" they say, "the man goes to the Jativadu (*i. e.*, missionary) to get some money, very likely. So much the better, if he can deceive the Jativadu! This one is rich enough to be generous."

When a Hindu feast occurs, the Christian will be asked for the subscription, but he will not be reproached for practising the Christian religion;

if the Christian is poor (and consequently cannot possibly give a substantial contribution), they will not insist much; but if they are faced by a group of Christians who, all of one accord, seem well determined to practise the new religion, then the heathens' rage awakes.

Suppose a timid Christian has once given his contribution to the feast subscription, the heathen have *hold of him*; they will then do everything in their power to make him take another step back, and then another still. But if a Christian is seen to stand firm, he will be ridiculed and boycotted in every possible way.

I shall give an instance of marriage boycott, such as it happened a few months back in a village of my mission district:

Appalswamy, one of my converts, had decided to marry his son. After much ado, he found in the village a girl of fourteen years (an unmarried girl of fourteen is a rare bird in India). The girl was a pagan still, but her parents had consented to her becoming a Christian. So, the date of the marriage was fixed, and Appalswamy began to take the necessary dispositions for the occurrence: he bought the new clothes for the bridegroom, the jewels for the bride, etc.

As the date approached, he erected the marriage "pandal," or bower, in front of his dwelling and invited numerous relations from divers neighboring villages. Appalswamy's wife, too, was busy

### From Daybreak Till Night

with the baking of marriage cakes. But during all that time, the Hindus had not been inactive: they have done underground work.

After having given, on the eve of the marriage day, a last instruction to the future bride, who was to be baptized and married on the morrow, I withdrew into my hut: it was 10 P. M. A few minutes later:

"Swami! Swami!"

"What is up?" So I said, opening my door to let in Appalswamy, his son, the catechist, and a few other Christians. "What is the matter? Why do you all make such *long faces*?"

"Father, the parents of the girl re-

fuse now, at the last moment, to give her in marriage to my son," says Appalswamy.

"Why? How?"

"The Hindu chiefs of the village have just now threatened the parents of the girl with excommunication from caste, if they dared give their daughter to my son."

"And have the parents yielded to their threat?"

"Yes, Father; we have done everything to give them courage, but in vain; all is broken! And now, what is to be done?"

"Well! There is not so much harm in that! Simply put off the marriage to another date; meanwhile, you will find out another bride, that is all!"

"But, Father, do you not see all the inconveniences awaiting us? The Hindus will triumph and laugh tomorrow morning; all the relations we have invited will arrive in a few hours; some have come already; the musicians will be here at daybreak; the marriage meal is half ready. Impossible now to countermand all that! The marriage palankeen, the cakes, the band, the marriage pandal, everything remaining waiting. You can imagine what a humiliation, what a disaster that means to us!"

"And what a humiliation for all the Christians of the village, too," adds the catechist.

"Yes; all that is true enough. But . . . don't speak too loud . . . the Hindues are watching you, very likely."

"I think," resumes Appalswamy, "that we could ask for the daughter of Nagaya."

"Impossible! She is only eleven years."

"Or the daughter of Nukanna?"

"That one, too, is under marriageable age."

Meanwhile my catechist, with a finger on his forehead, cudgels his brains; then, suddenly:

"I think I have found tomorrow's bride! Is there not, Father, near your residence, the daughter of Sanyassi, who might have the age required?"

"Oh! Bhagyama, the daughter of Sanyassi?" interrupts the son of Appalswamy (the bridegroom). "Yes! We had better look for her at once."

"She may, perhaps, be fourteen

years old. But you will have to assure yourselves of it by having a peep

### Into the Baptism Register

And you will have, for that purpose, to awaken our Bishop, who is staying there in my absence. It is now half-past ten; by making haste, you may be there about midnight. They you will have to rouse Sanyassi, to make him believe that you are in earnest; that the whole thing is not a farce. Therefore, make haste, if you want to have the marriage performed tomorrow morning. Go at once, and may God guide you!"

"Father," says the catechist, "I feel that we shall succeed. God *cannot* permit us to become a laughing-stock to the Hindus, in such a circumstance!"

Flying away in the dark, without losing a minute, our men bent their steps into the path leading to the village and the dwelling of the sleeping beauty.

After one hour's walking, this takes place:

"Tac, tac! Sanyassi! Oh Sanyassi!"

"Sanyassi! Open your door. It's I, Cheldumaya, with Appalswamy. We come from Mangalapalem."

"Ah! Coming! Coming! . . . Well! what is the matter?" says Sanyassi at last, opening the door and rubbing his eyes.

"Look here! Listen well, Sanyassi! We are in a great hurry. We simply have come," says the catechist, "to ask you for your daughter, to take her away to Mangalapalem and marry her tomorrow morning to the son, here present, of Appalswamy. We shall tell you on the way how the Hindus have played us a trick and how the intended bride of tomorrow has fallen back and cannot be secured again. There is only your daughter who can fill, tomorrow morning, the place of the missing bride."

"But—but— How? When?"

"No 'but,' no 'when,' please! Wake up your daughter at once, and let us be off with her!"

"You are laughing. I see, it is all a joke! But, I tell you, it is not at midnight you should—"

"We are laughing at seeing your bewilderment, of course. Come; this is serious, we tell you; make haste. You will have to accompany your daughter, and you will see that this is not a farce.

Besides, you could not possibly have found out a better match for your child than the son of Appalswamy. So, get ready; we are just going to the presbytery nearby, and will come back for you."

\* \* \*

"Tac, tac, tac" again, at the door of the presbytery, but with discretion. It is now exactly midnight—and our men have to wake up a bishop. His lordship, whose sleep is very light, gets up with a start: "Who is there?"

"My lord, we are Christians of Mangalapalem. We have come on an urgent business."

"Well?" says his lordship, opening the door. "Any accident?"

"Yes, an accident, but an accident we are just now trying to mend."

Then is sketched, briefly, to his lordship, what has happened, and at once the baptism register is looked into. A minute of anxious silence.

"Bhagyama, daughter of Sanyassi; born in the year X; the girl is fourteen years old; she just completed her fourteenth year a few days ago."

"Joy! Joy! We have won! Thank you, dear Bishop. Kindly excuse and bless us. We start at once for Mangalapalem, taking along with us our unexpected bride."

"Good-night, children! Cheer up! and God bless you all!"

"Amen! Amen!"

\* \* \*

Behold Bhagyama, bedecked in haste with a bride's attire, her father, Sanyassi (whose mind retains still some suspicion!); the bridegroom; then his father, Appalswamy; my catechist, and a few other Christians, all in a file, at one o'clock in the morning, taking up, briskly, the path back to Mangalapalem, overjoyed at the thought of their unexpected success. "In a few hours' time, the Hindus who thought they had trapped us, will see that their trick has been baffled," is in everyone's mind.

Morning at Mangalapalem. The musicians' band suddenly bursts into joyful tunes: the drums are roaring, and the clarinets have taken up their festive strains. The pagans, shaken from their slumber, run out and soon flock together towards the *Kiristans'* place of worship.

The bride, the bridegroom, the numerous relations invited for the occasion, all are there, or in a procession, walking slowly into the chapel for the marriage ceremony

### Which Is to Take Place

At this sight, imagine the rage of the pagans, their long faces. "Where does that girl come from? Where have the *Kiristans* found her? And so quickly, too!"

Their trick, in one circumstance, had failed; but they had shown



Temple and sacred pool in Trichinopoly.

that they had more than one way of putting the Christians to the test.

My Christians have, in fact, to fight every day against themselves, to support such trials bravely; they have to fight against the entreaties of their re-

lations beseeching them to come back to Hinduism; they have to fight against discouragement. Wherever they go, they have already been preceded by their enemies setting everyone against them: "Have nothing to do with those Christians! They are *outcasts!*"

(a frightful word for every caste Hindu).

May the readers of these lines help, by their prayers, my new converts to fight bravely on and to grasp the words of the Saviour: "The disciple is not above his Master."

### The Palace of the King.

It is sad to hear that Fr. S. Gnana-pragasar, the Oblate missionary at Nallur, Jaffna, Ceylon, is still without a decent sanctuary for the Blessed Sacrament.

"At my church of St. Francis Xavier, my headquarters, the sanctuary portion only is built up and roofed; the nave requires raising five feet and the façade ten feet. The church of my central residence is not fit for reserving the Blessed Sacrament—it is not complete: no roof, no doors, no windows!

"How, then, do I manage to administer the Viaticum to the dying? I may have a call from ten to fifteen miles at any time, during any weather. To take the Blessed Sacrament, I have to travel three miles to the town on a bike, and then direct my way back to the village from where the sick call came.

"Who will enable me to finish the church so as to make it fit for reserving the Blessed Sacrament? Three hundred dollars will be quite sufficient to help me to give a home to Our Lord in this extremely pagan centre.

"This was formerly the capital of the Kings of Jaffna; the site of the King's palace is within a quarter of a mile from St. Francis Xavier's unfinished church, and this town of Nallur was honored in 1548 by the presence of the Great Apostle of India—this is why I have placed this church under his invocation."

### A Crying Need.

Fr. G. Jacquier, Missionary of St. Francis de Sales, is in charge of the mission at Ghogargaon, Nagpur Diocese, India. When he took up the work there, in 1896, he had nothing to rely upon except the grace of Him Who feeds the birds of the air and clothes the lilies of the field. Under undescrivable difficulties, work proceeded, some two hundred souls being added to the flock every year. Soon the need for a real church became very pressing, if divine service were to be held regularly.

In 1899, a modest church was started. Making all conceivable economies yearly, a small sum was saved and the work of building proceeded more or less uninterruptedly till 1912,

when the number of Catholics had outgrown the limits of one single station, and a new centre at Borsar had to be opened. So the savings of that year, 1912-13, went for the mud house at Borsar.

Even worse is the plight of the two thousand Catholics at Borsar. A mud house was built, and a room of this was set aside for the altar, the congregation kneeling outside in the open, exposed to all the inclemencies of the tropical climate. In 1916, the foundations for a small chapel were started, but never carried above ground. Our plans are the most modest possible. Just four plain walls covered by some corrugated iron sheets to keep out the sun and the rain, all in cigar box style. Surely, nobody can grudge the two thousand Catholics some sort of a chapel to have at least, more than ten years after opening of the mission, the consolation of divine service in their village. Who can refuse to contribute his mite for such a crying need?

### Waterloo.

Fr. Delyvert, Holy Ghost Father, does not wish to be the Napoleon of the great struggle being waged on the African coast. Thus far he has been able to hold his own against overwhelming odds, but the time has come when he needs a supply of ammunition, and he likes the kind made in America. Incidentally, it may be stated that Fr. Simon, the American missionary who died a year or so ago, was sent to this same field in Sierra Leone. He says of his peculiarly named mission:

"Ten years ago, the sheer possibility of a Catholic community at Waterloo was the remotest danger for the undisturbed owners of the place; the city was well guarded and no intruder expected. Have you ever tried to stick a pin into the thickness of an iron bar? But wonders are always happening in the apostolate, and the pin went through.

"Who could ever guess that Catholicism

would reach here through the highest government official of Waterloo Headquarters District! Yet it is he who introduced it. Now the movement of conversion has become steady, and among the population the dread felt at the beginning has given place to a warm sympathy for us priests."

### True Devotion.

Tongo, in the Ranchi District, India, sets an example for real piety, if we are to believe Fr. Ford's letter about his flock, as, of course, we do. The Jesuits have this part of India, and have secured a splendid following.

"The mission station of Tongo numbers close on twelve thousand Christians, living in a hundred villages, scattered over an area of more than a hundred square miles. We have many really good Catholics in this number, but there still remains much to be done for our people.

"On the greater feasts people come to Tongo from even the distant villages, and we have to say mass outside the church, as the latter can only hold about a thousand persons. On Easter Sunday, the Communion numbered 2,300.

"There is a statue of the Sacred Heart at the entrance to the mission house. The altar is placed before this statue, and the house is decorated with flags and flowers. The people gather on the lawn, with the broad blue sky above them: such gatherings make really a grand sight. His Excellency, the Delegate, said mass thus lately and blessed the people from the foot of the altar. He was greatly struck by what he saw, and said it was beyond his expectations.

"These people come from far, many walk ten or twelve miles, sleep on the bare ground, whenever they can find a place, and leave for their homes fasting, or with very little to break their fast. They are naturally a cheerful and contented people, and their wants are but few. I find their devotion admirable."

### "At Freezing Point."

"Many a faithful catechist I have had to send home, not being able to pay their already too meagre monthly salary," writes Fr. A. Cuterson, of the Simba mission, Basoko, Lulonga District, Belgian Congo, and, adds this Mill Hill missionary, "financially I am at freezing point!" Who will prevent the thermometer at Simba falling any lower?



## TWENTY-FIVE YEARS IN THE CONGO.

Rev. René Michielsens, B.F.M.

*A quarter of a century in the heart of Africa is a wonderful record for a bishop. Fr. Michielsens tells what changes Mgr. Van Ronslé has seen in that long and trying apostolate. And the changes show that Black Africa is likely to become one of the true strongholds of the Church.*

**T**HIS year, missionaries and Christians of the Apostolic Vicariate of Léopoldville (Belgian Congo) celebrated in a most solemn way the twenty-fifth anniversary of the episcopal consecration of their beloved Bishop, Right Rev. Mgr. Van Ronslé. They brought him, with an indescribable enthusiasm and a profound gratitude, the homage of their loving respect and of their indissoluble affection.

Amidst all the bustle of the preparations to the feast, the missionaries' hearts were filled with a sensation of supernatural happiness, for they commemorated in their Bishop the generosity of the peaceful conqueror, who in the short space of some thirty years had succeeded in establishing

### His Reign of Love

in darkest Africa, where once tyranny and slavery ruled the people. They commemorated in the person of their pastor the diffusion of the Gospel over the immensity of the Congo territory.

The history of Mgr. Van Ronslé is intimately connected with the evangelizing of the Congo. A brief survey of the apostolic successes recorded since his arrival on African soil will show this quite clearly.

Born in 1862, in Flanders, Mgr. Van Ronslé received sacerdotal ordination at Ghent in '86. He entered the Congregation of the Immaculate Heart of Mary, better known as the Scheut Fathers, who are exclusively devoted to foreign mission work, and who are in charge of extensive territories in Mongolia, China, the Philippines, Africa, and even since of a couple of years of a Red Indian mission along the banks of the Mississippi.

Having pronounced his religious

vows, Mgr. Van Ronslé left for the newly-opened mission of Congo on the fifteenth of July, 1889, and began his pioneer task.

At the close of the Congress of Berlin, in 1885, King Leopold, who had been entrusted with the sovereignty over the

### Newly-Explored Congo Basin

made an appeal to the Congregation of Scheut, "for missionaries," he declared, "are the first and most indispensable instruments of civilization." Pope Leo XIII. gave him his help, and on May 11, 1888, he created the Vicariate of the Belgian Congo, which he placed under the care of the Missionaries of Scheut. This new ecclesiastical jurisdiction had a superficies of about eighty times that of the Belgian mother country!

The first caravan of Scheut Fathers, numbering four men, arrived in the Congo a few months after the creation of the vicariate, and made a first settlement at the mouth of the Kassai River. This station was named Berghe-St. Mary as a remembrance to the generous priest, who had made possible, by his money, the erection of the mission.

It was during the following year that

Fr. Van Ronslé, with two companions, came to the rescue of the first pioneers.

The subsequent years brought steady reinforcements to the men on the front line, and new stations were founded all along the great Congo and its tributary rivers, penetrating even the

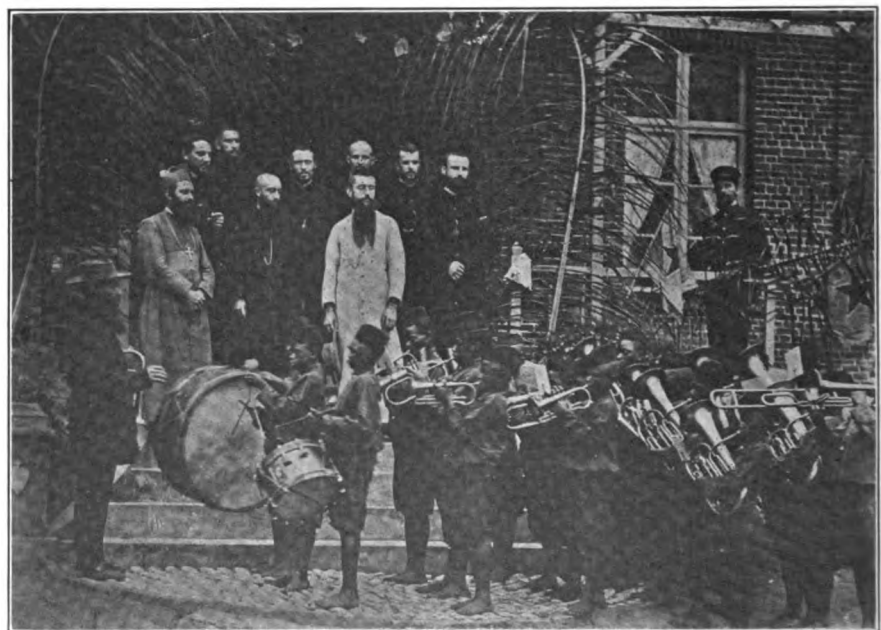
### Habitats of the Pygmies

amidst the forest glades of the swampy equatorial wilderness.

Up to date, five vicariates and seven prefectures are scattered over this Belgian colony. Three of those vicariates are administered by the Scheut Fathers, of which Mgr. Van Ronslé is the oldest in the field, as he counts some thirty-three years of African labor.

His former vicariate was divided as the number of Christians increased, and now nearly all religious congregations of Belgium have their special mission field assigned to them by the Holy See beneath the glorious rays of the equatorial sun, all struggling and waging the same spiritual warfare for Christ and His Church.

And Belgium is proud of her missionaries, for even the anti-Catholic members of Parliament are obliged to confess the immense amount of work and the salutary influence of the Evan-



Reception accorded to Mgr. Van Ronslé twenty-five years ago at Boma.

gelical doctrine, wrought by the energetic and untiring efforts of Catholic mission action.

Various congregations of nuns joined in this brilliant offensive against the powers of heathenism. Among them, I shall mention the most important ones: the Franciscan Missionaries of Mary, the Sisters of Charity, the Canonesses of St. Augustin, the White Sisters, and the Notre Dame Sisters.

And the results obtained? I shall just give a few dry figures that speak loudly enough of the pastoral zeal of the head and missionaries of the vicariate administered by Mgr. Van Ronslé. During the twenty-five years of his administration, three hundred thousand baptisms were conferred, and one hundred thousand converted Negroes received the sacrament of confirmation, nearly all of them at the hand of their first and only Bishop!

Since 1914, twenty thousand Catholic marriages were blessed, and we may reckon at some nine millions the number of Holy Communions given in his mission alone from the day he was appointed its Bishop.

Although the extent of his vicariate was reduced at each new ecclesiastical division of the Congo colony, yet there are today fifty thousand Catholics and sixty thousand catechumens, the hope of the coming years, under his jurisdiction.

Truly, the future looks bright!

The missionary force of which his lordship now disposes is composed of thirty-four missionary priests of Scheut, thirty-two Brothers, forty-four Sisters, and seven hundred and eighty-six catechists (natives).

These few statistics, notwithstanding their inherent dryness, are the most evident proof of the abundance of Divine blessings showered over the gallant endeavors of this apostle. His labors were rewarded, his struggles were crowned. And our dear old Bishop could not taste, on the day of

his anniversary, any sweeter happiness, any deeper consolation, than to know that in every Christian hut all over his vicariate his black children, spiritually united with him, were thanking and praising the Lord and asking for more and more benedictions so that the infinite merits of the Divine Redeemer may whiten all dark souls of their fellow Negroes.

May Mgr. Van Ronslé still reap for many years to come the golden harvest of souls which is ripening in the depth of the African jungle!



*Church of the Belgian Foreign Missionaries at Kangu, one of their large Christian centres.*

### **Catechists Are the First Need of a New Mission.**

Strange as it may seem, there are many missions still at the starting point, and one of them is in the Cameroons, West Africa. The Holy Ghost Fathers have bravely undertaken some of the hardest missionary fields in the Dark Continent and managed to make them productive in souls. Without doubt they will do the same thing in the Cameroons, but their success will not be easily bought.

Monsignor Plissonneau says:

"In the young Prefecture of Adamana practically nothing has been done, and therefore everything must be done before our holy religion can begin to function. These first steps are fraught with difficulty—a difficulty

that is caused primarily by that spectre of the missions—poverty.

"We have decided that, out of the many works to be founded, we must begin with the most important, and therefore we have opened two schools for catechists in different zones. At any cost, we must have catechists if we would see the mission develop."

### **Our Poor.**

"The poor you have always with you." These words of Our Lord are especially true of the missions, where the priests scarcely ever see anyone who is not an applicant for charity of some sort.

Bishop Auneau, M.C., of Shiré, in Nyassaland, Southeast Africa, has thousands of the abjectly poor around him, and suffers accordingly because

he cannot help them all. His account is a sad one:

"Our Blacks in the best of times have barely enough to keep soul and body together, but the last year has brought great misery to the district in the form of a drought, called the worst since the days of Livingstone, when similar dry years afflicted the country. A sun of fire burns continually on the fields, and the maize, staple food of the natives, has been entirely destroyed. Famine is driving many from us, not only Christians, but those ready to be baptized and who must now defer their baptism, if, indeed, it ever takes place.

"Not only food has given out, but raiment as well; rags half cover the emaciated bodies, and in some cases even the rags are so scanty that good Catholics fear to come to mass on account of their appearance. The spectacle of a starving people is a dreadful one. May help be forthcoming!"

## DISASTER IN BENGAL.

Rev. S. Van Haaren, S.J.

*In a few words, Fr. Van Haaren, of the Moropai mission, Bengal, describes a dreadful calamity—the loss of the rice harvest. India, like China, has but one staple food for her millions, and that is rice. Nature, however, is often in an unfriendly mood, and grants either too much or not enough of the needed rains.*

**F**OR us poor people of Bengal, the happiest time of the year is the harvest time, at least when excess or lack of rain has not partly or wholly ruined our crops. Alas, that these bad years have been so numerous of late!

The next best season for us is planting time: then failure is only a distant possibility, and hopes of

### A Splendid Crop

buoy us up and make labor a pure delight. These are days of hard toil, but neither the ploughman nor his patient ox ever feel the strain of long hours and continued exertion.

Last July, at Moropai, was such a time of hard work gladly borne, and glorious days these were. Early in the morning we were busy ploughing our fields, in mud and water and slime. What a sight we would have been for you, delicate men and women of the cities, who carefully keep to the clean footpaths of your streets, and dread lest a speck of mud sully your well-polished boot or white skirt!

We of Bengal were born in the mud and live from the mud. When we plough, we have mud and water up to the knees, up to the waste, up to the flanks of our bullocks, mud splashed all over till we are covered with it from head to foot. But turn it and turn it again we must. When our paddy grows, and blossoms, and ripens—then we have our reward. And thus we toiled last summer the livelong day, from early morning till dusk, day after day, and our teams never went home ere the sun had set.

All sang songs of gladness and hope, songs of the coming harvest, of

how the paddy would grow and blossom and ripen, how our granaries would be

### Filled to Overflowing

how our hearths would never be extinct and our bowls never be empty of mellow rice, how we would fill the hand of the beggar with our plenty.

For several years the crops have failed so often; last year the harvest was scanty and times are hard for us all, yet sing we must with a gladsome heart, for these seedlings would surely grow and bear fruit, and once again there would be plenty in the poor homes of Moropai.

And the thought of the harvest-to-be made us forget that the seedlings we were planting had sprung from the few measures of paddy, which we had jealously saved out of our own mouths, or which we had begged or borrowed. We were burying in that soft, rich slime of the Sunderbunds the hard savings of a year of scarcity, but what a return they would bring us!

Dark, heavy clouds rolled up from the south, as we urged on our bullocks or planted our paddy: they were welcome, for here we fear neither shower nor downpour—our clothes are so soon dried—and we needed more rain, we had had so little of it last year.

One plot was planted after another, the ploughs had disappeared from the fields, and their mud-bespattered teams; the sweet seedlings began to show signs of taking root, standing up straight and poking their heads out of the water. Oh, what a comforting sight they are, these light green paddy fields, the tender plants just peeping out of the water, swaying with every gentle breeze or with every ripple of the dark blue surface.

The ploughing and planting season had reached its end: as far as the eye could carry, Moropai was one ocean of green. After a few months

### The Green Would Turn Into Gold

and then we would go to our fields again, sickle in hand, to reap our har-



*Bengali people making thread for linen by Gandhi's order. The Indian boycott on English materials is a very effective weapon and has caused the manufacturers of Manchester and other mill centres great inconvenience, contributing, as it does, to England's serious unemployment question.*

vest and rejoice in the plenty God had given us after such a long period of scarcity. We were going to rest a while after our strenuous labor; provisions might be scanty, but the hard days were numbered and hope of better days could make us bear with short rations for a little while longer.

Alack and alas, never were hopes more cruelly dashed to the ground. After a time it began to drizzle, then to rain, to pour down a very deluge. The few who had not finished their planting stood in water and mud and rain for twelve long hours, setting their last seedlings: they might as well have cast them adrift in the canal.

In the morning there were none but glad faces in Moropai: in the evening, as the downpour had lasted for hours and showed no signs of abating, there was anxiety in every heart, no smile on father's or mother's face, no song in the silent huts.

The whole night it continued raining in torrents: none but the innocent children slept. We were up with the dawn to see our fields. Our fields forsooth! There were no fields any more, nothing but a boundless sheet of muddy water! All the "bunds" were broken, and the seedlings that yesterday stood out green above the placid surface of the blue water, have been swept away and will never

know the sickle of the reaper. They tell us we had ten and one-half inches of rain in twenty-four hours. What do we know about rain measurements! But our old folk say that never within living man's memory was there such a deluge. They remember many and many a flood, but this was no flood, it was a disaster.

We do not mind so much the destruction of our fields—these we can re-make in the sweat of our brow, and we peasants don't dread toil—but what strikes terror in our hearts is the prospect of another year without a crop, another year with an empty granary, another year of famine staring us in the face.

### In the Name of Sweet Charity.

There are all sorts of troubles in the mission of Hankow, China, and Bishop Capettini, though not using many words, places the evils of the times plainly before us.

"I take the liberty," he says, "of telling you that most of the people in my three sub-prefectures of Ningkiang, Mienhsien and Fenghsien have been suffering from famine for four months and are now reduced to eating leaves from the trees. Many mothers, in desperation because they cannot feed their infants, have thrown them into the river. The sight of so much suffering is appalling and I am at the end of my resources."

"The causes of our misfortunes are threefold—too much rain last year bringing destructive floods, no rain at all this year, and military dangers threatening life and property. In the name of sweet charity, I ask for alms."

### Notes From Malacca.

Bishop L. Perrichon has seen many changes in his mission at Kuala Lumpur, in Malacca, since he first appeared there as a missionary in 1898. The Malay Straits region, though climatically hard for a European to live in all the year round, is particularly rich in vegetable products, and these products, when developed, mean an increase in population.

Monsignor Perrichon says that in the old days coffee was the great crop, and he used to travel about from one coffee plantation to another seeking the coolies who worked on them, and who lived in huts thatched with leaves in a

primitive manner. He made some converts, but at the price of great personal exertion.

But of late a change has come over Kuala Lumpur. Rubber plantations have superseded the coffee fields, and the rubber industry has become enormous, thanks partly to the automobile and its demands. The settlements of thatched huts has given place to a city of eighty-eight thousand inhabitants, with three Catholic churches. Catholics are numerous and of various nationalities, including Europeans, Chinese, Indians, and mixed races. The Christian Brothers teach nine hundred boys, and the Sisters of St. Maur conduct large schools and orphanages. Just at present business in Malacca is dull—as elsewhere—but in good times prosperity reigns, and the Church shares in the general abundance.

### A Chance to Become a God-mother—or Father.

"All missionaries are, by nature, beggars. Begging for one's self is a shame; begging for the work of Jesus Christ is an honor."

Fr. P. Guichard, writing from a lonely corner of the Gilbert Islands, expresses this sentiment, which many an apostle will echo. Begging has to be done constantly, but the priests who set themselves to the unpleasant task take refuge in the thought that their cause is the best in the world.

Passing on to his specific need, Fr. Guichard says:

"The annual upkeep of a teacher at Butari-

tari and at Makin comes to a little less than fifty dollars at the present exchange. I have to care for six teachers in Butaritari and two in the island of Makin. The funds of the Bishop being low, we are doing the best we can; friends from New York and Boston pay for the upkeep of two teachers, and, with the small local resources and the donations from Europe, I manage to provide for two more. I am, therefore, collecting all the money I can to increase the teaching staff, and I should like, above all things, to secure four godfathers or godmothers for four teachers."

### A Missionary From Mannanam.

The propagation of the Faith at St. Joseph's Monastery, Mannanam, Travancore, India, is his life's business for Fr. Dominic, T.O.C.D., who spends his days in efforts to convert the pagans around him—often too easily the prey of Protestant sectaries. Fr. Dominic is also noted as a successful giver of retreats, and is a bit of a naturalist as well, and is ready to send specimens of Indian birds and butterflies to persons desirous of them.

### "If Only."

"Had we tomorrow ten new missionaries, with the means to build chapels and residences, and to instruct the catechumens by the help of catechists, we would have 20,000 more converts by the day after tomorrow. Hence it appears that it is prayers that we are mostly in need of," writes Fr. H. Grignard, S.J., of the Bengal mission, who has done such a fruitful work at Ranchi, in connection with Catholic co-operative banks, and industrial schools. May they be mightily prospered!

## A NEW IDEA.

Very Rev. J. Cessou, L.Af.M.

*Mgr. Cessou, Administrator Apostolic of Togoland, West Africa, presents a plan for helping on the cause of catechists and native priests that is practical in every detail. The solidity of a "foundation" cannot be questioned. The interest money is permanently secured and may not be diverted to various and less important channels at the will of changing missionaries.*

**R**EPETITION is the most powerful method of propaganda. Therefore this truth about catechists cannot be repeated too often: With them we can do all; without them we can do very little.

When the majority of the Catholics are convinced that this fact is absolute, when they view it from all angles and

### With All Its Variations

finally adopting it as an axiom—on that day important results will be obtained.

Why could there not be founded a Society for the Adoption of Secondary Stations? During the war people adopted soldiers at the front; why not adopt catechists, these recruits in the first line of the great war of evangelization? To assure the stability and the future of these Secondary Stations for working catechists, is to assure the future of the Christian settlements.

The money for such foundations, deposited in banks, would be controlled by a board of trustees, and the interest of the found would

### Pay the Salaries of the Catechists

in charge of the stations. By this method more good would result from a certain sum of money than if it were spent for divers small needs of the moment or by individual missionaries whose personality often insure the success of an undertaking, and who may be called away at any moment.

The successor may not have the same ideas; he may not see things in the same light. Naturally his

methods match his capacity, experience, and talent. Finally, he may not equal his predecessor

### In Zeal or Initiative

What appeals to one may never occur to the other. Thus, a work may start, prosper, decline, and die without leaving any lasting results. Doubtless, something was achieved, but with a Foundation, it would be vital.

At a mission it is always necessary to expect changes on account of sickness or trips to Europe. Of course, it would be impossible to eliminate en-



*Rev. Anastasius Dogli, ordained in Togoland last July—the first native priest of that mission.*

tirely the individual element—such would not be desirable or possible, but to have beside missionaries impermanently located, fixed native auxiliaries would automatically assure a continuance of the work undertaken.

When a missionary goes away, the catechist remains. The people are accustomed to him, are as attached to him as to a father, and all the inconveniences resulting from the loss or change of a priest are neutralized by the presence of the catechist.

On the other hand, a new missionary would find an experienced aid

awaiting him, who would be familiar with the methods of his predecessor, and who could initiate him quickly in the necessary details of the post. Thus he would be protected from leaving the beaten way and inaugurating useless methods. There would be ample time to study the situation.

Often, perhaps, arrangements that seemed at first sight undesirable, would prove to be the only feasible ones. In due time such methods as a

### Treasury of Experience

had proven worthy could then be gradually introduced. And thus, thanks to the catechist, a line of continuity and harmony would be maintained.

By means of these stations a chain of posts would radiate in the surrounding villages. Later, the most prominent would become one of the principal stations. With this combination, the country would soon become Catholic.

With this system, there would be a stable organization of native agents and lay vicars, if I may thus term them, who would continue to function if the missionaries were forced to leave them, as was precisely the case in the late war. Service would be assured during the interval of absence. Instead of finding ruins, as at Taga, there would be ever an advance.

Furthermore, by natural transition all anxiety as to native clergy would be removed. An assured income is a great aid in establishing Catholic settlements. With such aid secondary stations would naturally become, in time, rural parishes, where the native priest would function easily and well.

Liberated from anxiety as to salary and the support of catechists and native clergy, knowing also that he could dispose of an allotted sum, the European missionary would advance joyfully on his way.

The evangelization of natives by natives is the future work; we are certain on that point, for Europeans will never be numerous enough to



reach the masses directly, especially in Africa.

Again, it is necessary to reckon on the present

### Movement Towards Autonomy

The example of Nigeria and the Gold Coast is a symptom. On all sides we find a sentiment towards the establishment of native independent churches rather than those controlled by strange priests.

Permit me to quote from my letter recently written to personal friends in America.

"We are only fourteen Fathers, six Brothers, and seven Sisters. We have nine chief stations and one hundred and thirty-four out-stations.

"We cannot be everywhere, but the catechists could, if we had money to pay them. It is in these out-stations that the new and progressive work is done. There also the Christians require closer supervision—many among them being new converts.

"Besides, being not—so to say—carried on and kept up by the surroundings: examples of old Christians, existing habits of faith, the glamour of Church ceremonies (that is only possible in the main stations), they need the constant care of somebody who is always on the spot. The only one who can possibly be always on the spot is the catechist, the *locum tenens* and substitute of the Father. Here in the missions we can do but little without them, and we can do all by and through them. In Togoland, unhappily, the great majority went away during the war for lack of salaries. The task is a huge one now to re-man all those out-stations. But it must be done if we are to prevent thousands of Christians from falling back into paganism. Ever since my arrival in Togoland, my daily prayer to God has been: 'Give me the means to put catechists in the out-stations!'

"Living with his people, always among them, the catechist is the only one who can have a real and lasting influence on his congregation. The visits of the Fathers are mostly flying visits, and, unhappily, they need be such, for the out-stations are so many! The catechist is to his people a model, a living pattern to which they may hope to attain,

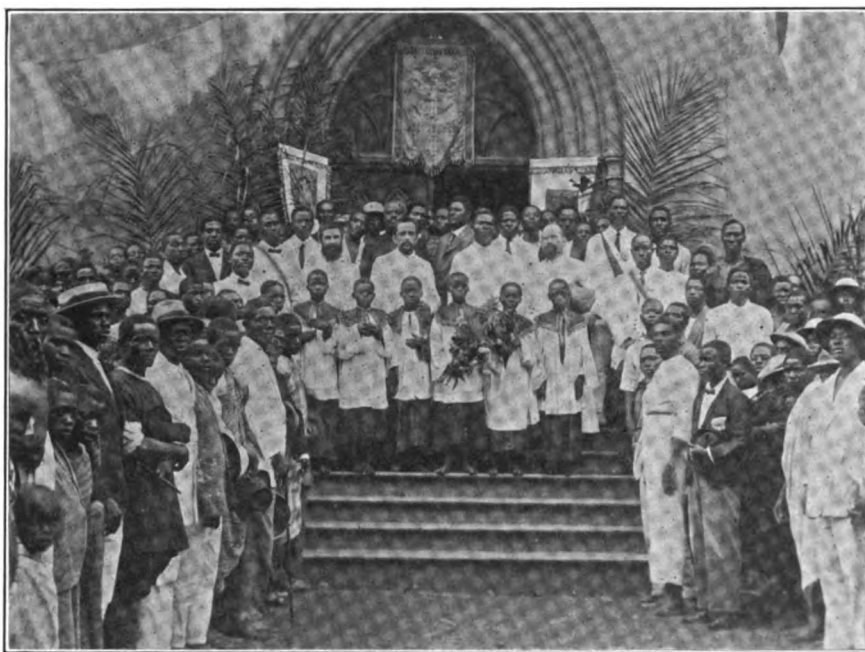
### For He Is a Native Like Themselves

one of their race and kin, one of their blood. The example of the Father has not such an influence on them. They admire him certainly, but they say: He is a white man.

"Moreover, when they see a catechist worthy of his calling, they are proud of him and willingly follow his lead. As you see, the catechist is the all-important factor in mission work. I wish friends of missions could understand this well; for they would gladly help to solve the financial problem involved.

Catechists we shall get, if we are able to give them salaries, and, as a rule, 'you only get what you pay for.' A poor salary often means a poor catechist. After all, he must be able to live and to live in a decent way. The average here in Togo, for a catechist of one or two years' standing, varies from ten to fifteen dollars a month.

"To old servants—especially if they have many children—we must, of course, give more. Some have up to thirty dollars. Pre-war days are gone, alas! Happy days! I wish they would come back! But the hard facts are there, and not likely to be altered for many years to come. But I am sure that the people who love the missions and who take to heart the spreading of God's Kingdom, would be glad to support, even at ten or fifteen dollars a month a catechist in one of these out-stations, if they did but realize the good they could do that way. . . ."



*This beautiful little scene was arranged to do honor to Fr. Dogli. His ordination marks a great stride in the progress of Christianity and civilization on the West Coast.*

### No Passage Money.

Four Sisters, Oblates of St. Francis de Sales, destined for the Orange River District, South Africa, are anxiously awaiting the hour when enough

money will be sent them to proceed on their long journey. The bishop in whose mission they will work is so poor that he cannot pay their passage from Europe to Africa, and their own Order cannot give them the necessary

amount. This dilemma often occurs in the mission world, forcing willing nuns and anxious bishops to send appeals abroad for transportation funds. Here is a good occasion to co-operate with the apostolate.

## THE CONVERSION OF A BONZE.

Rev. R. A. Voelling, S.V.D.

*Bonzes, being among the high and mighty, are not so easy to reach by the missionaries as the poor Chinese. The conversion of one of them is, therefore, considered a triumph. The bonze of this story, being a really religious man, found his chief difficulty not in changing his mode of life, but in adopting a new Master.*

**I**n a short time the city of Tsingtan, in Kiautscheu Province, East China, will be opened to the international commerce and a stream of foreign merchants will be rushing in on the Shantung railroad.

Curiously the Americans and Europeans will inspect the pagoda with its green and yellow glass-like bricks laid glitteringly on the slanting roofs. For the first time they will see the gods with their bulging eyes and menacing posture; they will admire written inscriptions and watch the bonze prostrating before his god and lighting the incense. For the missionary

### This Is Nothing Out of the Ordinary

What he admires and what astonishes him is that in this empire of darkness, of the shadows of death, and of the lonely deserts, Christendom has created green blooming meadows, places of grace, where are wrought miracles of conversions, and where the lily of purity flourishes so abundantly.

In the following lines I will relate to our readers a true story of conversion; there are several versions of it, but all fill the heart of the missionary with joy and sweet consolation.

In the province of Che-li, in the village of Linmingkuan, about forty years ago, was born Sungtecuin. His parents were zealous Buddhists, who raised a large family, honestly, by means of the cotton trade.

After the boy Sung had attended the village school for some years, his serious mind led him to solitude. Only twenty years old, he led on the mountain called Kuschan, near his

home village, a life of penance and meditation. Here he vowed to Buddha, virginity forever and abstinence from flesh-meat. His aspirations for higher perfection brought him to the sect of the Nimikas, which has as a second title "The road to the heavenly homeland." To understand the character of this sect, we will mention several of their exercises:

The members take a deep breath, kneeling, and exhale, holding the right hand over their mouth. Repeating this several times, the hand gets damp, and then with this damp



*Chinese famine victims. Their swollen faces are the result of having eaten poisonous roots or leaves as a substitute for food.*

hand they wash their face to cleanse themselves from their sins.

They sit down with legs and arms crossed, and fold their hands; then crying out "One," they begin their real religious action. The disciple of Buddha holds his breath very long, bends his forehead to the ground, saying: "Buddha, thy disciple is lying at thy feet."

Lifting the upper part of his body, he sits immovable until he is not able to hold his breath any longer. With the cry "Two," the exercise is finished.

It is said that some of them can hold their breath for an entire hour. What is the benefit of this religious act? It leads the scholar to a closer resemblance with Buddha, the redeemer of the world, and he will find his reward in the next world.

The third act of piety consists in burning incense before the picture of Buddha and in kneeling immovable until it is burned out (about five minutes). Very pious devotees burn five to eight incense sticks without moving even the eyelids. Some get into ecstasy and affirm that a whole day spent like this seems to them but a quarter of an hour. The sect teaches immortality of the soul, judgment, hell, and heaven.

### The So-Called Nirvana

is a state of sweet idleness in high ecstasy. Some of the religious ceremonies remind the non-partisans of the sacrament of baptism and confession, so that, according to the testimony of P. Wieger, it is easy to convert them to the Catholic Faith. After their conversion, they become very strong Catholics.

Our young Buddha disciple progressed so that he recited the rosary of Buddha. His desire for higher perfection was such that after ten years he entered the sect of the Golden Pill. It promises to make of its disciples masters and half-gods through a life of constant prayer and entire self-sacrifice to the great spirit Amithaba. The prayers are so heartfelt and beautiful, that if we would change the name Amithaba to the name of the "Holy Trinity," we could place some of them in our own prayer books.

When thirty-year-old Sung embraced with customary zeal the teachings and exercises of this sect, and within a short time the priests conferred upon him the office of a wandering preacher. Clad with a banz-taler, girded with a rope, and carrying a little bundle of necessities on his back, he preached, touring the

provinces of Tschelie, Honan, Chanis, and Mandschursi. As he preached and instructed during the night, the crowds of people

#### **Drew the Attention of the Authorities**

He, therefore, returned to Kuschan, his native home, and from there he traveled and performed his office in the surrounding country. From all distances, the pilgrims came to hear him preach, to satisfy their conscience and ask his advice. They called him the Virgin and they honored him as a saint.

Sung had worked fifteen years for the salvation of his neighbors, when his father died; urgent demands of his family made him return to his father's home to conduct his father's business. As he performed it with thoroughness, the family grew very rich. But even then his zeal for souls gave him no rest. He found time to preach, but in spite of that never neglected his cotton commerce. The good-will of this busy bonze deserved reward, and the greatest reward a pagan was granted—it was the grace of conversion to Christianity.

One day the saying went through town that a European bonze had arrived and would receive disciples. It was Fr. Gordier, born 1844, at Metz; died 1915. After the crowd had satisfied their curiosity, our busy bonze resolved to visit the missionary. They were two of the same spirit, who stood side by side, of the same age, and the same firmness of character.

They believed that but one thing was necessary: "the salvation of souls." After a conversation of a quarter of an hour, the missionary had stirred the soul of his opponent, and without delay they discussed: "What is the true religion, the Buddhist or the Christian? And whom shall we follow, Christ or Buddha?"

The learned scholar listened eagerly to the doctrines of Christianity and her foundation, and always had new questions to ask and new doubts to be solved. The conversa-

tion continued until dawn. Then the bonze returned home.

The interior struggle began. How, said the tempter, can everything that the divine Buddha has revealed for centuries and that you have taught for thirty long years so convincingly to the people, be false? Why let this foreigner come to draw your attention toward error?

Again he went to the missionary, and again he began to study and to compare and to pray. For a long time this battle continued, the pride of the Chinese rebelled, but at last Truth gained the victory. After a few days, our bonze knelt before the missionary and humbly asked for baptism.

#### **Now the Unexpected Happened**

His baptism was postponed for a later date. The missionary knew well that what he had believed, practiced, and preached with so much faith and confidence during all these years could not be rooted out of his heart and mind in a few days and thrown overboard. His soul, although by nature Christian, was overgrown with Buddhist ideas.

Well did he turn his back to Buddha, well did he study the catechism, well did he pray with fervor and with a loud voice; but unconsciously and unwillingly distractions and ejaculations to Buddha intermingled in his prayers to the true God. We can see here how hard it is to overcome oneself. Also another difficulty had to be overcome. Sung had made two vows to Buddha. The one was that of "virginity," the other of abstinence from meat. The first one he had kept faithfully, and he only had to renew it to the God of Christians, this being made easy by the fact that the missionaries gave him a shining example therein.

The second vow had to be disregarded because it was grounded in idolatry. Buddha forbade the killing of any living thing and its flesh being used for food. Our candidate, therefore, refused very obstinately the de-

mands made by the missionary. But Fr. Gordier asked: "Either eat meat, or renounce baptism." Then he ordered boiled meat and commended his scholar to eat.

The man had already taken the meat in his mouth, when suddenly he spit it out and ran off. For a long time he did not find any rest. He was unable to sleep and his countenance grew pale. The missionary, therefore, again ordered some meat, with these words: "Sung, you eat meat or you go with Buddha to hell."

The unhappy man trembled, but still hesitated. The missionary encouraged him, saying: "Poor Sung, I pity you. This is the decisive moment. Show whom you prefer, Buddha or Christ!"

Immediately Sung began to eat, and in the same moment the wicked spirit left him. A sweet peace entered his soul. After having eaten the rest of the meat, master and scholar fell on their knees, to thank God for this victory of grace. The next morning the former bonze received the long desired grace of baptism.

#### **A Harvest Ready at Ginabahar.**

"I hope your readers will pray Our Lord to send us many reapers to gather in the rich harvest which He has prepared," writes Fr. van der Driessche, S.J., of the Ginabahar Mission, Jashpur, Bengal, and he adds: "Three missionaries for 20,000 Christians scattered in some three hundred villages and hamlets in an area of more than one thousand square miles are not nearly enough to care for them properly."

#### **On the Installment Plan.**

Fr. James van Beurden, M.S.C., of Lanuza mission, Surigao, P. I., writes:

"Last year you printed a letter from me under the title: 'Put Walls Under the Roof.' The walls are all under the roof, thanks to the generosity of good benefactors in America. Now the refrain might be: 'Put windows and doors in the walls and a good stairway to the front door.' Will you, therefore, call on my friends once more and see if they will not complete this little building, which I may state is a schoolhouse and much needed in the community."

*Children and the poor are the best friends of the missionary. To convert the proud Roman and the wise Greek, God chose poor ignorant fishermen from an inland sea. It is also the weak and little ones who will sit in judgment and condemn the rich and powerful of this world.*

## YOUNG AMERICA IN MADAGASCAR.

Rev. W. H. Breault, M.S.

*Fr. Breault, Missionary of La Salette, late of the United States, now of Madagascar, an island off the south-east coast of Africa, has been appointed treasurer of his mission post, an office least to be desired in all the apostolate. The treasurer of a poor mission has his own troubles, but having hailed from the right country, Fr. Breault, when all looks darkest, begins to watch for the mail, and sure enough, "generous America" lives up to her reputation and sends him a letter freighted with a check. All this increases his confidence and his usefulness.*

NEARLY eighteen months have elapsed since we sailed from New York, yet it seems but yesterday, so quickly has the time sped by.

We had a very pleasant trip, though somewhat long and hot, especially crossing the equator. It took us thirty days from Marseilles to Tamatave. We arrived at Antsirabe the twenty-eighth of April—three months after leaving Hartford. We received

### A Most Glorious Welcome

from all the Christians of the neighborhood, who were gathered at the auto station to meet us.

A few weeks' vacation was given us before we started in earnest to master the native language. Finally, December 19th, we were sent out to our different posts, and here I have been at Ambohibary ever since. Fr. Coté is stationed at Antsirabe.

Ambohibary is a fine place, but very large. It is the largest district of the vicariate, and we are only two to take care of it. We have in all six chief centres, around which are grouped nine or ten smaller posts. The nearest centre is Antanifotsy—about twenty-five miles away, and the farthest, Haka, is over one hundred and thirty miles distant.

We visit the centres every month and the smaller posts as often as possible. We go out for two or three

weeks at a time, visiting the central posts of a Sunday and the smaller ones during the week. Our trips "*en brousse*—roughing it," as one would put it in colloquial U. S. A., are very

### Interesting Though Somewhat Tiresome

On my last trip I was out eighteen days, and next month I am going to be away twenty-two. So you see, we are kept pretty busy and have very little time to ourselves.

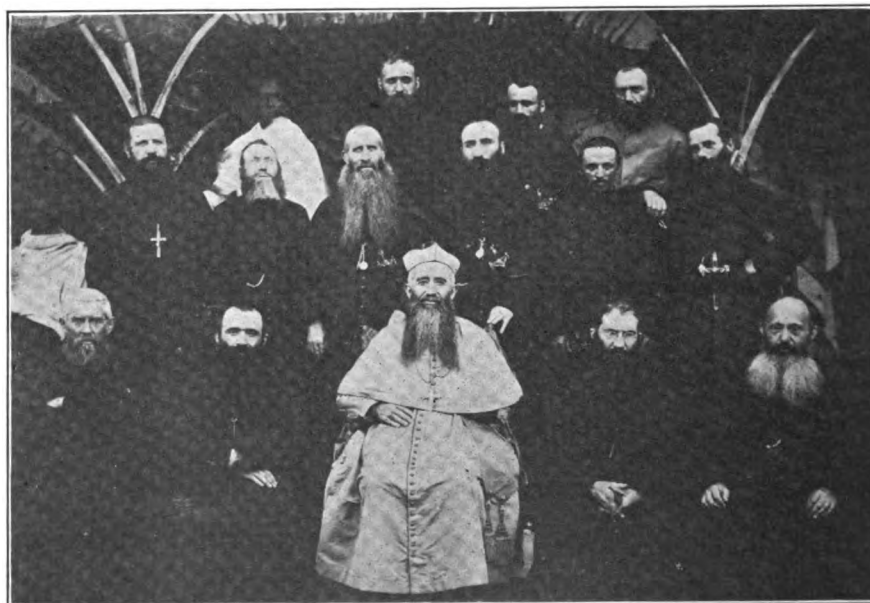
Then the many sick calls take up most of what could be spare time. Often we just get in from a long trip *en brousse* and are preparing for a fairly comfortable night's rest, when along come a few sick calls and most generally in opposite directions, or if by chance they are nearly in the same direction, our natives never think of stopping you on the road, but wait till you get back home to send a messenger posthaste to call you.

Many a night have I saddled my poor horse, a little more road-weary than myself, to send him a second or third time the same day over the self-same road. But the best part of it all is when you have to cross two or

three rice fields in the dark. The horse tries to pick his way as best he can, but more than once he slips from the narrow path into the muddy water with a splash—the result being that rider and horse return home one beautiful mess, if nothing more serious happens. But these are just the little incidents that add variety to our life, so we have no reason to complain.

I told you that I was sent here last December, but I did not mention a little surprise I received January 1st when a letter was handed me from Antsirabe. It was my appointment as treasurer of our residence. "Already in honors!" I hear you say. But just wait till I tell you how much was in the *treasury*, and I'm sure you'll not find many to envy my position. It contained exactly 165.30 francs, a little over \$13.00 according to the then rate of exchange.

That two of us could live on that for a month was the least of my troubles, for somehow or other we always find enough to eat—but what worried me most was where we would get the six or seven hundred francs to pay our catechists at the end of the month. In all, we have some fifty odd



Bishop Dantin, Vicar Apostolic of Antsirabe, Madagascar, and La Salette missionaries. Mgr. Dantin was consecrated in 1919.

in our different posts, and if we don't give them regularly their little allowance, some readily profit by the occasion to leave us and go teach in the government schools, where they are more abundantly remunerated.

But what was my surprise and joy to receive, towards the end of January, a letter from Mgr. McGlinchey, of Boston, with an enclosed check for mass intentions and a generous offering.

### **It Was Certainly a Godsend**

and has taught me to have more confidence in Divine Providence.

These last two months it was the same story, with checks from home coming to the rescue. Now I put all my trust in Providence, for I feel sure that money will come at the right time. If, dear friends, in your distributions, you have an occasion to think of me, myself and all entrusted to my care will forever remember your kindness.

Another enterprise has now come

to make my job of treasurer less envious. Our old mud-walled and thatch-covered church is beginning to



*Hova woman of Madagascar in mourning array.*

refuse to stand any longer. The walls are giving way, and the roof leaks

like a basket. Moreover, it is so small that on the big feasts it can accommodate scarcely half the people who come from many kilometers to assist at mass and receive Holy Communion.

We have started to build a larger and more appropriate edifice, but if we do not receive some pecuniary assistance from abroad, I really don't know how and when we shall finish it. Any little gift, whether money, statues, or altar furnishings, will be gratefully received and will assure the donator of a perpetual remembrance in our poor prayers and sacrifices as also in all those of our dear Christians. The church is dedicated to God under the invocation of St. Joseph, so we trust He will interest the faithful abroad in this His work.

My health is always of the very best. I have not yet had the fever, though Fr. Coté is still suffering from a very serious attack of it. I recommend myself and my work to the kind and fervent prayers of the good Catholics of the United States who come to the aid of so many needy apostles.

### **The New Prefecture of Lake Albert in Equatorial Africa.**

What was formerly the Mission of Lake Albert is now a Prefecture Apostolic, with Monsignor Joseph Matthijssen as Prefect. Lake Albert is that part of the Vicariate Apostolic of Uganda which is situated in Belgian territory. It comprises the country situated between the frontier of the English protectorate of Uganda and the thirtieth degree of east longitude, a country inhabited by two hundred and fifty thousand souls.

By the consent of Monsignor Grison, Vicar Apostolic of Stanley Falls, Lake Albert Prefecture also has charge of the people dwelling east of the great equatorial forest, among whom the Fathers of the Sacred Heart have now founded a mission, an addition of about fifty thousand souls. Geographically, this country, which is almost as large as the island of Britain, forms an isolated whole. To the west lies the great equatorial forest between three hundred and four hundred and fifty miles in extent, through which has been

made a road, or rather a track, as far as Stanleyville, at the bend of the Congo, along which stations have been established. To the east, after a region of plains and low hills, there is a depression of two thousand three hundred to two thousand six hundred feet, at the bottom of which lies Lake Albert.

### **Encourage Native Missionaries.**

The college at Kweichow, China, is an important institution for it really feeds the seminary with students who later will become priests. And native priests are sadly lacking in number in China as elsewhere in the mission world. Therefore the Kweichow college should not be allowed to stand still for want of funds. Fortunately there are many boys who wish a college education, but in order to accept them, there must be additions built—large, new wings that will give proper light and air and permit the boys to study and lodge in proper surroundings.

Fr. Eugene Grimard, P.F.M., who pleads for Kweichow College, says

that the prevailing anarchy of the district makes living difficult in every way. Not only are roads dangerous to the traveler, but the price of rice has soared until bags that once cost two or three dollars, are now eighteen or twenty dollars. A work so important as that of training native missionaries should not be neglected, and Kweichow College deserves a helping hand.

### **A Hint for a Sermon.**

Fr. J. B. Petit, of the Paris Foreign Missions, who has carried on a vigorous apostolate among the wild tribes in the Nilghiris, at Kodiveri, Coimbatore, South India, is seeing some unlooked-for results to his teaching. The other day one of his young neophytes came up with a hen whose wing had been wantonly broken by some mischievous urchin, and earnestly begged the missionary to tell his congregation, in his next sermon, that they should not break the wings and legs of hens.





# Catholic Missions

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RIGHT REV. JOSEPH FRERI, Editor  
J. G. MENARD, Assistant Editor

THE members of the Hierarchy, recently assembled in Washington, reiterated the intention repeatedly expressed in the three National Councils of Baltimore, that The Society for the Propagation of the Faith continue to be the organ of American Catholics. The S. P. F. for the assistance to be given to foreign missions. Here is the text of the declaration communicated by the N. C. W. C.:

"A special committee of the Hierarchy, under the chairmanship of Archbishop Moeller, entrusted with home and foreign mission work, reported that it was the sense of the Hierarchy that the foreign mission work should be taken care of by The Society for the Propagation of the Faith in their dioceses."

\* \* \*

WE greatly regret to hear that the Rev. J. J. Burke, C.S.P., has retired from the editorial chair of *The Catholic World*, which he occupied so ably for eighteen years. When he took charge of it, the magazine had somewhat lost the character which its founder had intended to imprint upon it, and had become an illustrated popular monthly. It did not take long for Fr. Burke to restore it to the higher literary standard set by Fr. Hecker, and he has maintained this standard ever since. We extend our best wishes to Fr. Burke that his work for the N. C. W. C., to which he intends to consecrate himself, be blessed with the same success he obtained as editor of *The Catholic World*. We offer him also our thanks for his interest in the missions and the help he gave them whenever he had an opportunity to do so.



The Rev. James M. Gillis, C.S.P., who succeeds Fr. Burke, is an old friend of ours, and we have no doubt he will achieve the same fame as an editor he obtained as a missionary. We were glad to hear him declare, in his statement of the editorial policy he intends to pursue,

that he will be modern in spirit and in his manner of expressing the truth. Antiquated methods have been a great hindrance to the development of the Church in Christian countries and to its extension in pagan lands. We wish all possible success to the apostolic and literary labors of Fr. Gillis. *Ad multos annos!*

\* \* \*

WE call the attention of readers of CATHOLIC MISSIONS to the last page of this issue of the magazine. We could have filled every page with similar extracts from letters received within the last few months. It may be noticed that those we quote were written in different parts of the missionary world and by heads of missions of five nationalities, who represent no fewer than fourteen missionary societies. Everywhere the distress is the same and from every one we hear the same appeal:

"American Catholics, save us; we perish!"

\* \* \*

WE beg to notify missionaries sending articles for CATHOLIC MISSIONS, in the first place, to write on one side of the page only, if the article is in the English language, saving us thereby the work to copy it; in the second place, to state distinctly if they want the MSS. returned in case it is not found suitable for our publication; in the third place, to write distinctly their name, P. O. address, and the name of their diocese; finally, to find out the exact rate of postage from their town to New York. Hardly a day passes without our receiving letters with the mark: "Postage due." A few days ago, a letter from India cost us eighteen cents. This sum may seem insignificant to some, and yet it would have sufficed to support an orphan for several days in certain countries. *Times are hard*, and we are trying to save every penny for the missions.



In connection with the foregoing, we beg to subjoin another remark. We gladly and gratefully accept goods for the missions, such as church vestments, altar linen, sacred vessels, etc., and, if their distribution is left at the discretion of The Society for the Propagation of the Faith, it will assume the cost of expressage. But if the donor desires that his gift be sent to a missionary designated by him, we will be thankful if he adds to the goods the cost of transportation. It is considerable when there is question of certain parts of the world. A few days ago we received a chalice to be sent to a priest in India, and found that the cost of expressage, insurance, etc., was exactly \$9.60, or about one-third of what the chalice was worth. The general fund we are trying to create is intended for the benefit of all, and we do not feel justified in using it for the benefit of a few, so much the less that those few are always the same missionaries constantly appealing everywhere for help of all kinds.

# MISSIONARY NOTES AND NEWS

## AMERICA

**NEW YORK** The Near East Relief, of New York City, has received by cable from Rome the blessing of the Holy Father and a gift of 550,000 lire for Smyrna. The Pope expressed his confidence in the people of America, and sent the following message:

"Speaking as the representative of the Divine Redeemer Who said 'Whatsoever ye shall do unto one of these little ones is done unto Me,' it is with truest sincerity and with heartiest gratitude that His Holiness blesses the work of Near East Relief in the confidence that with their material food the children will likewise be given the spiritual food for hearts and souls, namely, that they will be fed with truth and, above all, religious truth, and that they be clothed not solely with material garments, but that their raiment shall likewise be virtue, modesty and obedience; the first being ever essential, the second making for dignity of the person and of life, the third being the preparation for righteousness and all other attributes of life."

A new missionary college **CANADA** has been opened by the Franciscans (O. F. M.) in Sorel, P. I. Its purpose is to recruit vocations for the Franciscan Order, with the intention of sending its graduates to the missions. The college accommodates about twenty students and already is proving too small for the number of applicants.

**PHILIPPINE ISLANDS** A daily paper states that an American gentleman, living in Manila, P. I., has arranged with

the radio station to give the five thousand lepers stationed at Culion regular musical entertainment. A receiving and magnavox station will be installed at the bandstand at Worcester plaza, on Culion, in order that the lepers may enjoy the constabulary band concerts that are given nightly on the Luneta, in Manila.

All Filipinos love good music, but without the radiophone the lepers of Culion cannot have good music, whatever might once have been their abilities as musicians. Leprosy destroys the sense of touch, causes loss of fingers, lips, etc. The leper band at Culion plays very indifferently. Governor Wood favors the offer as a relief to the tedium of monotony that is the rule at Culion.

**SOUTH AMERICA** Climatic conditions make South America a dangerous and difficult country for the European to live in, but missionaries are there and working with

their usual courage. Fr. D. M. Barrat, Holy Ghost Father, writing from Taffe, Brazil, says: "We are at present only ten priests in a territory almost as large as Texas, and some of us are old and infirm at that. We need to train young recruits for this vast and neglected mission."

## EUROPE

**GERMANY** "Catholic Missionary Week" was held at Aix-la-Chapelle during September. Several hundred members of the clergy, including Cardinal Schulte, Archbishop of Cologne, and many bishops, canons, provincials, abbots, and priests, were in attendance.

The week's meetings concluded with a procession through the town and an address by Cardinal Schulte.

A "Week of Religious **HOLLAND** Ethnology," attended by Catholic missionaries and scientists, was held at Tilburg, in September. The meeting represented an attempt at a laboratory method of stimulating the interest of missionaries to make a methodical and scientific study of the religions of the natives with whom they come in contact.

The thousands of Catholic missionaries scattered in all parts of the world have probably the best possible opportunity to investigate the different primitive religions and to join up the links of the chain of proof upon which modern Christian religious science is based.

## ASIA

**CHINA** Mgr. Louis Janssens, B.F.M., has been made Coadjutor Bishop to Mgr. Abels, Vicar Apostolic of East Mongolia.

The Government of Canton has donated a tract of land to the Sisters of the Immaculate Conception, of Montreal, to enable them to build a spacious academy for the education of the daughters of the upper classes of the population.

**TONKIN** Mgr. Cothonay, O.P., Prefect Apostolic of Lang Son and Cao Bang, Indo-China, has been presented with the Radius Prize, by the Geographic Society of Paris. Mgr. Cothonay has charge of a wild and lonely district, but besides preaching the Gospel to the natives, he has reclaimed much land for farms, placing his converts thereon and teaching them how to cultivate the soil and make use of the forests. He has also increased commercial relations with the outside world and, in short, has transformed a large part of the territory confided to

his care. Mgr. Cothonay for some years had charge of the Dominican parish at Hawthorne, New York.

**INDIA** Fr. A. Merkes, of Madras, may now be considered one of the veterans of the Indian mission field, and he knows conditions there well. His latest letter is full of interest and good cheer.

"It is just twenty-six years ago that I was ordained priest at Mill Hill. I have spent twenty years in India, and the longer I am here, the more I love the people and our good Christians, both Telugu and Tamil. But we are very hard up for priests; one of our Indian priests died a few weeks ago and another received the Last Sacraments this week.

"The Archbishop is still in Europe; he writes from Rome that His Holiness the Pope has graciously accepted the patronage of the new ecclesiastical seminary which Archbishop Aelen proposes to open on his return. It will be perhaps the last, but certainly the most important undertaking of his active life. I am sure American friends will be delighted to hear of this new seminary.

"Of late, we have not received many mass stipends from the United States, and the loss is a serious one."

In 1820, the total Catholic population of Ceylon was only 130,000; thirty years later, the Catholics numbered no more than 140,000. They had then 300 churches and chapels and 46 schools with 2,000 pupils. In the whole island there were only 33 priests. Today, the Catholics of Ceylon count nearly 400,000. They are ministered to by 260 priests. They have 770 churches and chapels and 731 schools attended by more than 67,000 pupils.

Bishop Roy, of Coimbatore, speaks disparagingly of the times in that country. The desire for independence has created a feeling of unrest that does not make for spiritual conversions except among the very poor, who find possibly some material benefit from becoming Christian, though the bishop thinks their attitude will improve as they become older in the Faith.

But the Indians are not the only persons suffering from dire necessity in Coimbatore. The Sisters of the Presentation have passed the stage of being simply poor and are now in actual misery. They teach classes for Indian girls and have no other income than the small sum granted yearly by the Government. The health of the nuns is gravely menaced; two of the novices have died of tuberculosis, and other Sisters are sick. The doctor who visits the convent states that lack of proper nourishment is the cause of all the illness he has treated.

# "THE FUTURE OF THE CATHOLIC MISSIONS IS IN THE HANDS OF AMERICAN CATHOLICS"

A glance at the following extracts taken at random from letters recently received at the National Offices of The Society for the Propagation of the Faith will give an idea of the condition of the missions, also of what the missionaries expect from their American brethren:

## From Taikou (Corea):

"Unless Providence comes to our rescue through American charity, our situation here is more than precarious. We can exist for some time, but we can make no progress, and yet all the Protestant missions around us are progressing. The future of the Catholic missions is in the hands of American Catholics."  
BISHOP DEMANGE, P.F.M.

## From Nagasaki (Japan):

"For the last three years I have closed my yearly budget with a deficit of 7,000 yen, and if this keeps up, several missions must be discontinued."  
BISHOP COMBAZ, P.F.M.

## From Formosa (Japan):

"Could some American priests send us their surplus mass intentions? We have been without any for three months, and shall have to close our schools which are supported by such means."  
MGR. T. DE LA Hoz, O.P.

## From West Honan (China):

"We are very poor and you would be surprised to hear of the sacrifices we are obliged to make in order to continue our work. Excuse me therefore if I knock again at your door."  
BISHOP CALZA, F.M.P.

## From Northwest Hupeh (China):

"Could Americans only see the suffering in this unenlightened land, they would understand how much we need their help."  
BISHOP RICCI, O.F.M.

## From North Hunan (China):

"The terrible war has had disastrous consequences for all the Chinese missions, but especially for those of North Hunan. Knowing the interest American Catholics take in the Propagation of the Faith, I take the liberty of asking you for mass stipends for my priests who have none and who are in great poverty."  
BISHOP CARBAJAL, O.S.A.

## From Laos (Indo-China):

"Have pity on the souls of our children, Catholics of America, who are abundantly blessed with the goods of this world! It is not for ourselves we are begging; we missionaries are used to a hard life, and, as they used to say during the war, we will hold out and disregard further privations, but at present it is the very existence of this mission which is threatened."  
BISHOP GOUIN, P.F.M.

## From Vizagapatam (India):

"In the midst of our great poverty, we fully appreciate the generosity of our American friends whose zeal for the missions never grows cold and slack. Convey to them the expression of our gratitude, and tell them that without their assistance our mission is doomed."  
BISHOP ROSSILLON, S.S.F.S.

## From Nagpur (India):

"I regret to inform you that a number of missions in this diocese have been suppressed through want of money. I have notified all the missionaries that their allowances will be cut down; they are quite discouraged. And around us we see the Protestant missionaries developing their works."  
BISHOP COPPEL, M.S.F.S.

## From Khartoum (Sudan):

"In our great distress, we confidently turn our eyes to America. Catholic America has developed recently a generosity on a large scale in helping the poor and especially in helping poor missions. It seems that God has committed to the brave Catholics of the United States a providential task in the great work of the Propagation of the Faith."  
BISHOP GEYER, S.H.V.

## From Sierra Leone (Africa):

"I am fully convinced that a great movement is preparing among the Negroes of this mission toward the true Church. Unfortunately we have not the means to accelerate it; we lack catechists, schools, chapels—everything."  
BISHOP O'GORMAN, C.S.Sp.

## From Uganda (Africa):

"From a spiritual point of view, our mission is in a flourishing condition; we have 125 missionaries, 14 native priests, 50 students in the seminary, 250,000 Catholics and the same number of catechumens. But from a financial point of view, we are on the verge of ruin. The war has caused us enormous losses, and I regard the future with the greatest anxiety."  
BISHOP STREICHER, W.F.

## From Galla (East Africa):

"Many thanks for your assistance. It is so much the more welcome that the situation is serious, and I am fearful for the future of our works. May American charity have mercy on us!"  
BISHOP JAROSSEAU, O.M.Cap.

## From Bagamoyo (Africa):

"Our financial situation is almost hopeless. We receive very little from Europe, and the rate of exchange is disastrous. We are therefore at the mercy of America; it is the only country able to assist the missions."  
BISHOP VOGT, C.S.Sp.

## From Abyssinia (Africa):

"We have been living under painful conditions since August, 1914, and it is the American Branch of the Propagation of the Faith that gives daily bread to our missionaries and native priests. Will you not continue to assist us? We have full confidence in our American brethren."  
VERY REV. E. GRUSON, C.M.

## From British New Guinea (Oceanica):

"The scantiness of our present resources makes our position almost desperate. A heavy debt hangs over us, paralyzing every step forward and, if relief does not come quickly, I do not see how the Catholic positions here can be held any longer, nor how we can maintain our staff, already broken in health and now reduced to an unwholesome, sickening diet."  
BISHOP DE BOISMENU, S.H.I.

## From South Solomon Islands (Oceanica):

"This mission is on the verge of ruin. We long to work, to spend ourselves for the conversion of souls, but are prevented by the money question. It seems that a cold wind of selfishness has passed over the Catholic world."  
MGR. BOCH, S.M.



# CATHOLIC MISSIONS

A Magazine Devoted To  
Home & Foreign Missions.

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PREACH-

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GOSPEL.

TO EVERY

CREATURE



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# Propagation of the Faith Calendar for 1923

OUR calendar for the year 1923 is now ready. It is more attractive than ever. The cover page shows us St. Francis Xavier, our Patron, standing in his Jesuit robes and pointing to the Crucifix, the sign and symbol of our redemption. Above is a beautiful picture of the apostolic work of our nuns, brothers and priests, caring for young girls, instructing children, preaching the Gospel, baptizing converts. This picture is set in a frame, whose corners are ornamented with the symbols of the four Evangelists, while the motto of our Society: "Going, teach all nations," is inscribed on the sides of the frame.

Each page of the calendar contains much useful information, and ought to be in every Catholic home. It indicates:

The special devotions of the Church for each month;

The Patron Saints for each day of the year;

The Sundays and Holy Days of Obligation;

The days of Fast and Abstinence;

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## BOOKS RECEIVED

**The Things That Are Cæsar's.** Guy Morrison Walker. Published by A. L. Fowle, 61 Broadway, New York, N. Y. Price, 50c.

**The Word of God.** Mgr. Francis Borgongini-Duca, S.T.L. Published by The Macmillan Company, New York, N. Y.

**The Soul of Ireland.** W. J. Lockington, S.J. Published by The Macmillan Company, New York, N. Y.

**The Story of Extension.** Right Rev. Francis C. Kelly. Published by the Extension Press, 180 North Wabash Ave., Chicago, Ill.

**Unity and Rome.** Rev. Edmund Middleton, D.D. Published by The Macmillan Company, New York, N. Y.

**Great Penitents.** Rev. Hugh F. Blunt. Published by The Macmillan Company, New York, N. Y. 1 Vol. 12mo. Price, \$1.00.

**Holy Souls' Book—A Complete Prayer Book.** Rev. F. X. Lasance. Published by Benziger Brothers, 36 Barclay Street, New York, N. Y. Price, from \$1.50 to \$3.50, according to binding.

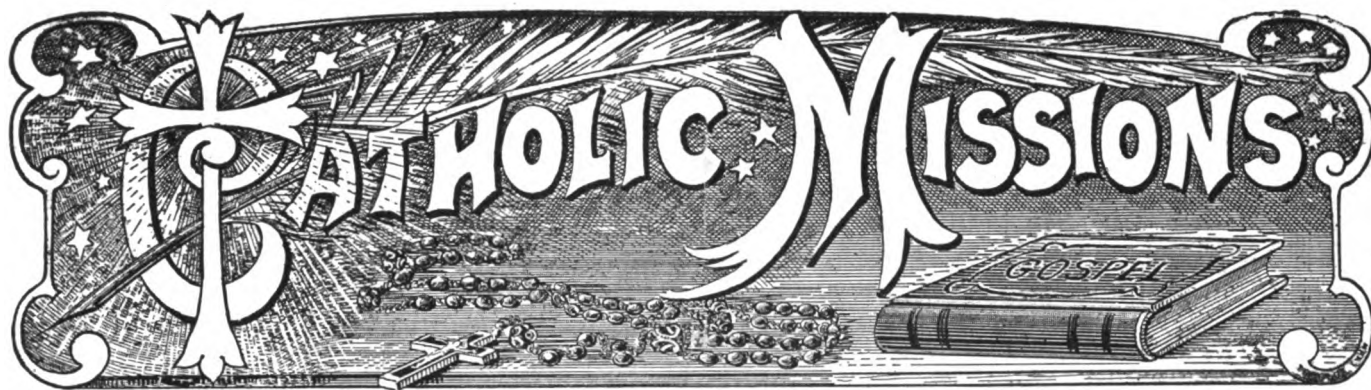
**Belgian Mission of Bengal Among the Aboriginal Tribes of Chota Nagpore.** Rev. T. van der Schueren, S.J. Published by Thacker, Spink & Company, Calcutta, India.

**Directorium Missionariorum.** Right Rev. C. Ybanez, O.F.M., Vicar Apostolic of North Shensi, China.

**Supplementum ad Directorium Missionariorum.** Right Rev. C. Ybanez, O.F.M., Vicar Apostolic of North Shensi, China.

**Le Front Catholique.** Rev. Jacques Leyssen, B.F.M.  
**Une Nouvelle Croisade.** Rev. Jacques Leyssen, B.F.M.





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## BEAUTIFUL MOLOKAI.

Rev. Fr. Martin, M.S.H.

*Molokai is beautiful for two reasons—first, on account of its great natural attractions, for it is one of the very lovely Pacific islands, and, second, because of the exceptional sweetness of soul displayed by the unfortunate lepers who find a retreat in its verdant depths. Many missionaries have marveled at the patience and true Christian fortitude displayed by victims of the world's most loathsome disease, and the lepers on Molokai form no exception to the rule.*

AS my parishioners are wont to celebrate legal holidays with becoming patriotism and to allow their pastor a little vacation on those occasions, I decided on one of those days to shake off, for a while, the distractions and the confusion of the plains, and to taste the calm and the peace of the higher regions that overlook my parish. I climbed the mountain range, reached the summit safely, and sat down for a little rest, letting my eyes wander over the peaceful scene below me.

My parish is the leper settlement

on the island of Molokai, certainly one of the most beautiful places on God's wide earth. To the east and the west you see a long and high wall of stone, solidly planted in the deep waters of the Pacific, and braced up by mighty buttresses, which in their

planned and lovingly cared for, where the green meadows and the numerous trees and shrubs form the ground color, the white houses and the gray lines of roads constitute the variations and where the sparkling foam of the ocean attaches a fitting boarder

to the whole. Through the midst of the garden runs a great dividing line made by a mountain stream which, however, is dry in summer and only overflows during the rainy reason.

The promontory mounts a few hundred feet above sea level towards its centre, and there a mighty hole has been bored into it about a mile and a half in circumference, and always contracting and contracting until its bottom is lost in a pool of water about

thirty feet in diameter, whose surface rises and falls

### With the Tide of the Ocean

It is the bowl of an extinct volcano, a tiny brother of the many giants to whose untamed activities the Hawaiian Islands seem to owe their



*A sad spectacle. Fr. Martin with First Communion boys—all touched with leprosy.*

turn are separated by beautiful valleys.

The little promontory on which the settlement is situated rises abruptly out of the waves and clings for safety to the mountain wall. Seen from the place where I sat, it looks very much like a beautiful garden cleverly

existence. Further more to the east the promontory descends again until its eastern extremity is at about the same level above the ocean as its western.

The whole promontory does not comprise more than ten square miles, but what it lacks in extent is compensated for by the beauty of the scenery and by the exuberance of its vegetation. On the western shore is situated the village of Kalaupapa, now the chief centre of the population. On the eastern side lies the village of Kalawao, the place where the Rev. Fr. Damien lived and suffered.

The inhabitants of this lovely spot are nearly all lepers. About sixty years ago, when leprosy spread to an alarming degree in these islands, it was deemed necessary to segregate the diseased persons and to select a place of confinement for them, so as to preserve the healthy part of the population. The isolated and inaccessible promontory on the northern side of the island of Molokai was considered the best suitable place for the purpose, and so the first consignment of lepers were sent thither on the sixth of January, 1866.

Beginnings are always hard, and the first years of the settlement were certainly no exception to this rule. The government was inexperienced in the new venture, they tried indeed

#### To Alleviate the Sufferings

of the unfortunate exiled, but the help tendered was not sufficient to comply with the most urgent needs of the afflicted people.

There were no comfortable houses, many lepers had to live in small and damp huts made of the branches of the castor oil tree and covered with its leaves; food rations were insufficient, and the place of their distribution too far from the village and extremely difficult of access in the rainy season. Clothing was inadequate, and because of the lack of water was far from being clean and decent.

There was no store within the limits of the settlement where a few common necessities might have been bought with money sent by friends; there was no resident physician, and because of the shortage of priests in those days religious consolations

were offered only occasionally. Little by little, however, conditions changed for the better and mistakes were corrected.

The Rev. Fr. Damien arrived in May, 1873, and put his whole energy into the amelioration of the spiritual and corporal miseries of the exiled. Comfortable houses were built, the food rations were increased, an ample allowance was granted for clothing and other bodily necessities, and a satisfactory water conduit was laid which brought plenty of fresh and clean water to every house.

#### Medical Care Was Also Provided

after some years, and hospitals were erected for advanced cases, and homes



*Grave of Fr. Damien.*

for the young and the helpless. Moral conditions also changed rapidly under the watchful care of the Rev. Fr. Damien; vice and drunkenness were suppressed, and the lepers were taught to lead Christian lives and to bear their affliction with patience and resignation.

The number of the unfortunate exiles that lived in the settlement was at first small, only one hundred and five in 1866, but it mounted rapidly till it reached its maximum of one thousand two hundred and thirteen in 1890, and has since steadily decreased, so that at the present time there are

only four hundred and thirty-eight. This diminution is due partly to the unceasing fight of the public health authorities against the disease, partly also to the rapid decrease of the native Hawaiians who formed the main source from which Molokai was peopled.

With the present remedies, which are constantly being perfected, there seems to be some hope that the dread disease will be stamped out completely in these fair islands, but though such a result is earnestly to be desired, yet it will take many years before it is attained.

The bodily wants of the lepers now living in the settlement are looked after by a superintendent and a resident physician with their staff of assistants and nurses. Brothers and Sisters are in charge respectively of homes for boys and girls, and work under the supervision of the physicians.

The spiritual wants of the Catholic lepers are looked after by two priests, who are at the disposal of the sick day and night, who visit them in their sufferings, and who give them the consolations of their religion. The great number of Catholics in the settlement are faithful to their duties; they assist at mass regularly; they receive the sacraments frequently, and give willingly their mite for any good work for which their co-operation is asked. It is edifying to see them come to the church on Sunday morning, some limping painfully, some walking on crutches, some even feeling their way by means of a bamboo cane.

There are also certainly some privileged souls among the suffering lepers, in whom Divine Grace has rooted out all earthly affection, whom suffering has cleansed and beautified, and who seem to desire nothing more than

#### To Follow the Master Without Flinching

and without murmuring wherever He pleases to lead them. They are the happy ones who have washed their garments in the Blood of the Lamb, and who will be ready whenever the Bridegroom will call them.

The Holy Name Society has been

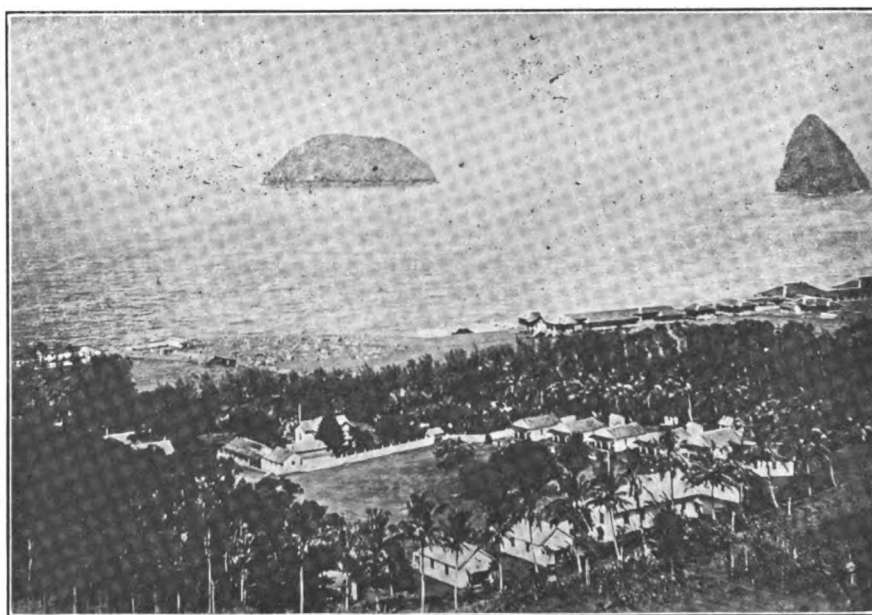
started in the settlement a few years ago and has an enrollment of one hundred members, who are all doing their bit to honor and to respect the Name of God. The Sodality of the Blessed Virgin has also been canonically erected, and counts a membership of fifty. Even the Third Order of St. Francis has found out the settlement and succeeded in capturing a few Tertiaries, who are eager to fulfill their obligations, and who hope that their number will go on increasing day after day for the good of souls.

There is hardly any Catholic here who dies without having received the Last Sacraments. Some unfortunate sheep may go astray for a while by yielding to temptation or by losing courage because of the ever-distressing disease, but the Good Shepherd does not for that abandon them. He follows them and calls them back and gives them the grace to return to His love before the end comes.

The life of the priest in the settle-

ment of Molokai is a mixture of joys and sorrows; of joys, because he is pleased with the patience and the resignation of his flock in their many sufferings and with their fidelity in

fulfilling the duties of their faith; of sorrows, because he sympathizes with the daily sufferings of his sheep, and as a good pastor he shares their pains and their afflictions.



*Baldwin Home for Leper Boys, Kalawao.*

### **An African Problem.**

Bishop Grison says that American Protestants are coming to his Vicariate of Stanley Falls in large numbers, and it goes without saying that they are well equipped. The Bishop finds no trouble in gaining the natives, but has not enough money to tempt young men to become catechists.

Owing to the increase in living expenses, the wages of workmen have been raised. Not so the salaries of the faithful catechists who, after all, must live largely after the manner of their companions. So it is growing harder and harder to induce the right sort of persons to enter the catechist field, which means many souls lost to Central Africa.

### **A Case of Reconstruction.**

The Prefecture of Lindi, East Africa, formerly in charge of the Benedictines of St. Ottilien, has been given to the Swiss members of the same Order. The mission of that district suffered by the war, and though the houses at the ten stations are still standing, all furnishings have disappeared, and consequently the new apos-

tles have rather a dark outlook and ask for mass intentions from the faithful. Writing from Ndanda, Fr. O. Klinger says:

"We do not cry for help for ourselves, but for the sake of the poor Christians and the pagans we yet have to convert. The part of our mission near the Lake of Nyassa, where there are six thousand Christians, is the pride of the missionaries; but the vast region near Lindi is a very thorny vineyard, and during the war many Christians fell back into heathen customs. Therefore, our work is heavy and help is very necessary."

### **From Holy Cross Convent, India.**

Holy Cross Convent is in an Indian town called Choohari, District of Champaran. The German Sisters in charge have been there many years, but have had a hard struggle trying to carry out their plans for the natives. Now the Superior, Sister M. Jona Sauter, writes to the United States, explaining her position:

"We have to keep up two orphanages of Indian girls and boys and one asylum for women—nearly two hundred persons, without having any fund or fixed income. We rely entirely on the alms sent by Providence. All the children are from pagan families in the district whose parents have died or are

too miserable to keep them.

"Hindus, of course, are not interested in missionary work, so we few foreign Sisters in this out-of-the-way place are sometimes in great difficulty. There are days when the cupboard is so bare that it seems we must close the doors; but, when a poor father or mother brings in a little brown darling, begging us to take it or they will throw it away, how can we steel our hearts and refuse? Such an act would be cruel, so we burden ourselves a little further.

"Possibly those who love the poor will remember our little mission and send us an alms."

### **Again St. Joseph Helps.**

It is Fr. Louis Brun, Abbot of the Trappist monastery at Yang Kia Ping, China, who says:

"In a manner little short of miraculous, St. Joseph enabled me to procure material for some new buildings much needed at our foundation here. Then came a pause in operations, and we are now imploring our patron to go a little farther and help us to begin construction. I cannot believe he will desert us in this crisis.

"The triduum for the centenary of the Propagation of the Faith was celebrated in our churches with great fervor. May the work continue to develop in America to the greater prosperity of the missions and the wider extension of the Church of God."

## THE SEMINARY OF YUNGPINGFU.

Right Rev. T. Geurts, C.M.

*Yungpingfu occupies historic ground. It saw some of the worst of the Boxer atrocities, when China rose against the Christians. Two priests, two seminarians, and one hundred and seventy Catholic men and women were put to death during those awful days of 1900. The Lazarist Fathers, from the first, have struggled to found and maintain a seminary for native youths showing a religious vocation, and after many disappointments their labors are bearing fruit.*

**T**HE Apostolic Vicariate of East Tchely was confided, in December, 1899, because of the division of the Vicariate of Peking,

### To the Lazarists of Holland

It had been in existence for twenty-four years, and its seminary was almost as old, if one takes count of its first period of existence—a period that bore little fruit, owing to the trials of the time.

Until 1900, therefore, there had been only four or five priests ordained in Yungpingfu.

The first of these died in the beginning of his career, leaving no other traces of his history than his tomb in the family cemetery. The second, Jean Chrysostom K'O, died at Peking in 1891,

### Aged Eighty-five Years

Of exemplary piety, this worthy apostle loved to talk of the past to the young missionaries; he had known the Blessed Fr. Perboyre, whose room in the seminary of Macao, in 1835, was opposite his own.

"Truly a holy man," he would repeat, and the reverential tone of these simple words showed the impression left by the future martyr upon all who met him.

The third died in Tientsin, in 1883. He was called Paul Lan, and belonged to one of the most ancient Christian families of the district. At the time of my arrival in Tientsin, in 1886, they were still speaking of him as a

zealous, devoted priest, and a great preacher. His family described, with much emotion, the scene of his departure for the seminary. The young man, then about fifteen years old, one day

### Opened His Heart to His Mother

and spoke of his desire to go to the seminary and become a missionary. His sister-in-law, surprised at this unexpected communication, cried: "You, going to the seminary? You are too lazy to do that! One must work there!"

Young Paul at this attack became very angry, and snatching up his bag, left the house.

"I shall never return till I am a priest," he called back to them.

Paul kept his word. His relatives did not see him again till the day of his ordination.

The fourth, Pierre Wang, died in 1908, in the neighboring Vicariate of Eastern Mongolia.

An old family tradition speaks of another priest, a great-uncle of Jean Chrysostom K'O, but no reliable proofs of this fact exist.

When I arrived after the Boxer persecutions, there were no students in the seminary. All we had to show for our work at the new mission were four or five Christians of an advanced age who had been at the seminary in their youth. So, too, the mother house at Peking, in spite of its flourishing seminary, could not send a student or give one stone to the proposed seminary at Yungpingfu. The Superiors feared indeed that instead of being able to educate a Chinese clergy, they might be facing long years of absolute sterility. It hardly seemed probable they would find, among the three thousand Christians, enough persevering young souls who would finally reach ordination.

"I have no intention of sending my children to a seminary," the father of a large family invariably responded when exhorted by a missionary in this regard.

But God, Who holds the heart of man in the hollow of His hand, blessed our work; and, although many obstacles have been in our path since the beginning, success has crowned our efforts.



Bishop Guerts and two young priests ordained in 1921.

One of the first priests, ordained in 1919, was the third son of the very man whose words I have quoted. Alas! That young priest died of consumption one year after his ordination. And our martyrs of 1900

#### Were From This Same Band

One hundred and seventy-two Christians suffered martyrdom in a district where the cruelties were the most revolting. Among them were two priests and two theologians who had received minor orders at the seminary.

In 1902, a little free school was opened with a class of twenty pupils. We hope to secure a few among them with vocations for the seminary. Not finding any boys who gave satisfaction, it was necessary to try something else.

The next year, without further delay, we boldly started a college. We had seven pupils, from sixteen to twenty years of age, taken more or less at hazard. Three hours a week were devoted to Latin. Again all was in vain. At the end of the school year every boy went home.

Finally, another plan was decided upon. As the missionaries went about the vicariate confirming the converts, they tried force with the Christian parents.

"You want priests to save your souls? Then send your children to us and we will make them missionaries."

This appeal was heeded. The older converts, accustomed to obey the priests, sent thirty children to Yungpingfu, where they were put under the

direction of a European priest and a Chinese seminarian from Peking. Again the results were far from encouraging, in spite of the earnest labor expended, for at the end of the year the Bishop found only six in the Latin class. Let me add, however, in a spirit of gratitude, one of these six pupils really arrived at the altar, and he was the first to be ordained in that district. This was in 1916.

From that time till 1906, the college of Yungpingfu justified its existence, advancing slowly but surely. During that time, one of our young missionaries

#### Directed It With Zeal and Devotion

He then had the pleasure of founding

the Grand Seminary, opening it with a class in philosophy of six pupils. This seemed to us a marvelous achievement.

The Vicar Apostolic joyfully dedicated the seminary with much ceremony. The Solemn High Mass was preceded by a *Veni Creator* and followed by an earnest sermon. He emphasized the importance of the Grand Seminary, and exhorted the Christians to realize the singular blessing with which heaven had favored them.

Four of these original students were admitted to the priesthood in February, 1919.

Four other young men during their second year in the Grand Seminary were admitted to minor orders.



*Bishop Rayssac of Swatow and his Seminarians. It is this bishop who now possesses a devastated mission owing to the typhoon.*

#### There Should Be Many Such Institutions.

Although many big cities of the United States have not yet achieved the equivalent of a "Y" home for its Catholic youth, Madras, a city of India, is anxious to found such an establishment, and Fr. A. Lopes has issued this call for assistance:

"Millions and millions of dollars are being poured forth by generous-hearted Americans, including Catholics, for the erection and maintenance of magnificent buildings in India for the Y. M. C. A. Since, however, the recent resolution of the Sacred Congre-

gation of the Faith rightly excludes the admission of Catholic young men to these establishments, it behooves the Catholics of all nations, and especially Americans, whose charity is world-famed, to come to the rescue of Indian youths and to subscribe liberally for the establishment of our own Catholic homes. Will America respond to this deserving appeal of poor Catholics in India? We sincerely hope that it will.

"Will the Knights of Columbus, the doughty champions of the Catholic cause throughout the world, espouse our cause in a special manner and help us in the early realization of our object? We are quite sure that they will not fail to extend to us their usual help."

#### The Supreme Sacrifice.

The history of foreign missions is indeed a history of sacrifice. In order that God's Holy Will may be carried out, sacrifice is necessary; but perhaps one of the hardest sacrifices asked from the aspirant to the apostolate is to give up his life before the great ambition of his life is realized—to struggle along the uphill road seeing the goal becoming nearer and nearer, and when the securing of that goal seems assured, to be taken away from it all by death.



## ANOTHER YEAR AT CHESTERFIELD INLET.

Rev. A. Turquetil, O.M.I.

*The Arctic region is waking up, spiritually. The Eskimos, for so many years seemingly impervious to the message of the apostle, have now changed their attitude and have begun to receive instruction in satisfying numbers.*

THE news from the North is good. The year ending in August, 1922, was one of the best of our apostolate here, as during that time we were able to give much help to the pagans surrounding us, and our Sunday catechism class was well attended.

The Eskimos now under instruction show themselves so much in earnest, that they are a real sermon to those who are only observers. I have made up my mind that

### A Complete Course of Instruction

followed at the mission is much better than intermittent teaching given here and there a few times a year.

The attitude of the natives toward us missionaries has completely changed, and now everybody seems to regard us with confidence. If we do not hasten to baptize a larger number, it is because we still fear the temptation of paganism, and prefer a small flock of sincere Christians to a larger number of possibly doubtful ones. Nevertheless, I reiterate that this year has been the best from an apostolic view since the foundation of the mission.

Of seven married men who have attended our catechism class regularly for several months, five belong to a tribe deserving, up to now, the title of mockers. Such a fact

### Gives Our Religion Greater Prestige

and helps toward an understanding between our Christians and these scoffers.

The past winter brought us two families from among the foregoing tribe. Exteriorly our new recruits are not very attractive, but the missionary, like the good God, has thought only for the appearance of souls, whose beauty pleases him best.

So large, then, is our flock, that our

little house-chapel is no longer capable of holding all the Eskimos who wish to attend mass, and we may congratulate ourselves on having passed the hostility and indifference which marked our first years in the Arctic.

And now the readers of these lines will feel like asking what effect conversion has on these isolated Eskimos. The answer is, that we missionaries have every reason to rejoice in the results obtained by our teaching. The word of the Gospel is not like the human phrase, which so rapidly fades



*Polar bear captured in the icy wastes of Fr. Turquetil's mission country.*

from the memory; the former carries on indefinable weight,

### Sinking Into the Mind

and perhaps only a long time after on account of weakness of will or inherited passions, showing its wonderful power.

More than one pagan here, who heard Catholic doctrine explained, took the words away with him, reflected on them in his leisure hours, compared his own life with that of

the Christians, and finally decided to be one of the new flock.

A valued catechist is old Joseph, our first convert, received in 1917. After an absence of two years in the wilds, he has just come back to the mission with good news. His travels brought him three hundred miles to the north, and while away he taught the catechism to several men and women whom he declares to be sincere in their desire for baptism, and whom he has advised to come to Chesterfield Inlet and remain a year in study and preparation for baptism, First Communion, and confirmation. We confidently expect these neophytes to soon appear.

One of them is an old Eskimo who has never seen the priests, as he dwells four hundred miles from the post, but who has talked earnestly with Joseph and promised to make his way to us. Joseph, when parting from him, gave him rosary beads, a crucifix, and his own book of prayers transcribed in the Eskimo language.

Others have sent me letters—very simple, it is true, but eloquent on account of their simplicity—showing that our holy religion no longer wanders like a stranger in the icy Eskimo land, but as a friend whom many are glad to welcome.

The Eskimos stand much in need of conversion, for Satan has had them firmly in his power for many long years.

### Murder Is Perpetrated So Frequently

that the population is being reduced alarmingly; suicides are also numerous, especially among the sick, whom the sorcerer has not been able to cure.

This winter alone there were three murders near here, and two suicides. One of the latter was a woman who, upon becoming ill, sought relief at the hands of the magician. Not being cured quickly enough to suit her taste, at the end of two days, she strangled herself.

The other suicide was a very aged man, at one time the greatest sorcerer

of his tribe. Wearying of his infirmities, he tried to hang himself, but was rescued and obliged to return to life.

He next tried incantations, and even asked to have a Christian say prayers for the release of his soul. Finally, he demanded that a gun or a rope be brought him, and since no one opposed his wish, he succeeded in hanging himself from his tent pole.

Even here at the mission, a man whom I had baptized, on becoming ill, fell back into this pagan idea of suicide. Becoming more discouraged, he even allowed the sorcerer to approach him

### With Diabolical Designs

It was only when I had visited him and prayed with him some time, that he became calm and returned to a Christian state of mind.

He furnished a good example of how ancient evil is ever ready to oust the effects of religion in the pagan character. Suicide has almost become a dogma of the Eskimo belief, and the custom of seeing it practiced constantly robs it of all horror.

A great combat, therefore, must take place in the heart of those pagans whom grace solicits. Our Lord knocks at the door, and stands waiting, but how are the poor creatures to oust from his domicile the demon who has so long entrenched himself there and say to the Divine Visitor:

"Enter?" Since these pagans do not know how to pray, it is for us more fortunate ones to pray for them, as prayer is the only means of converting and saving them.



*This noble animal deserves a second view of his huge proportions.*

In terminating, I will quote a letter from a young pagan woman who, with her husband, for a long time mocked at the austerity and

### The Rules of Christian Marriage

But now she writes: "It is your lit-

tle convert who sends you this letter; I would like well to see you and to give you greeting. Both my husband and I are firm believers now, but we only know a few prayers, and I would like to have a complete prayer book, and to live by prayer. Also, I want to see you very much. It is your naughty child who writes that. *Au revoir.*"

The woman's husband, who brought me the letter, told me that he had become sincerely converted; and added that, although he could not read, he could listen and learn in that way.

The danger, of course, is that some way believe it is sufficient to know some prescribed prayers, without thinking very much about the disposition of the heart. This is the natural mistake among pagans, and one which I encounter frequently.

Of course, when real grace enters a soul, the effect will be good and lasting. I will close with this sentiment, familiar to all missionaries—it is for the apostle to plant the good seed, leaving to God to make it fruitful in His good time.

The three missionaries of Chesterfield Inlet every day, in their little chapel, speak of their friends and benefactors to the Sacred Heart of Jesus and to His good Mother. They also invoke the Little Flower, Theresa of the Child Jesus, that the charity we have received may not go unrecompensed.

### Where Moth and Rust Will Not Corrupt.

"The best means of conserving the faith at home is to help spread it afar off. The Master will reward a hundredfold all that is given for His sake—possibly not in this world, but in a better one. Many a benefactor to the missions at his last hour will be surprised to learn that his generosity has gone before him and not only rendered his death a happy one, but stored up treasures for him in heaven. Our poor Blacks do not know their benefactors and have no means of giving them thanks here on earth, but in eternity there will be no difficulties on that score and the psalms of gratitude will echo without ceasing."

Mgr. Leon Derikx, of West Uelé, Belgian Congo, after these words draws up short, fearing he will be accused of preaching a sermon, but he

could go on indefinitely in the same strain, which is one of absolute truth. The original Uelé mission is now twenty-five years old, has been divided once, the new prefecture being given to the Dominicans, and expects another subdivision shortly. Twenty-five years bring progress and growth in the apostolate, and this part of Africa has not been behind in the march of events.

### What Father Cormerais Wants.

"If I could have four hundred dollars," writes Fr. Marcel Cormerais, O.F.M., of the Cheefoo mission, East Shantung, China, "I could build a chapel and a girls' school, and the Protestant influence would immediately be stopped."

We may add for the benefit of those who do not know the Cheefoo mission, that Protestant propaganda is rampant there, just because funds are failing the Catholic missionaries to counteract it.

*"The missionary is another Christ, who goes from one country to another preaching His Gospel. He is another Christ, who carries the cross upon his shoulders through the highways and byways of the world; he is another Christ, who goes about moistening with his blood the soil of the earth; he is another Christ, who goes in search of all the sheep to lead them into the fold of His Church."* The workers are few.

## SIXTY YEARS' APOSTOLATE IN EAST AFRICA.

Dom Maternus Spitz, O.S.B.

*These sixty years have seen an advance in East Africa from the conditions incident to slave trading and its attendant horrors, to the establishment of a chain of missions with hundreds of churches and chapels and thousands of sincere Catholics. To the apostles who wrought this change, all honor and glory!*

**W**EDGED in between Abyssinia and the Gallas in the north and the Portuguese colony of Mozambique in the south, extending some fifteen hundred miles along the Indian Ocean on the east, and stretching far into the interior,

### With No Clearly Defined Boundaries

there lies on the east coast of the Dark Continent of Africa a vast tract of land which, up to the year 1885, was known under the name of the *Sultanate of Zanzibar*.

For the space of over thirty years it went under the name of the *German East Africa Protectorate*, and it forms now the *Tanganyika Protectorate of British East Africa*. For centuries this portion of the Dark Continent, which included the islands of Zanzibar and Pemba, Mafia and Tumbatu, was indeed a dark, unknown land, a *terra incognita*, both to explorers and merchants, to travelers and scientists, as well as to the God-sent messengers of peace and of the good tidings of Christ.

From the eighth century to the eleventh, both Arabs and Persians by their settlements along the coast had gained political supremacy by forming small States, which were spoken of as the *Zeni Empire*, whilst the seaboard itself was called *Zanquebar* or *Balid-ez-Zeni*, "Land of the Zeni."

The inhabitants were then and are still semi-civilized Mohammedan Bantus, commonly called *Swahili*, or coast people.

### After the Appearance of the Portuguese

in the East African waters in the fifteenth century, the Zeni Empire began

to decline, as in 1594 they occupied Mombasa. But towards the end of the sixteenth century, Turks and Zimbos took possession of the coast; the short-lived power of the Portuguese came to an end, and on its ruins the Imams of Muskat built up theirs (1698), which reached from Cape Delgado to Cape Gardafui.

Thus the coast and the inland remained closed to civilization and Christianity and became a prey to Mohammedan fanaticism and to the gross superstition of Fetishism. Sayyid, Said of Muskat (+1856), made Zanzibar the



*Some very fine photos have been sent from Eritrea, East Africa, of which this and the following cut are examples.*

capital of his dominions in 1832. One of his sons, the famous Bargashibn Said (1870-88), witnessed in 1885 the breaking up of his dominions between Great Britain, Germany, and Italy, and on his death left to his successor, Sultan Sayyid Khalifa, only a mere fragment of 1,020 square miles, with a population of 250,000 souls.

This was proclaimed a British Protectorate on November 4, 1890, in agreement with France and Germany, and thus the latter had obtained an

African East Coast Protectorate of 385,000 square miles, with a population of six million inhabitants (1885-1890), with the consent of the Powers, and with the same consent she was deprived of it by the Treaty of Versailles.

But long before the White Man of trade and commerce ever thought to bestow the blessings of his culture and civilization upon these descendants of Cham, the *Blackrobe* had gone forth carrying in one hand the light of the Gospel and the olive branch of peace, and in the other the instruments of true Christian culture and civilization, among those who were still sitting in the shadow of death.

Whilst the long coast line of Africa, from Alexandria to Tangiers, from Tangiers to Capetown, from Port Elizabeth to Mozambique, and from the Gallas to Cairo, was connected by a

### Chain of Missionary Stations

which were garrisoned by the peaceful soldiers of the cross, there was one strip of coast land which was unprotected, where the slave dealer, unchecked by any civilized Power, displayed his sway in the traffic of human beings, and where the *maganga* or sorcerer was the high priest and interpreter of the laws of fetishism.

Opposite that coast, only twenty-five miles distant from the mainland, lies the island of Zanzibar, which was then the great slave market of Eastern Africa, where year after year one hundred thousand slaves from the interior were offered for sale, to be shipped again into the colonies of the civilized world, without a voice being raised against this human traffic. The hour had, however, come when the light of Christianity was to shine upon this hotbed of slavery, when the cursed children of Cham were to be released from the twofold slavery of body and soul and to be restored to the liberty of the children of God.

Mgr. Maupoint, the zealous Bishop of Reunion or Bourbon Island, with a broken heart and tearful eyes had beheld the misery of the negro slaves who were imported from Zanzibar into the

sugar plantations of his diocese, and he resolved to go there to

### Sow the Seed of the Heavenly Husbandman

Encouraged by his intrepid Vicar General, Abbé Fava, in this soul-gaining enterprise, the latter offered himself for this divine errand. Only a few months elapse and we see him with the title of vice-prefect leave his Bishop, to whom he was devoted with heart and soul, accompanied by two fellow-missionaries, Frs. Eymard and Schimpf, six Sisters, "*Daughters of Mary*," a congregation which was founded by the Bishop himself for the conversion of the Negro race, and Abel Seman, a military surgeon of the French Marine. The little band landed on the island of Zanzibar on December 22, 1860, where Sultan Said Meggid received them with open arms.

They took up their residence at the "Providence," which had been built for the missionaries, whilst the Sisters took a house opposite. The Sultan, through a Mohammedan, became a warm friend and supporter of the missionaries, and allowed the most perfect liberty of conscience to his subjects throughout his dominions. In an audience, Abbé Fava explained his mission to the Sultan. "We have come to nurse the sick, to help the poor, to instruct the children, and to teach them various handicrafts."

Knowing full well that charity preaches louder than any human voice, the little company started a hospital, a surgery, an industrial school, purchased a few slave children, and commenced their apostolate among the wretched Negro slaves and their children, and thus won the admiration of the Sultan and his people, selfish and sensual followers of Mohammed though they were.

In gratitude for their work, the Sultan granted the missionaries a large tract of land on the mainland to commence an agricultural establishment. For two years Abbé Fava, with his little band, devoted all his energy and time to his neophytes, when he was summoned back to the side of his Bishop and was later on made Bishop of Grenoble. At the same time the Zanzibar mission was entrusted to the care of the *Congregation of the Holy Ghost and the Sacred Heart of Mary*,

an institution which, in its present form, was founded by the famous Alsatian Jewish convert, the *Venerable Fr. Francis Paul Mary Liebermann* (1842-48), to promote the conversion of the African negro tribes.

From the same island of Bourbon, whence the first apostles had arrived under the leadership of Abbé Fava, the "second Father" of Zanzibar and the founder of the first Catholic mission on the mainland, also came in the person of Fr. Horner.

### After Eight Years of Zealous Work

among the lepers on Bourbon, he exchanged the field for Zanzibar, where he landed on June 16, 1863, accom-



*He suggests camels and the desert.*

panied by a devoted band of priests and Brothers. Among them, the best known is *Père Etienne Baur*, who for fifty years persevered in his apostolate and was well known to every traveler and explorer, officer and captain of every nationality, and died at the advanced age of over eighty in 1915.

On the day after his arrival, Fr. Horner paid a visit to the Mohammedan friend and protector, Sultan Said Meggid, in order to renew and to keep up the friendly terms and dispositions. The first efforts of the missionaries were directed to consolidate the small, little Catholic flock, among the work already commenced among which they found everywhere the best spirit prevailing. On their daily

rounds they gathered the poor slaves, who were abandoned by their taskmasters on account of old age, illness, or unfitness, and brought them to the hospital. The house of "Providence" was open every morning at 8:30, when wounds were dressed, medicine distributed, and hungry stomachs fed till noon.

Whilst the Sisters were occupied at home, the two priests went to the slave market, where day after day the Arab dealers arrived with a fresh cargo of human beings. "They arrive in a state of perfect nudity, starved to skeletons, almost dying with hunger and thirst, sad and silent and, save the expression of suffering, there is nothing human about them. From the custom house they are brought to the market as a vile herd and exposed for sale like cattle."

Here was plenty of work for the apostolic heart of the missionaries. What appealed most to them, was the faint smile, the thinned limbs, and the pitiful cry of the children: "*Msungu nunua mimi*"—"White Man, buy me; with you I shall have something to eat and shall be happy." And the last farthing was spent on them. These rescued children, impressed by this Christian charity, became, in their turn, apostles of charity for their poorer Brothers and Sisters they had left behind.

For the children their heart bled, for in them the missionaries also saw the future apostles of their countrymen or powerful auxiliaries in the work of the apostolate. And as the children grew in numbers—170 in a short time—in age and knowledge, three schools were opened, as well as institutes, where they were taught various handicrafts. They were often visited by captains and

### Sailors of Various Nations

who dropped in their alms when they witnessed the cleverness of the children and the neatness of their work, and especially by the Sultan, who was so pleased with the progress, that in gratitude he enlarged the donation formerly made at Bagamoyo by a grant of an excellent piece of land for the formation of an agricultural colony.

So far the work of the apostolate had been confined to the island of Zanzibar. In August, 1863, Fr. Hor-

ner and Abbé Schimpf with four Sisters paid their first visit to the mainland, and as the fame of their charitable works had spread far and wide, they were well received.

#### After the Clearing of the Soil

and the erection of a few huts, a portion of the children were transferred to Bagamoyo, which was opened by Fr. Baur as the second station in the year 1869. To the existing buildings were added a church, priests' house and convent, a junior seminary, a novitiate for native aspirants, a day nursery, schools and workshops, an orphanage, and a flourishing farm with cattle and pigs, and fifty huts for the newly married couples which formed the nucleus of a Christian village.

Soon the place of the former forest of brushwood was transformed into orange groves, cocoanut plantations, rich fields of manioc, sesame, etc. Unwelcome visitors, such as lions, tigers, and hyenas, paid occasional visits to the rising colony and exacted a tribute. Though a cyclone which raged on April 15, 1872, and in an hour destroyed and leveled to the ground the work of laborious years, both at Bagamoyo and Zanzibar, the energetic missionaries, supported by charitable alms, restored the buildings.

There were also welcome visitors and intelligent guests, like Stanley and Cameron, Burton and Speke, Grant and Baker, Sir Bartle Frere and Livingstone, Emin Pasha and Wissmann, who bore ready witness to the generous and sacrificing labors of the missionaries and to the value of their work as a means of civilization. Sir Bartle Frere, who in 1873 was sent to Zanzibar to treat with Sultan Said Bargash on the abolition of the slave trade, speaks most favorably of the prudence, success, and devotion of the Fathers of the Holy Ghost and their station at Bagamoyo.

And when, owing to the abolition of the slave trade, many of the liberated victims, separated by hundreds of miles from their homes, and especially the children, incapable of earning their living, were entrusted to the Catholic mission, the English Government provided to some extent for the first expenses, the sum of £400, of their maintenance. It was in this connection that Sir Bartle

Frere spoke of Bagamoyo and its value as an industrial and civilizing institution as "a model to be followed in any effort made for the civilization and evangelization of Africa."

Immediately after the new foundation of Bagamoyo, in 1869, Fr. Horner undertook a new expedition along the coast and into the interior for the purpose of finding out suitable places for new stations as well as for

#### Studying the Customs and Religious Ideas of the Natives

Said Meggish paid all the expenses. Later, he visited the Wasaramo tribe, accompanied by Frs. Baur and Dubarquet (1870), the Wasiga (1872), etc. It was among this simple, gentle, and hospitable tribe, whose purity of morals and amiable dispositions promised every hope of success, that a station was commenced at Mhonda, 1879, as the fertile soil and the healthy situation left nothing to be desired.

Young Christian couples from Bagamoyo, under Fr. Wenger, formed the nucleus. The missions which so far had been left under the administration of Mgr. Maupoint as Prefect or Superior, were after his death, in 1872, made a Prefecture Apostolic on September 9, 1872, with Fr. Horner, and after his death in 1880, with Fr. Baur as Vice-Prefect.

In the meantime, Livingstone and Stanley had opened up new districts in Eastern and Equatorial Africa, and numerous scientific, ethnographical, and commercial expeditions were undertaken into the interior. In March, 1880, Frs. Baur and Machen set out to Udoë with a view of selecting a favorable spot for an intermediary station between Mhonda and the coast.

But the Wadoes, among whom the most horrible barbarities and infanticide prevailed, refused to receive the missionaries. The latter therefore turned to Usigoa and opened a station at Mandera (1880), four days' march from Bagamoyo, where Chief Kingaru lavished on them every mark of sympathy and respect. A second station was opened among the Wasigas at Mrogoro (1882), which previously had been visited by Frs. Le Roy and Gommenginger. But as its chieftain, Bwana Gomera, refused to admit the missionaries, Sultan Said Bargash wrote to him a polite letter: *Bism Allah*, with the usual ending, *Salam alik*, and a few captivating words between. On receiving the letter, the unwilling chief at once changed his mind, thinking it wiser to give in than to bear the consequences.

Though the station was destroyed by fire in 1884, it was rebuilt and is now considered the finest and the best in those parts. On November 13,



Don't they deserve to find something when they dip into the dinner kettle?



1883, the Prefecture of Zanzibar was raised to the rank of a Vicariate, with Mgr. de Courmont as its first Bishop. On his first pastoral visit, in 1884, he inaugurated a new station at Tonungu under the direction of Fr. Daul, whilst the International Committee of the African Association ceded to him the station at Kandoa in the following year, which in 1886 became an out-station of Ilonga.

The foundation of only six or seven stations in the course of twenty-five years may seem but a small success. Yet bearing in mind the conditions of Eastern Africa in those days—an undeveloped Mohammedan and pagan country,

#### **Under the Lash of the Slave Hunter and Slave Dealer**

the low moral, religious, and intellectual state of the natives, with their revolting customs and manners, the difficulties of the tedious expeditions in a tropical climate with malaria and intermittent fevers, illness, and death, the variety of dialects among the numerous tribes, the financial difficulties and the disasters which befell four out of the six stations, one may imagine how all these and other circumstances paralyzed the generous efforts of these early pioneers in Eastern Africa. From 1860 to 1885, 112 missionaries—priests, Brothers, and Sisters—had been engaged in the apostolate of Zanzibar, and of these, 42 died—10 priests, 15 Brothers, and 17 Sisters—as martyrs of charity, whilst others were obliged to give up the

work on account of illness or shattered health.

When, in 1885, the Sultanate of Zanzibar was divided among the colonial Powers, this portion under German rule became a hotbed of revolution, caused by the Mafitis, under their leaders, Bushiri and Tippoo Tip (1889), who threatened the very existence of the missions. And when that danger had been averted, German Protestant missionary societies and Protestant agents of the colonial department threatened the Missionaries of the Holy Ghost with expulsions, because they belonged to a French Congregation and were “spiritually related to the Jesuits,” according to the ideas of Bismarck. Their position was, however, saved by the prompt intervention of the Catholic Centre Party.

In 1887, the Vicariate of Zanzibar was divided into a northern and southern, the latter portion being entrusted to the Benedictines of St. Ottilieu, and made into the Vicariate of Dar-es-Salam in 1902, or South Zanzibar.

Mgr. de Courmont of Northern Zanzibar, being assisted by Mgr. Le Roy (1892-1896), was replaced by Mgr. Allgeyer, 1897-1913. The latter invited, in 1897, the Trappists from Natal to take over a portion of the still extensive Vicariate—and they worked in this field till 1907, when they returned their missions to the Congregation of the Holy Ghost.

But in order to facilitate the work of the Apostolate, and to divide its burden, the northern portion of Zan-

zibar Vicariate was, in 1906, divided into the northern and central Vicariates, or the Vicariates of Zanzibar and Bagamoyo. The former remained under the jurisdiction of Mgr. Allgeyer till his resignation, in 1913, when Mgr. Neville was appointed—whilst the latter was given to Mgr. Vogt. In 1910, a further division was found to be necessary when the new Vicariate of Kilimanjaro, with Mgr. Munsch (now in exile), was detached from Bagamoyo. After an apostolate of sixty years, we find in the three Vicariates entrusted to the Fathers of the Holy Ghost, the pioneers in Eastern Africa: 38 principal stations, under the care of only 40 priests, who are assisted by 20 Brothers, 74 Sisters, 542 catechists, with 37,190 native Catholics, 447 churches and chapels, 286 schools, with 33,000 pupils (statistics of 1918).

True, these dry figures may not appear to suggest a rapid progress in sixty years. But the apostolate has been carried out in the face of serious difficulties and disasters, at an enormous outlay and with great sacrifices of life. And if we do not behold the overflowing congregations of converts which we see in Uganda or in the Upper Nile, the fact may easily be accounted for by the material bent of the negro character, the deeply-rooted superstitions of fetishism, the lure of Mohammedanism, the laxity of the Protestant sects in matters of religion, and their pecuniary enticements, and last, but not least, by the anti-Catholic attitude of government officials, of the Masonic Order, and the Jewish press.

#### **Harrassed Manchuria.**

Menaced by the Bolsheviks on the north, harrassed by civil war in the south, and pressed by Japan on the east, Manchuria's lot is a hard one. The poor people do not know where to turn, and the missionaries, who cannot fail to be affected by the general disorder, have a struggle trying to keep their modest foundations in working order.

Bishop A. Gaspais, P.F.M., of North Manchuria, says that he should be opening some high grade schools and starting a printing press that

would scatter booklets and other Catholic reading matter among the people, who seem as well disposed toward conversion as the times permit, but cannot do so. He begs prayers from the faithful that poor China may soon be restored to peace.

#### **India's Fakirs.**

The Fakirs of India are a sect within Mohammedanism. The custom of the Fakirs is to wear the hair long, and their special profession is the practice of medicine, to the adminis-

tration of which is added a goodly proportion of prayers and religious observances. They are also much sought after as spiritual guides by both Hindus and Mohammedans.

“The alms given by the Catholics of America for the propagation of the Faith must draw upon them abundant blessings from heaven. Nothing is so dear to God as charity, and especially charity made with this intention, namely, the propagation of the True Faith. Let the Americans persevere in that way, and no doubt God will not be overcome by them in generosity.”—Rev. A. M. Camisa, *South Kanara, India*

## FROM TANIMBAR.

Rev. P. Drabbe, M.S.H.

*One of the principal obstacles to propagating the Faith in the Tanimbar Islands, seems to be the strong hold which the Dutch Protestant Church maintains on the natives. This religion was once obligatory, but recently freedom of belief was granted the people, and many of them are gladly turning to the Catholic missionaries for instruction.*

THE Tanimbar Islands are an out-of-the-way part of the Dutch East Indies, but the people living there are one of the most noble species of the Malayan race.

### They Have a Tall Figure

a robust frame, a fine stature; they are proud, frank, and open-hearted; their eyes glitter with the enjoyment of life, and notwithstanding that they lived as savages, they never fell to that depth of corruption in which we find some other tribes as, for instance, the Papua's of New Guinea.

The moral sense of the Tanimbar tribe did not die away, and also they believe strongly in a Supreme Being, that some of them call the Great Lord, others the Great Forefather. They know that it is He Who placed men on earth, that it is He Who "speaks and we live, Who speaks and we die," as is their daily saying.

And their belief in Him is not only a theoretical belief, but in their daily life they do not forget that all are

### Entirely Dependent on His Will

Before they lay out a new garden, before they sow or plant, before they harvest, they invoke the Great Lord; in all their daily occupations and affairs they implore His blessing. In illness and other trials, they cast their eyes to heaven.

They know and believe also that the Great Lord punishes liars, thieves, and adulterers. Besides God, they also invoke their ancestors, but the Supreme Being always remains in the first place.

Therefore it was not very difficult

to them to adapt themselves to Christian doctrine, and without difficulty they allowed their children to go to school and assented that we Christen them. Afterwards it was not difficult to persuade the adults to attend religious instruction, and now every year after a short catechumenate we baptize a great number of them.

It is a great pity that we are not able to have more classes for want of money and for want of the necessary native teachers. Protestants, seeing that it was no longer impossible to

we may have a cleared ground to cultivate.

The Ambonese teachers, descendants of the disciples of Francis Xavier, who were compelled by the Dutch Government

### To Become Protestants

today use every effort to keep their flock on the Tanimbar Islands; but every day the public opinion of Protestants here seems to be leaning more strongly towards the Catholic religion.

Some officials still show opposition to Catholicism and many native chiefs are of the opinion that by forbidding their subjects to become Catholics, they are acting up to the principles of the Dutch Government. Thus the Tanimbar people have been prevented from a general transition to Catholic religion, but I believe a new period is about to dawn. Our teachers will increase in number and the stations we occupied from the beginning will perhaps be supplied with chapels and schoolhouses so that it will no longer be impossible for us to secure converts.

At the same time, the Resident of Ambonia, in consequence of our repeated complaints, has sent round circulars to all the native chiefs that the Dutch Government is remaining quite neutral, that everyone is free to change his religious belief, and that everyone is free also to choose another religion than that of his chief. Every chief receiving this circular has been bidden to acquaint all his subjects with its contents.

Some people still are afraid to become Catholics, and the Ambonese teachers still do their best to frighten them; I am quite positive that many Protestant villages would change their religion and become Catholics if they were only sure not to be punished for it. In one village of eight hundred inhabitants, there were four men who screwed up their courage and came to me to accept our religion, and they asked me to go to



*Striking picture showing a Tanimbar Island youth. His head ornament is made of cocoanut leaves.*

deal with the brute Tanimbarese, sent their native teachers in great number to occupy all the sections that were remaining unoccupied by us.

I say, it is a great pity; we are very sorry to see so many beautiful villages with hundreds of inhabitants unwittingly casting themselves into the arms of the ministers of false doctrine. But after all, we begin to see that we did not reckon with Divine Providence. The Lord of the Vineyard did not want us; he entrusted the first work of clearance to the Protestant teachers in order that afterwards

their village to register also the names of their wives and their children. From different persons I heard that many others in the same village were also desirous to become Catholics.

So I set out in a little native sailing-boat, and after eight hours of sailing and paddling reached Lamdessar. My four new Catholics showed me a little cottage in the midst of their village, where I could pass the night. At the same time they offered me a crazy wooden chair on which I was to sit at the door of the cottage.

Immediately I was surrounded by the natives who were anxious to see the white man who had come to them—the Catholic priest of whom they perhaps had heard so many hateful stories.

#### But Suddenly Their Attention Was Diverted

and I saw the natives who were standing before me turn aside; an Ambonese clergyman, surrounded by a train of Ambonese teachers, came to me and declared publicly and boldly that by coming to Lamdessar I transgressed the instructions of the Resident of Ambonia.

I gave him to understand that if I transgressed the instructions of the Resident, he did better not to upbraid me with it in public, as if he were my judge, but to report it to the Resident himself, he said that he would not omit to do so!

I could not help laughing at his cold manners, and after he withdrew, I said to the bystanders who again crowded about me, that it was a new artifice of their cunning so-called clergyman to frighten them from becoming Catholics. To convince them, I drew out of my pocket the circular and I read aloud its contents.

As the sun was setting and darkness was already falling, I went into the cottage, but I could not find it in my heart to drive off the people who were following me in the cottage, and till two o'clock gave me no chance to go to bed. The conversation was very interesting, as well to me as to them.

After some timidity and hesitation, they began to bring on the carpet, or rather on the bamboo floor on which we were all sitting, the stories they had heard about the Catholic religion and its ministers.

The next day I was obliged to rise early in the morning because of the curiosity of those who in the evening did not have a chance to look at the white man. My head was heavy, but I soon forgot it. At ten o'clock I had already registered fifty names of men who had courage enough no longer to fear the menace of the Amboneses. Notwithstanding I had to live at very close quarters, I remained with them ten days, and after that I left them, having entered on my register one hundred and fifty names, and among

them the names of thirty-five scholars. The rest now are waiting. What will be the end of it? If after some two months the newly converted are not punished, they will all become Catholics.

But that is not all. The news spread abroad, all over the Tanimbar Islands. Catholics are rejoicing and Protestants in many villages do also. Many Protestant villages now are waiting, just as the timid people of Lamdessar . . . what will be the end of it?

And all the Catholic missionaries on the Tanimbar Islands are also asking: What will be the end of it? As for me, I already see a wholly Catholic Tanimbar.

But let us build no air castles. In Lamdessar we need the money for the foundation of a new station. I am sure that our Bishop will not be able to pay the expenses, and therefore I apply to the readers of this periodical.

Who will give a sweet answer to the timid query of the population of Lamdessar who are saying: What will be the end of it?



*Turtles grow to an enormous size in the Oceanic Islands and provide fine feasting for the natives.*

#### Appreciation from the Philippines

"I have an income of about a hundred dollars a year, but the remainder has to come from the United States, and, unfortunately, I have no rich uncle nor aunt living in America."

But Fr. J. Olaerts, M.S.C., of Suri-gao Province, Philippines, follows this

remark by another of a more consoling nature:

"There has been a marked increase in the number of Communions the past year, and that increase is due to the fervent prayers and sacrifices of pious Catholics in America and in Belgium, and to the good influence of the Catholic school. Now, I should like it to be understood by all Catholics of the

United States that my Catholic school was and is possible *only* through their generosity. As the classes increase in size, I hope the school may be able to expand likewise."

"Thanks to mass stipends, I am able to help boys and girls who show a vocation for the religious life."—Rev. T. Roche, S.J., native Indian priest.

## REINFORCEMENTS IN KWEICHOW.

Right Rev. F. L. Seguin, P.F.M.

*Pagans often wonder why missionaries—strange, white men from the other side of the world—care so much about their (the pagans') welfare. And at first sight it is incomprehensible. If the pagans are not worrying about themselves, why should other people be distressed! Sometimes years elapse before the children of darkness discover the great secret, and when they do, conversion is inevitable, for even untutored savages bow before the spirit of self-sacrifice shown by the apostle.*

I AM taking the liberty to send to the United States a photograph representing the native clergy of Kweichow. This picture was taken on the sixteenth of last October, at the close of a retreat crowned by the ordination of six new priests.

What a day of joy for me, for my missionaries, and for the native clergy was this same sixteenth of October! The valuable reinforcements of six new recruits brought to the heart of their Bishop

### A Sweet Consolation

in the midst of the calamities without number that have been heaped upon him during the last few years. Yes, he found in this event something to make him forget his sadness.

Kweichow has rarely witnessed a more impressive ceremony, it being made so both by the number of the young men to be ordained and by the number of priests who came to assist at the mass.

Owing to circumstances over which we had no control, the retreat for native missionaries did not take place at the usual time, but notwithstanding the insecurity of the roads, which civil war and brigandage rendered almost impassable, all my native priests came safely from the four corners of the province and assisted at the spiritual exercises of the retreat, and at the following ordination.

Behold, then, the twenty-three valiant soldiers of my sacerdotal cohort, ready to welcome the recruits that Providence had given them. And, of

course, the neighboring European missionaries were present, anxious to renew in their hearts their own first vows. Altogether, there were forty-five priests gathered around the Bishop, and he, gazing upon this glorious crown of apostolic workers, asked heaven's choicest blessings to fall upon them.

The ceremony began at nine o'clock in the morning, and did not end until noon, but notwithstanding this fact, a large number of the faithful, whom very bad weather had not prevented from coming to the church, remained steadfastly throughout the service, praying fervently. Were not these young Levites, so soon to enter the apostolate, their own compatriots, their brothers, their sons!

Nor were there lacking numerous pagans of importance, some of them belonging to the richest families of the city, who sought the holy edifice partly through gratitude. These families, during the periodic revolutions that sweep over our district, have often taken refuge in the mission and they therefore recognize the value of our presence in their city. They are moreover ready to acknowl-

edge the beauty and grandeur of the Church's ceremonials as compared with the empty and often ridiculous "masquerades," staged by the bonzes and "doctors of reason."

The pagans doubtless missed the true meaning of some parts of the service, but not so the humble Christians. When the young priests, after the exhortation of the Bishop, fell upon their faces,

### Dying a Last Time to the World

and all its passions, they showed profound emotion. And when, later, the missionaries came to lay their hands upon the heads of the young Levites, an impressive hush filled the edifice, for among these older priests were many who had barely escaped martyrdom and who were still ready to die for their Faith.

In memory, the Europeans went back sixty years—to the time when Kweichow had for a seminary only a poor barn. They reviewed their efforts to plant the seed of a native clergy in the midst of the persecutions then rampant in China.

But now beholding the magnificent recompense granted by heaven, they



Bishop Seguin, P.F.M., of Kweichow, and his native priests. The six in front were ordained in 1921.

felt that Kweichow was indeed blessed with its staff of twenty-two missionaries and twenty-three native priests, without counting the six newly ordained apostles, and scattered throughout the country, thirty catechists pursuing constantly the end which our society always has in view:

the recruiting of a native clergy. But Divine Providence, while permitting the Faith to be thus solidly founded in our Vicariate, and thereby granting us a certain amount of consolation, does not desire that we abandon ourselves to a too complete joy. Our native clergy, by growing numer-

ous, automatically becomes a heavy charge on the resources of the Vicariate. In short, the support of our priests and our seminarians is a problem we are not able to solve, unaided. This immense China demands an army of priests. Heaven grant that we may do our part in furnishing recruits.

### Her Priest.

She was bent by age, hard work and infirmities, this poor old servant; nevertheless she had dreamed of something that seemed at first too wonderful ever to become a reality and yet which is now a beautiful fact.

One Sunday her church had been visited by a missionary from the Far East. After telling of his work, his success and his failures, he described at length the pitiful condition of the heathen, and finally quoted the words of Our Lord: "The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord that He send laborers into His harvest" (Luke x. 2). Yes, pray that the Holy Ghost may inspire some of our young men and women with the desire to enter the ranks of the apostolic army; pray that their fathers and mothers may have the courage to lead their sons and daughters to the altar!"

Oh! she was willing to pray, poor old Mary, but was this all she must do? She had some doubts, because the missionary had added:

"It is not enough to pray, you must *act*," and she was asking herself: "What can I do?"

Suddenly an idea entered her mind. At first she thought it was foolish to entertain it, and yet, the more she tried, the less she succeeded in banishing it. Could she not gather enough money to pay for the clerical education of a young man in some mission country?

But the poor woman was over sixty, she was living from a small annuity left her by a family she had faithfully served for over thirty years and by doing knitting and sewing.

"Never mind," she said, "I will reduce my expenses and work more."

But how could she reduce expenses when she had hardly enough to live on, and how could she work more with her

feeble health and her failing eyesight?

Nevertheless it was decided; it was decided that she would give a priest to the Church of God.

She went to work to accomplish her design, and, while many a time she was tempted to give up the task, she was sustained and stimulated by the thought: "A priest! I will have the happiness to have a priest who will be *my* priest, who will pray for me, who will cause others to love God and pray for me! O my Lord, do not let me die before I have given you a priest!"

It took her over four years to realize her ambition. She had gathered five hundred dollars at the cost of what privations and hard work, God only knows; but would the sum suffice? She repaired one day to an office of the Propagation of the Faith and exposed the object of her visit.

"Father," she said, "I have had a dream, but I need your assistance to see it realized. I have been told that in certain countries vocations to the priesthood are plentiful, but funds are lacking to educate the candidates. Here is a small sum to pay for the expenses of one young man. Is it enough? If not, I will continue my work until the proper amount is obtained."

From her appearance the priest could easily see that the woman was in straitened circumstances, and he was reluctant to accept her gift. However, it was useless to try to dissuade her, and, upon being assured that the sum would be quite sufficient to support a young man during his seminary course, Mary exclaimed: "Thanks be to God, I will have my priest."

### Humble Heroism.

Sister Mary Theresa is a lonely nun working in one of the most primitive islands of the Fiji group (Oceanica), and her work savors of the heroic.

Without money, without even a supply of native food and raiment—for famine afflicts the place—she has nevertheless with her own hands built a little hut of cocoanut leaves and made of it an orphanage to shelter babies mostly rescued from insane mothers in the native asylum. Surely human charity cannot go beyond this.

She has written to the great outside world about her efforts, hoping to get assistance thereby, and she closes with these words:

"Clothing for my charges would be welcome. Their hut is made of layers of cocoanut leaves, and is not very warm at night. But that is the best we can do. There is no money in my purse. I do not know when I shall be able to build even a small house of wood.

"I ask for prayers that I may have strength and courage to carry on this work. The climate is debilitating, and the life of a missionary taxes even the most robust."

### A Dominican Nun in Tonkin.

About a year ago, Sister Mary Francis, a Dominican nun from the United States, left this country for Mgr. Cothonay's mission in Lang Son, Tonkin, where she is now well-established, as her letter shows:

"My little convent is quite in style with its reception room, which is also my dining room; an oratory, which is also my cell; and another bedroom which serves in the day time as a work room. The kitchen is as poor as it can be, and I consider a good vegetable soup a real delicacy. I am, however, pretty well used to rice twice a day, with a little bread now and then. But bread is such a rarity in this part of the world, that I look on it as a real treat rather than the staff of life.

"Lang Son is not a paradise on earth—on the contrary, one sees only poverty and misery, but that fact only shows me all the more clearly how much I am needed. Although as yet I know but little of the native language, I visit the sick and teach catechism class. Slowly I am gaining the confidence of the women and children, and am able to help them in many ways."



## AN OPEN LETTER FROM THE PHILIPPINES.

Rev. B. Advincula.

*"The purpose of my letter is to give millions of thanks to the S. P. F. and other Societies for helping the Filipino students and publishing my request for books, magazines, and newspapers. The students and I express our sincere and cordial gratitude to all American Catholics who have sent us reading matter. May Our Lord Jesus Christ bless all who have assisted us."*

THE Philippines are the "Pearl of the Orient," not for their industries and commerce, because Japan surpasses the Philippines in that line; not for their agriculture, army and navy, because Japan is higher in her military standard than the Philippines,

### But for Their Religion

My beloved country is purely Catholic. We, the Filipinos, are not ashamed to proclaim to the four corners of the world that we are Catholics in heart and mind, in life and death.

Under the Spanish Government there was but one religion: Catholicism; but the revolution came, and now we've the American Government, with Protestantism, Aglypayanism, Indifferentism, etc. Nevertheless we, the Filipinos, are Catholics, because the precious and divine patrimony to our poor ancestors was the riches of heaven, the faith and love of the true Church of Christ: the Catholic, Apostolic and Roman Church.

Now we have material improvement: industries, commerce, agriculture, education, communication, politics, etc., are improving due to the excellent administration of the United States of America. Material blessings come to our country, but I'm sorry to say that other religions have appeared to extinguish our faith, our devotion, our religion.

Religious challenge exists in our country. The Aglypayanos or Independientes with Gregorio Aglypay, a revolutionary and apostate priest, their leader and founder, are

### Imitating the Ceremonies of the Catholic Church

to deceive the ignorant. Aglypayano priests are called Pari-pari or Oldog. They have no preparation; they have no seminaries, colleges, or schools; they know how to read and write a letter, but Aglypayanism is in bankruptcy.

Native Protestants are few. There are American Protestants in nearly all the capitals of the Provinces. Many of them have dormitories and schools. They have many Bibles and other propaganda. They are very active, due to the brightness of the "dollar." They receive help from America to cover their expenses, nevertheless the Protestants in the Philippines are few. Here in Lingayen, capital of Pan-

gasinan, of twenty-two thousand inhabitants, there are but more than one hundred Protestants.

American Protestants are pastors and teachers of the high school, and they deceive the Filipino students. To preserve the religion and faith in the hearts and mind of the Filipino students, I founded two societies: "The Knights of the Sacred Heart" for the boys and "The Children of the Immaculate Conception" for the girls.

Last year, 1921, I appealed to the American generosity and sent out a request for books, magazines, and newspapers. Many magazines and newspapers had the generosity and amiability to copy and publish my request. We can't express, the students and I, our gratitude to all American Catholics who have sent us publications and religious articles. We know that we have many American benefactors; we admire their generosity and charity; we love you and repeat that we need your valuable help and are praying for you.



*This Philippine schoolhouse does not compare well with those in the United States.*

### "Every Day in Every Way I am Feeling Better and Better."

It has not become known yet, whether the missionaries have adopted M. Coué's method for easing condi-

tions, mental and physical, but they present good subjects for the experiment. Most of them are depressed, and with good reason. Many of them are almost starving, and this remark

applies to nuns also. A simple way to help along the "better and better" theory would be to send priests and Sisters the wherewithal to procure food, clothing, and a roof.

## OPPORTUNITIES IN POONA.

Rev. R. Gonsalves.

*Poona is an important diocese in India and possesses several native priests, one of whom now writes us. His letter shows that the horizon is not too bright.*

I HAVE been called to take charge of an important mission, at Valan, hardly two years after my entrance into the ministry, owing to a dearth of missionaries.

The missionary whose place I have to take was already a retired missionary and my Latin professor during my school days. But in spite of his old age, he had gallantly stepped into the breach

### And Continued Working

although much overworked. Yet it was not he that had complained and asked to be removed. I found both his feet so swollen that he could not put his shoes on. Yet he was sorry to go.

So the only alternative was poor me; and there I was faced with a big mission and with famine. The mission, I presumed, I could manage, but the famine got the better of me.

Yet famine is a friend of missionaries. It is famine which makes many a prodigal son return to his Father's house, and (to mix the metaphor) brings in many a sheep, too, which before was not of the fold.

It is famine, too, which makes the missionary's light shine brightly in the midst of pagan darkness. Feeding the hungry, clothing the naked, harboring the homeless, fathering the widow and orphan—these are creden-

tials of the divine mission of the Church, which the pagans can see and appreciate.

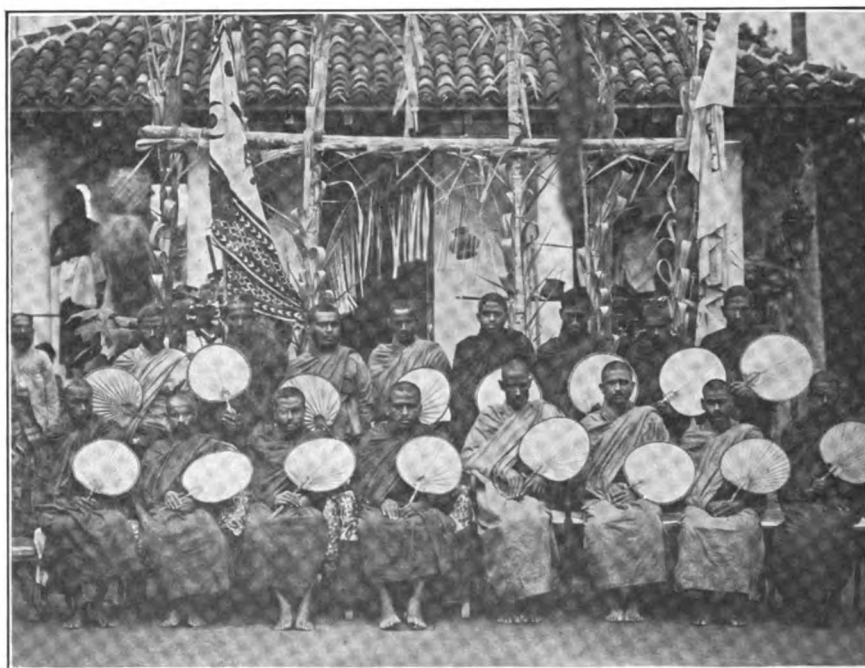
"We do not see God," the pagans tell me, "but we see you." "I am a false priest," a pagan priest told me (as he was driving me in his own bullock cart to a sick call!) "You are a true priest of God."

And what better opportunity or greater need of exercising this divine charity than when we are besieged daily by crowds of aged, widows and orphans, exhibiting their rags and bones and showing very expressively the hollow in that part of the human

frame where the stomach ought to be.

"We have heard your name and come," they say. They have come from ten, twenty, even thirty miles away. Can we send them away empty? Even from a natural point of view, we would be losing a very effective means of advertising ourselves far and wide.

But where is the money to come from? The local donations are few and far between, as our local Catholics are few and far between, too. We must turn our eyes to the land of generous Catholics and generous gifts, America.



*Buddhist Monks in Colombo, Ceylon. The fans are a part of the costume and not merely for use in hot weather.*

### In Honor of Ireland's Great Saint

A little town in far-away Ceylon, which is an island just off the coast of India, has a profound devotion to Ireland's patron saint. The missionary explains this circumstance in a letter that begs earnestly for aid:

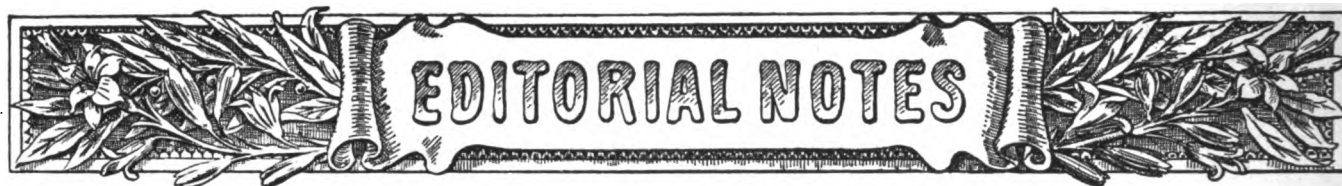
"In the mission of Wadduva (twenty miles south of Colombo) there is a church dedicated to St. Patrick, the only one, I think, in Ceylon. This church was put up thirty years ago by an Irishman, Rev. Fr.

Wilkinson, O.M.I. The church is now in a miserable condition; its walls are eaten away by white ants, and, besides, is now too small for its congregation. To enlarge it, I must buy a piece of land, pull down my poor mission house, and put up another one. And to do all this work, I can expect no help from my Catholics, rather few in number and very poor.

"You should see how they love their poor church; you should see how great is their devotion to St. Patrick, and how great their sorrow at their being unable to help me. They suffer the more, that they see around

them beautiful Buddhist temples put up by rich Buddhists who laugh and scoff at their poor church.

"Today, whilst praying before the statue of St. Patrick and asking him to send me some generous benefactors, I felt myself inspired by him to write this appeal, in the hope that some Irish-Americans may come to my assistance and help me to put up a church more worthy of Ireland's great apostle. Lately a generous benefactor gave me a beautiful statue of St. Patrick; so far all right; but now I require a church to put it in. Who will help me?"



# Catholic Missions

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RIGHT REV. JOSEPH FRERI, Editor  
J. G. MENARD, Assistant Editor

**D**URING the whole month of December, the body of St. Francis will be exposed to the veneration of the faithful at Goa (India), and throughout the world special devotions will be held in honor of the man who, after the example of St. Paul, became "all things to all men," to win or gain all to Christ. He was an artisan with artisans, a soldier with soldiers; with merchants, he was a merchant, and spoke to them of commerce, of sea voyages, of safe harbors and ports. But, in all cases, he quickly turned the conversation to heavenly things. "Why," he would say, "are we occupied with the perishable treasures of earth as if there was but this earthly life for us?"

Doubtless, the conversion of the pagan world has made some progress since the days of St. Francis Xavier, and yet there are still hundreds of millions to whom the same question could be asked because they think of this earth only. Let the associates of the Propagation of the Faith implore our great Patron to bless our work and obtain for our missionaries the grace to preach the Word with all boldness, that the Gospel may everywhere be heard and glorified.

\* \* \* \*

**S**OMETIME ago, at the request of a zealous missionary in India, we sent him some of our literature. He translated it and sent it to the Apostolic Delegate, Mgr. Pisani, who was immediately interested in the

**The Society for the Propagation of the Faith in India**

work, and advised him to forward copies of the pamphlets to all the bishops of India, Burma, and Ceylon. At the same time, he, himself, addressed a circular letter to the Hierarchy, urging them to establish The Society for the Propagation of the Faith in their dioceses, in accordance with the regulations of the Motu Proprio "Romanorum Pontificum."

The result was that many bishops have appointed a Diocesan Director; our Propagation literature is being translated into several Indian tongues, and prospects are bright. The Society is already organized in eight dioceses of India. 'Of course,' as one of the bishops expresses it: "We cannot be expected to do very much, as we are poor and in need of assistance ourselves, but we want to show our filial submission to the wishes of the Holy Father and our desire to be united with our brothers of Europe and America in that great crusade proclaimed by the Head of the Church for the Propagation of the Faith."

An Indian Jesuit, Father Roche, writes us: "I have been appointed Diocesan Director of Trichinopoly and soon The Society for the Propagation of the Faith will be established in all the parishes."

This movement is a healthy sign for the Indian Church. There are already 1,969 Indian priests, and a diocese entirely governed by native clergy will be formed. A Catholic University has been founded at Madras, and the archbishop of that same city is planning a Y home for its Catholic youth to counteract the baneful influence of the Y. M. C. A., which is everywhere in India as it is with us.

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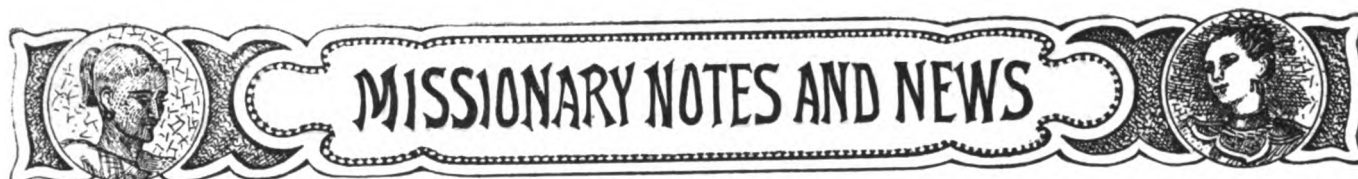
**I**N the *Far East* for October, we read, with interest, the budget submitted by the Superior of St. Columban's Mission in China. It asks for no less than \$125,000.00 for building and expenditure in the year 1923. We notice that there are churches

**A Promising Budget** that are to cost over \$10,000.00, and not one of them is to cost less than \$1,500.00. With perhaps one exception, we doubt whether there is another mission in China that would submit such a budget and the age of the \$500.00 churches has certainly passed for St. Columban's mission. We are glad of it, and wish it were the same in all the missions. Then some people would not ask missionaries to work wonders with practically nothing. We remember that once a certain benefactor asked if \$100.00 would suffice to put up a church, priest's house, school, and house for the Sisters, somewhere in Africa!

\* \* \* \*

**T**HE activities of some of our separated brethren in behalf of Home and Foreign Missions is really wonderful. The Seventh Day Adventists are comparatively a small sect; its membership for North America is only 98,716, or 86 per 1,000 of the population. Yet, according to their last report, they collected, in 1921, \$2,135,972.35 for foreign missions, or an average of \$21.65 per capita.

Comparisons are out of place.



## EUROPE

**IRELAND** Ireland is doing a noble part in the attempt to win Liberia, the negro Free-State on Africa's west coast, to the Faith, and three of her sons, members of the Lyons African Mission Society, have offered their lives to the cause. In an article on the work in Liberia, *The African Missionary*, of Cork, says:

"In 1912, when Liberia became the official mission of the Irish Province of the Society, four priests set out for work on the Kru coast. Each succeeding year saw new recruits for the mission, and as the numbers increased, the work was gradually extended. Yet success did not come without sacrifice. Fr. Shine (Athlone) was the first to give his life, after laboring but six months on the mission field (1914). Again, in 1921, Fr. O'Hara was snatched away after a short apostolic life, and 1922 brought still another cross, when Fr. McGovern's death once more plunged the mission in grief.

"Yet despite many severe trials, the mission has prospered. Where a little over a decade ago there were no Catholics, we can now count seven churches, several out-stations, about two thousand faithful, and a large Catechumenate.

"When we come to consider the many difficulties which our missionaries meet within the evangelization of this country, the progress already made is very consoling."

**ITALY** Countess Maria Falkenhayn, daughter of a prominent Austrian Catholic, has been elected Directress General of the Sodality of St. Peter Claver, replacing Countess Ledochowska, who recently died. The headquarters of the Sodality are in Rome.

**FRANCE** At the General Chapter of the Cistercians, held at Cit-eaux, this autumn, all the monasteries of the Order were asked to unite their prayers to those offered at Our Lady of Consolation for the conversion of China. In consequence, more than 3,000 contemplatives—monks and nuns belonging to one of the grandest Orders of the Church will give spiritual aid to the missionaries in the field. The bishops of China hope for great results from this enlistment of the whole Cistercian Order.

At Yang-kia-p'ing, China, the monastery of Our Lady of Consolation, which is the home of Cistercian monks, was founded principally to obtain the conversion of China. For this intention, the monks pray constantly, and since Rosary Sunday, October 2, 1921, mass has daily been offered at the altar of

the Immaculate Conception for the coming of God's kingdom.

**SPAIN** A beautiful and significant ceremony took place recently in the historic castle of Saverio, which saw the birth of St. Francis Xavier, the great apostle of India and Japan.

The Archbishop of Seville celebrated the Pontifical Mass, at which His Majesty the King of Spain, assisted. His Eminence, Cardinal Soldevila, Archbishop of Saragossa, and several bishops were also present, among the latter Mgr. Versiglia, a Salesian, Vicar Apostolic of Suichow, China. Many noted persons of political rank also assisted at the mass, including the Chief Minister, Signor Sanchez Guerra.

## ASIA

**INDIA** Fr. A. Merkes, E.F.M., of Madras, has compiled a list of the foreign and native priests in India, and makes the total 3,136—1,167 Europeans and 1,969 Indians. The Orders and Societies represented are: Jesuits, Franciscans, Capuchins, St. Joseph (Mill Hill), Paris Foreign Missionaries, Discalced Carmelites, Oblates, Benedictines, Milan Foreign Missionaries, St. Francis de Sales Missionaries, Holy Cross Fathers, Priests of the Syro-Malabar Rite, and secular clergy. This strong army of the Church has succeeded in winning 2,867,656 converts, but the population of India is over three hundred million.

Rev. F. X. Bertrand, S.J., Prefect of Studies in St. Joseph's College, Trichinopoly, India, journeyed to the United States some months ago to collect funds for his college, which is in a precarious condition. He met with no response to his appeal, and so sailed for home.

In the Diocese of Trichinopoly, there are 250 Jesuits, of whom 100 are Indians (including scholastics and Brothers). There are also 30 secular Indian priests.

**JAPAN** Fr. de Lezey, director of the leper asylum at Koyama, Japan, has received from the Prefect of Shynoka, near which city the asylum is located, this letter of thanks for a gift sent from the United States:

"A generous offering of more than eight hundred yen has been sent to the leper hospital at Koyama by The Propagation of the Faith Society. In conformity with our Imperial laws, we send our grateful thanks to the contributors."

It may be added that this message was not forwarded until more than a year after the reception of the alms, red tape in Japan evidently being as hopelessly entangling as it is in most countries.

## AFRICA

**SIERRA LEONE** Fr. Raymond, C.S.Sp., writes: "There were three villages in our district that would never pay attention to the invitation of my catechists. The time came, however, when Protestants established a school in their midst, and since that time all these poor people are calling for our catechists and gathering in crowds to hear the instructions and learn the prayers. Explain this phenomenon as you like."

**BASUTOLAND** The Roma mission in Basutoland, South Africa, is in hard straits. Its bishop, Mgr. Cenez, O.M.I., in a few words, shows vividly the abject poverty of these poor Blacks:

"The drought is worse this year than ever, frost has come a month too late, crops are lost, and I wonder what our natives will do. Many could not come to the last retreat. They had no decent clothes. Hundreds of them, belonging to this mission alone, made their Easter duties the following Sunday, when they could borrow the clothes of those who were more fortunate."

## OCEANICA.

**NEW GUINEA** The Prefect Apostolic of Eastern New Guinea is Mgr. F. Puff, S.V.D., and in sending a report of things done during the past year, he adds that his path there is not exactly strewn with roses. Work, however, is not at a standstill, and final success is looked for.

One of the good points about the mission is the fact that the founder, Monsignor Dimbrock, set out some broad plantations that are now bearing fruit and giving considerable material support. Also, by coming in contact with the workers in the fields, the priests have made numerous converts.

Most of the stations are set along the sea coast, but four posts have been opened in the interior of the island. Though a very primitive people, the natives are friendly, and welcome the priests with joy. They have learned that he is a messenger of peace and can put an end to the horrors of cannibalism that have existed for centuries. It has been no uncommon thing to cast prisoners of war upon the fire living, and then use the roasted flesh for a feast. But religion brings cessation from such horrors.

Monsignor Puff has five churches, thirty chapels, and fifty-five schools for a Christian population of about seven thousand souls. This is a fair showing for a mission field like New Guinea, but it is looked upon only as a beginning.

# CATHOLIC MISSIONS

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